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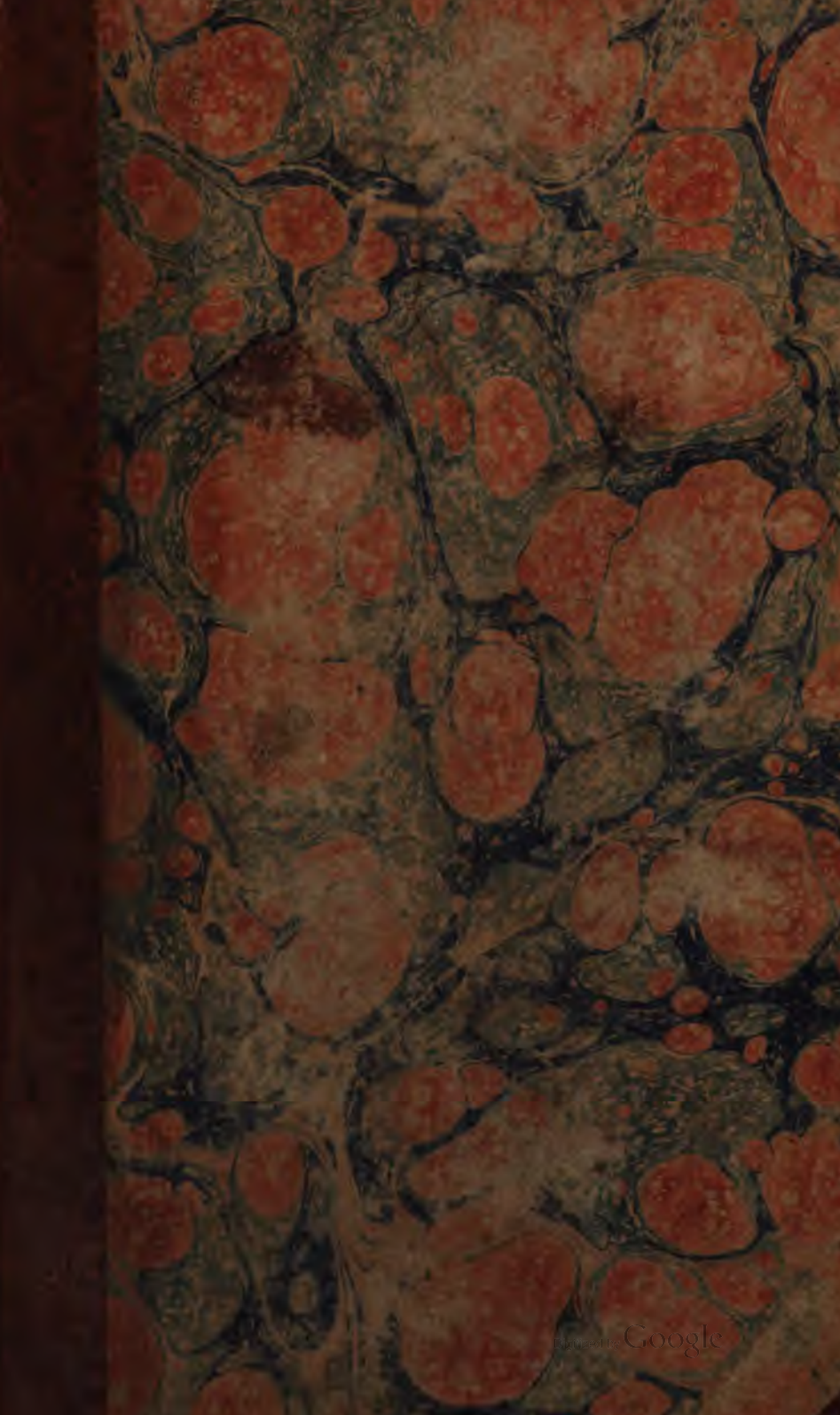
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THE

PANOPLIST,

FOR

THE YEAR ENDING JUNE, 1808.

VOLUME THE THIRD.

CONDUCTED BY AN
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1808.

ADDRESS TO THE PUBLIC.

THE Editors of the Panoplist gladly embrace the opportunity, which the close of the third volume affords, to express their gratitude for the liberal patronage, by which the Christian community has continued to encourage and support this publication. Their hopes in this respect have been abundantly outdone. With humble satisfaction they reflect on the labour they have been called to perform, and the sacrifices of time, health, and ease, which they have found it necessary to make in this arduous work; especially, as they have reason to think that the Panoplist has been both acceptable and useful. If it have really contributed to the defence of the truth, to the edification of the churches, and to the spread and influence of pure, practical godliness; they have their best reward. Compared with this, what would be the breath of popular applause, or the accumulation of wealth?

For a long time it has been a subject of grief, that Christians have so little regard to the great evangelical principles, in which they all agree; that, on the other hand, they have raised to an undue importance those questions on which they differ; and that they have, in so many instances, cherished and manifested a spirit exceedingly distant from the meekness and gentleness of Christ. To the Editors these have appeared great evils. To counteract them has been their constant aim no less, than to expose the errors of infidelity, and the delusion and impiety of modern catholicism. From the evident effects of the Panoplist, they have the comfort to believe that their labour has not been in vain. These considerations, together with a respectable accession to their list of correspondents, and other new advantages, excite them to proceed, with increasing zeal, in the same work, not doubting but they shall receive the same generous aid from the public.

As the Editors are making new arrangements for publishing the *Panoplist*, and will, at the commencement of the *fourth year*, begin a New Series of numbers, it will be of special importance, that all arrearages for the three first volumes be settled. Subscribers and agents will, we presume, give a speedy attention to this subject.

And now, what remains, but for the Editors to suggest their pleasing belief that, even in these dark and perilous times, God is carrying on his own work, and fulfilling his precious promises to Zion. Better days are at hand. The church will soon shine forth in millennial beauty and glory. And that desirable event will take place through the united and earnest labours and prayers of believers. Happy are they who, by the defence of the truth and the light of a holy example, are contributing to the instruction and reformation of mankind, and are thus hastening on the universal reign of IMMANUEL.

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THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 25.]

JUNE, 1807.

[No. 1. VOL. III.

Biography.

MEMOIR OF JOHN THORNTON, ESQ.

Late of Clapham, Surry.

(From Mr. Scott's Sermon, occasioned by his Death.)

MR. THORNTON was distinguished by his great liberality; disposed of very large sums in various charitable designs, with an unremitting constancy, during a long course of years; and his charities were so much larger, than is common with wealthy persons of good reputation for beneficence, that he was rather regarded as a prodigy, which might excite astonishment, than as an example, that other men of equal affluence were in duty bound to imitate. Yet, his character hath not been in this respect over-stated, and few were acquainted with the full extent of his charities.

In respect to this leading circumstance, we must advert to several particulars.

In dispensing his bounty, it is well known that he always aimed to promote the knowledge and practice of the religion of the Bible amongst mankind; and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, to repent,

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and turn to God, and "to do works meet for repentance." For this purpose also, he was the patron of all pious, exemplary, and laborious ministers of the gospel; frequently educating young men, whom he found to be religiously disposed; and purchasing many livings, not so much with a view of benefiting the individuals to whom he gave them, as for the sake of planting useful ministers of the gospel in those parts where he supposed the people to be perishing for lack of knowledge.

He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to render those, whom he never saw, wise unto salvation: and no doubt num-

bers will forever bless God for these his pious and charitable endeavours.

But though his liberality had this for its grand object, yet it was by no means conducted on an exclusive principle. He aimed to adorn and recommend, as well as to spread, the religion which he professed, and to shew its genuine tendency in his own conduct towards all men. In subserviency to this design, and from the most enlarged and expanded philanthropy, he adopted, supported, and patronized every undertaking, which was suited to supply the wants, to relieve the distresses, or to increase the comforts of any of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to mention one public or private charity of evident utility, to which he was not, at one time or other, in some measure a benefactor. So that he plainly observed the command, "to do good to all men, especially to them that are of the household of faith."

And here it should especially be noted, that his beneficence was not always withheld, even on account of the extreme wickedness of those that were to receive the advantage of it; but that he was guided, in this respect, by the prospect of doing them good, either in respect of their temporal or eternal welfare.

It is in the next place worthy of observation, that this friend of mankind, in the exercise of his beneficence, not only contributed his money, (which is often done to very little purpose) but he devoted his time and

thoughts very much to the same object; doing good was the great business of his life, and may more properly be said to have been his occupation, than even his mercantile engagements, which were uniformly considered as subservient to that nobler design.

To form and execute plans of usefulness; to superintend, arrange, and improve upon those plans; to lay aside such as did not answer, and to substitute others; to form acquaintance, and collect intelligence for this purpose; to select proper agents, and to carry on correspondence, in order to ascertain that his bounties were well applied: these, and similar concerns, were the hourly occupations of his life, and the ends of living, which he proposed to himself; nor did he think that any part of his time was spent either happily, or innocently, if it were not some way instrumental, directly or indirectly, to the furtherance of useful designs. It is therefore evident, that if he be supposed to have been in any measure true to these principles, the sum total of the good which he did to mankind, by persevering in such habits for many years, must exceed all ordinary computation, and can only be ascertained at the great day of account and retribution.

As a proof how much his business was rendered subservient to his beneficence, it may be remarked, that he not only made the gains of his commerce in a great degree a fund for the support of his charity, but his commerce itself was oftentimes an introduction to the knowledge of the wants, calamities, and deplorable condition of mankind in distant

regions of the earth ; and a medium through which to communicate to their necessities, and to circulate amongst them the word of God, and other means of instruction, for the benefit of their immortal souls.

Such numerous and expensive plans of usefulness did not embarrass his affairs, interfere with the real interests of his family, or oblige him to alter his very hospitable, though simple manner of life. A proper and prudent economy furnished him with sufficient funds for his profuse bounty. He had no relish for extravagance and luxury, and an unnecessary magnificence and pomp ; though he was courteous to all men, and not forgetful to entertain strangers. He was not cramped in following the dictates of his large and generous heart by a slavish subjection to the humours, opinions, and fashions, by which public good suffers so much, and private happiness gains so little.

Far from being impoverished by his extraordinary liberality, his estate was considerably increased with the fairest character for integrity ; his children are amply provided for, and reflect with greater satisfaction on the sums that their honoured father expended in doing good, than even on those, by which he left it in their power to emulate his example.

A second peculiarity of his character was, his exact attention to religious duties. Men of light and inconsiderate minds are apt to conceive, that such strictness has little or no connexion with the exercise of beneficence ; not knowing that the love of God, which induces to,

and is advanced by these duties, when they are practised without formality or hypocrisy, always promotes, in a proportionable degree, the love of our neighbour also. The person of whom we speak spent much of his time, especially during the latter part of his life, in retirement and religious exercises : the Lord's day was appropriated to these uses, and entirely rescued from the avocations of ceremonious visits, and even of common hospitality. He found much pleasure in public worship, and in family religion : and it is not therefore wonderful, that having once contracted those habits, which seem stiff and singular at the first, he should afterwards adhere to them, when he found that they tended to improve his heart, to establish his faith, to promote the enjoyment of life, and to comfort him in his declining years, and in the prospect of his approaching dissolution. Nor could it be expected, that he, who employed himself so much in distributing Bibles, and in propagating Christianity in distant nations, should neglect the religious instruction of his own household ; or that he should endure that those habits of irreligion, which are so generally disregarded in servants, should be contracted and continued in his own view, and within the sphere of his own immediate influence.

He was also exact and punctual in the private exercises of the closet : He daily read the Sacred Scriptures with great reverence and attention ; and he adhered to the rules which he had formed for himself, from a deliberate consideration of their

importance ; but, at the same time, he avoided observation, or the affectation of austerity. His meals were early, regular and temperate ; and his life retired, when compared with that of most men, in the same situation in society. He was entirely a stranger to the ordinary pleasures and amusements of the world, nor was he accustomed to consult his own ease or indulgence in any particular ; yet his cheerfulness was noticed by all who conversed with him, and he habitually appeared well satisfied and happy. His fear of alienating his time from more important uses, rendered him on some occasions, apparently too averse to go into almost any company. But where the motive was so good, and the use made of time thus redeemed, was so worthy of imitation, surely this may be mentioned to his commendation, rather than as a failing, especially as it increased only with his advancing years, and evidenced a mind more and more occupied with the thoughts of that blessed world, into which he expected so soon to be removed.

His unaffected and deep humility may be considered as another distinguishing feature of his character. His liberality, his useful industry, and his piety, though he was zealous and abundant in them all, appeared not to himself in any degree meritorious : Nay, he was convinced, that in every respect he fell short of his bounden duty, and was entirely dependent on the mercy of God in Christ Jesus for the pardon of his sins, and for final acceptance and felicity. In truth, he estimated his own character and conduct by

comparing them with the strait rule of the divine law, and not with the crooked principles and practices of the world : For he considered himself, and all the race of men, as being naturally in a state of apostasy from God, and exceedingly prone to evil ; and he was very earnest in spreading this opinion, as a fundamental doctrine of the Scriptures.

This sentiment, as far as it was applied to himself, will be admitted to have been a source of humility ; when applied to others, it is sometimes thought to be of a contrary nature ; for a conviction of the general depravity of the human race is frequently imagined to spring either from spiritual pride, or from a harsh and severe disposition.

Now, as the sentiments entertained by our late honoured friend, concerning the fallen state of the world around him, undoubtedly made a material part of his character, I shall enter more fully into this circumstance ; and the candid reader will then judge, how far this his persuasion was consistent with the general benevolence of his character, which, to some persons, may appear ambiguous or unintelligible.

The main ground, on which this and the rest of his religious opinions were founded, was the plain declarations of the Bible ; and to that book, which he studied day by day, endeavouring to imbibe every instruction which it contains, I must refer the reader for a fuller explanation of the subject. Our late friend, I say, implicitly believed the doctrines of it ; and conscious of his own demerit, all his hopes of salva-

tion were derived from it. He expected eternal life, as the gift of God through Jesus Christ, according to the revelation of mercy, and the precious promises contained in the Scriptures ; and he found that these were matters in which human reason or authority could give him no assurance or satisfaction. If, then, on the one hand, he believed the promises of the Bible, and derived all his consolation from them, how could he disbelieve the threatenings of God contained in the same book, and the repeated declarations of the inspired writers, concerning the degeneracy of men, the wickedness of the world, and the comparative small number of those that are in the way of salvation ?

Indeed, that kind of charity which we often hear pleaded for, can only be expected, on any grounds of reason, from infidels and sceptics, who, consistent with their principles, may deny that there is an hell, or that the way is broad and thronged which leads to it. But in proportion as these sentiments prevail, the sinews will be cut, of every effort to bring sinners into the narrow way of repentance, faith and holiness, in which the word of God requires them to walk. If any, therefore, who would be thought to believe the Bible, compliment their worldly neighbours with unscriptural hopes, or teach them to make light of their danger, it must be owing, (though they may not suspect it) to no small degree of scepticism mixing with their views of Christianity ; and it is difficult to conceive how they can derive any actual hope from the gospel, who discard all serious fear, and

who neither lament nor perceive that state of condemnation, under which (according to the word of God) every one around them lies ; unless he be renewed in the spirit of his mind, and believe in Christ Jesus, lead a sober, righteous, and godly life ; or, at least, be striving to enter in at the strait gate of repentance, and conversion to God and holiness. It is observable, that the Scripture seems to know but of two descriptions of men, namely, those who serve God, and those who serve him not : he who is not the servant of God, but serves some other master, or aims at some other end, lies under the condemnation of the Bible, though he be free from disreputable vices ; and whether the multitude around us are in good earnest serving God, or whether they are pursuing their own selfish ends, let any man of common observation determine.

It must therefore appear to every candid inquirer, that when religious persons entertain what are called uncharitable opinions of their neighbours, they are in truth compelled to it by the united evidence of facts and Scripture ; and not inclined to it by a mere conceit of their own superiority, or any severity of disposition.

These sentiments may be often observed, as in the present instance, to reside in the same breast, with the most melting compassion, the most expanded benevolence, and the most unequivocal tokens of deep humility. It is not then an inconsistency to think mankind very corrupt and wicked, and yet to abound in compassion and chari-

ty towards them. This evidently accords to the judgment and conduct of God himself, as it is every where represented in Scripture: "He commended his love to us, in that, when we were sinners, ungodly and enemies, Christ died for us." The blessed Saviour was hated for testifying of the world, that the works thereof were evil; yet he "went about doing good," and at length laid down his life as the propitiation for our sins. St. John, the beloved disciple, who was eminent for the greatness of his charity, says, "We know that we are of God, and that the whole world lieth in wickedness:" and St. Paul, with a mixture of sound judgment and genuine charity, says to the Philippians, "There are many, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." These are a few passages out of vast numbers that might be produced: and, it may be added, that the world (signifying the generality of mankind) is scarce ever mentioned in Scripture, without something being added, which implies a condemnation of it.

It is obvious that these sentiments must be unfashionable and unpopular, and must exceedingly deduct from the character of every religious man in the opinion of the world, how much soever he lays himself out in doing good to the bodies and souls of men.

Some persons indeed are not aware, that they who believe the

Bible, do thus, in their judgment, condemn the world around them; and they can therefore bear with many true Christians, on account of their philanthropy, having never approached near enough to understand this unpopular subject. It is proper that such persons should be undeceived, and should know, that they who believe the word of God, however kind and obliging to them, entertain the most serious apprehensions concerning the state of their souls, and are far more alarmed for them, than they are for themselves. There are also others that have some sense of religion, and secretly assent to this offensive doctrine; but joining much with the world, they deem it convenient to disguise their sentiments. Nay, they frequently behave in a manner so inconsistent with a serious conviction of this kind, that they are never suspected of it; they conform to the world, and seem to be a constituent part of it; and who could imagine that they join with the Scripture in the condemnation of it? These are indeed the more popular characters; yet if their sentiments were fully known, perhaps they would meet with less favour, than they, who profess them without disguise, and separate from the pleasures and vanities of the world, and from a needless intercourse with it upon that account. The latter are certainly the more honest men, and would probably, if the whole truth were known, be deemed the more honourable characters, the people of the world themselves being judges.

It is not, however, here meant to be insinuated, that pious per-

sons never form too harsh a judgment concerning their neighbours. A certain precipitancy of temper, and a vehemence in some points of doctrine, or a contracted acquaintance with some sect or party, often betray them into mistakes of this kind. Yet whilst we censure a seeming want of charity in others, we should be careful not to fall into real uncharitableness ourselves ; and not to condemn any religious persons, merely for abiding by the standard of the Bible ; lest we should thereby be guilty of condemning the Bible itself, while we are fondly valuing ourselves on our superior Christian charity.

But the person of whom we speak, though attached to the church of England, both in respect of its genuine doctrine, worship and discipline, was equally a cordial friend to pious persons amongst the dissenters : but, undoubtedly his most intimate connexions lay amongst those of them who accorded in doctrine with his own church ; for this description of them appeared to him more occupied in, and more earnest for, the salvation of the souls of men. His rule of judgment, therefore, ought not to be considered as merely having respect to party ; nor was it determined by a minute regard to his own sentiments in the more disputable points ; but it was formed on the great outlines of doctrine and practice, which are evidently contained in the Scriptures.

Our attention should next be directed to the composed manner in which this honoured and useful servant of God looked forward to the approach of death. Though he was in general healthy, and of a good constitution, yet for a long time before he died, he was sensible that he grew old, and often spake of his nearness to the eternal world with a serenity that shewed such reflections to be familiar, and even satisfactory to him : and when indeed it became evident that the solemn season was arrived, there was no occasion to conceal his real situation from him. He considered his sickness as a summons from his gracious Lord, and calmly prepared to comply with it : being surrounded by his children, and recommending them and theirs to the blessing of that God and Saviour whom he had trusted, and with whom he had walked ; recommending to them his service and salvation, and then calmly resigning his spirit into his gracious hands ; he put many in remembrance of dying Jacob, blessing his twelve sons, and then yielding up the ghost :—and the impression made upon the minds of those, who beheld the tender, instructive, solemn, and animating scene, will probably not soon be effaced. “Mark the perfect man, and behold the upright ; for the end of that man is peace.”

Religious Communications.

ON CHRISTIAN ZEAL.

(Continued from p. 547. vol. ii.)

In a former number we gave a brief display of the nature and properties of zeal, considered in a personal sense. We will now consider it as a duty we owe to the cause of God, and the best interests of our fellow creatures. Here, likewise, it has a very extensive and important sphere.

It will operate in *befriending truth* and *opposing error*. We are exhorted by an apostle to "contend earnestly for the faith once delivered to the saints." And although, in an age of affected and extravagant liberality, like the present, this is but an unwelcome and thankless office, yet no real friend to God, and the souls of men, will reluct from it on that account. Indeed, what is that *liberality*, so celebrated and so fashionable, but one of the numberless forms in which the divine truth is opposed, and the best interests of immortal men sported with? To represent every kind of religion, as equally safe; and all those, as in the sure road to heaven, who are only faithful to the opinions, which they embrace; this, with many, is the essence and perfection of liberality. But more properly, it is the essence and perfection of *absurdity*, and of *cruelty*. And we are called upon, each in our respective spheres, by every motive of Christian benevolence and compassion, as well as of piety, to make a bold and vigorous stand for the truth of God, opposed,

explained away, despised and trampled on, as it is by multitudes. And if we have the true spirit of primitive Christianity, and pious zeal, we *shall* do it.

But this surely is not all. The interests of *practical* holiness and virtue demand our faithful and ardent exertions. Nor shall we, if we are consistent Christians, think it enough to be zealous for speculative truth, without a corresponding zeal in favour of the power of godliness, and against every form of licentiousness and vice. The serious and benevolent child of God feels, tenderly feels, for the honour of his heavenly Father, and for the immortal souls of men. When therefore he looks around him, and sees iniquity prevailing, vice triumphing, and multitudes travelling the downward road in peace, he is pained and grieved. Thus we are told that in a day of great degeneracy among God's ancient people, the pious few, who kept their garments undefiled, were found *sighing and crying for all the abominations* which prevailed in that guilty land. And they were mercifully distinguished and spared in a day of general desolation and destruction. If we have any thing of the spirit of these holy and happy men, we shall mourn over the sins of the time. And animated with zeal for God and his cause, we shall strenuously exert ourselves to counteract and arrest that awful torrent of iniquity which threatens to deluge our country—to deluge it not only with crimes and confusion, but

with the wrath of Heaven. We shall oppose to prevailing and fashionable vice our prayers, our warnings, our admonitions, our entreaties, and the still more persuasive influence of our example—an example which will at once frown vice out of countenance, and powerfully allure to virtue.

This branch of pious zeal has likewise those properties that distinguish it from those things which are either directly opposed to it, or falsely assume its appearance.

It is founded on *knowledge*. This characteristic alone can render our zeal truly acceptable to God, or beneficial to mankind. A blind, ignorant, misguided fervour is a most pernicious thing. It frequently assumes all the fierceness of bigotry, and all the wildness and extravagance of fanaticism. It was this rash and blind zeal which influenced the Jews in their rejection of Christianity, and which stirred them up to such a pitch of hatred and persecution against its first preachers. *I bear them record*, says Paul, *that they have a zeal for God, but not according to knowledge*. The apostle was himself an instance of the same frenzy, before his conversion. He was very zealous, persecuting the church. *He verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth*. Such an opinion palliated, indeed, but it was far from justifying his conduct: nor did he himself entertain a thought of this kind. So we read of some who would think they were doing God service, while in reality fighting against God, and perpetrating

the grossest acts of cruelty to man. This bigoted zeal has in fact shed torrents of Christian blood, and inspired the fanatics of the church of Rome with the preposterous idea of “illuminating the minds of men with the light of fires and faggots.”—It is of the highest importance then that our minds be well informed in the great articles of truth and duty, and in the merits or demerits of particular objects and characters, before we permit them to be transported with fervour. Nor should our zeal in any case be suffered to transcend our knowledge. Doubtless some honest and good men have been faulty here. Under the influence of a misguided zeal, they have condemned and traduced characters, which, had their eyes been open, they would have loved and honoured. It is a melancholy fact, that the best things become, in their abuse, the worst and most pernicious. If light without heat is useless, it is no less true, that heat without light is worse than useless. It is hurtful and destructive.

Farther, the zeal of which we speak, is prompted by a spirit of *love*. This is what principally distinguishes it from the false fire of the hypocrite. The real Christian, in all his fervour against error and wickedness, is influenced, so far as he acts in character, by love to God and his cause, by love to mankind and their best interests, by love to the persons, the souls of his enemies, and the enemies of religion. This will infuse an air of tenderness into all his reproofs of vice and licentiousness. This will mingle sentiments of compassion for the souls of men,

with the strongest disapprobation he feels for their sins. *I beheld the transgressors*, says David, *and was grieved.—Rivers of water run down my eyes, because men keep not thy law.* Here was the holy, affectionate zeal of a child of God. It did not vent itself in the language of unhallowed reproach, of loud and angry exclamation. It retired, and wept in silence. How amiable the example! Let us see to it, that our zeal be of this excellent kind; a zeal that can *pity* as well as *disapprove* the wicked; that can *grieve* as well as *reprove*. Let us beware of attempting to press human passion into the service of God and religion. Let us feel the justice of that remark, that “he who hates another for not being a Christian, is himself not a Christian.”* Let us tremble at the thought of brandishing the vengeance of the Almighty, *of calling down fire from heaven* upon the enemies of Christ, or our own. Such a zeal, surely, never came from above. It is earthly; it is sensual; it is diabolical.

Again, our zeal for God and religion should be attempered with *humility*. To stand up on the side of Jehovah and his truth, before an ungodly world; to appear in behalf of Christ and his religion, in the presence of enemies and blasphemers, is surely to be engaged in a noble cause. It is to act a sublime part. For this very reason, the deepest humility becomes us. The best of Christians are but too unworthy such an honour. And the best of Christians most sensibly feel this unworthiness.

....

* Lord Lyttleton.

When they consider how much themselves have done to bring reproach on the sacred name of Jesus, and to open the mouths of blasphemers, they sometimes feel as though *their unhallowed lips* should be forever sealed from uttering reproofs to others. Or if an overbearing sense of duty constrain them to this painful office, they feel as if every reproof they dispensed to others, fell with tenfold weight upon themselves. And this is the very spirit in which all reproof from one sinner to another should be administered. It is *proper* it should be so. We are never so well prepared to act such a part, as when we are prest with the deepest sense of our unworthiness. And reproof, in such a case, comes with new force and solemnity, and with a far greater probability of a happy effect.

Again, our zeal should be chastened by *prudence*. There is a certain *decorum* to be observed in selecting the place, the circumstances and the occasion, for the exhibition of such a spirit, and for the performance of the duties connected with it. A discreet regard to this object is of high importance. Its neglect is attended with multiplied evils and infelicities. If an honest and zealous Christian grossly step out of his proper *sphere*; if he flagrantly misjudge in regard to the *season* of his exertions; or if they be, in their *manner*, uncouth, unkind, or extremely vehement, they will too probably, however well intended, defeat their own object. It is a gospel injunction, that *all things be done decently and in order*. Doubtless, it is through the neg-

lect of this rule, that religion has not unfrequently been dishonoured by its friends; while its foes have found occasion for triumph, and for hardening themselves in sin.

Still further, our zeal should be *proportioned to the importance of its particular object*. It was the fault of the Pharisees of old, and a striking evidence of their insincerity, that they were extremely scrupulous respecting many observances of small moment, and omitted those weightier matters of the law, judgment, mercy and faith. Nor is it uncommon for hypocrites to be superstitiously tenacious of things comparatively unimportant, while the great essentials of religion are neglected. All truth, indeed, should be sacred with us. So should all duty. But all truths and duties are not of equal importance. Some are plain. Others are more difficult to be discovered. Some lie at the very foundation of religion. Others are not fundamental. In regard to some, all good men are agreed. Respecting others, the best of men have thought and practised variously. Now it argues a strange narrowness of mind, or perverseness of heart, or both, to be equally tenacious and engaged upon all these points; to be as ready to exclude another from our charity, to pronounce him a heretic, and no Christian, for a small error in judgment, or practice, as for the greatest. And certainly those Christians, if there be any such, who hope well of the openly profligate, if, in their opinion, they are but *orthodox*, while they can have no good opinion of the most exemplary,

who differ from them in some small points of opinion, act a strangely inconsistent part. Something must be wrong, either in the head or heart. That may be safely pronounced the true zeal, which is sacredly and inflexibly tenacious in all great points of faith and practice, and generously candid in all those of inconsiderable moment.

In fine, our zeal against sin should manifest itself in such ways only, as are *warrantable and lawful*. For a single offence in this point; for a rash and angry expression to a provoking people at the waters of Meribah, Moses, that eminent servant of God, was denied the honour and happiness, which his heart so ardently wished, of conducting the Israelites into the land of promise. Nor are any of us out of danger, while conversant with erroneous or wicked men, of being transported by that *wrath of man, which worketh not the righteousness of God*. It is unhappily the case that zeal, being a strong emotion of the mind, and, like other strong emotions, apt to magnify its object, naturally unfits us for judging accurately what methods of its expression are right, and what are wrong. Men are too prone to suppose, that if their general intentions be good, they cannot mistake in the execution of them. Many have been so far carried away by a torrent of zeal, as quite to forget or neglect the maxim, that *we must not do evil that good may come*. Yet this maxim lies at the very foundation of all morality, and of all practical religion. How absurd, not to say, impious, to entertain the idea of

glorifying God, by violating his laws ! How absurd, to think of benefiting our fellow-men, by trampling on the sacred principles of love and humanity ! What a monstrous, unchristian, *antichristian* zeal is that which has tormented and destroyed men's bodies to save their souls ! And if the *character* of a man is his best earthly possession, those surely are in no small mistake, who, under the pretext of religion, mangle and destroy the reputation of their fellow-creatures, by uncharitable censures and bitter revilings. *This warfare and these weapons* are not *spiritual*, but *carnal*. How surprising, how lamentable, that any should be *bigots* in the cause of *peace and love* ! that *malice and slander* should be employed in professed support of the *benevolent religion of Jesus*.

Z.

OF THE FAITH OF THE NEW ENGLAND CHURCHES.

No. 1.

THE successive numbers of PASTOR, in his "Survey of the New England churches," particularly those on confessions of faith, have imparted much pleasure and instruction to my own mind, and to the minds of many other readers of the Panoplist. Wishing to contribute all in my power toward accomplishing an important object of this work, viz. a reform of the churches of New England, I shall, for this purpose, present some historical facts, which shew what was their faith in their early, and as I apprehend, their purest state. The character of the fathers of New

England for theological and biblical knowledge, for Christian piety and morality, for wisdom, displayed in their religious, civil and literary institutions, stands deservedly high in the estimation of the wise and good. Great weight ought, therefore, to be attached to their testimony in the cause of evangelical truth.

As early as 1648, a synod was holden, consisting of elders and messengers* from all the churches in New England. In their result they say ; " This synod having perused and considered, with much gladness of heart and thankfulness to God, the confession of faith lately published by the reverend assembly of divines in England, do judge it to be holy, orthodox and judicious in all matters of faith, and do therefore freely and fully consent thereunto for the substance." Accordingly they republished it as " their confession of faith, and as containing the doctrine constantly taught and professed in the New England churches" at that time.

It is worthy of remark, that this confession, compiled by the venerable and learned assembly, who composed the larger and shorter catechisms, and containing the same doctrines, was approved and subscribed by every member of this synod. In doing this they declared, that they intended to express their belief and profession of " the same doctrines, which had been generally received in all the reformed churches in Europe."

This same confession was adopted by the General Assem-

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* *Elders*, were ministers ; *messengers*, lay delegates.

bly of the Presbyterian church in Scotland, the preceding year.

About this time, the Savoy confession of faith, embracing the same doctrines, was adopted by a synod of the Congregational churches, held at the Savoy in London. The same doctrines were sanctioned afterward, in 1690, by a general meeting of the Presbyterian and Congregational churches in England.

In 1680, the New England churches, by their elders and delegates, assembled in synod, renewed their assent to the Westminster confession of faith. In consequence, the General Court ordered it to be printed (to use their own words) "for the benefit of the churches in the present and after times." This public and solemn act of the churches, assembled in synod, has not been annulled by any subsequent act; nor has this confession been superseded by the public adoption of any substitute. It must of course now be considered, and, taking into view the whole body of Christians in the commonwealth, belonging to the Congregational churches, I believe it may correctly be considered, as the adopted public confession of the faith of the Congregational churches in Massachusetts.

In 1708, all the churches in Connecticut, assembled by their ministers and delegates at Saybrook, unanimously approved and adopted the Savoy confession of faith. Their proceedings received the sanction of the legislature. And the churches in this state have continued steadfast in this faith to the present time.

These doctrines have been, and still are, acknowledged, and re-

cognized as the essential and distinguishing doctrines of Christianity, in the articles of the church of England, and in the confessions of the great body of the Presbyterian churches in Holland, Scotland and America. These doctrines were embraced and maintained, as the truths of Scripture, by the Reformers, and by the Christian church, where it has existed in its purity and simplicity, from the days of the apostles. In evidence of the truth of this assertion, I adduce the following result of the laborious inquiries of a very learned divine of our own country.*

"The doctrines contained in the Assembly's shorter catechism and the Westminster confession of faith, particularly the doctrine of the divinity and satisfaction of Jesus Christ, original sin, the necessity of special grace in regeneration, justification by faith, &c. have been universally received, taught and established in all ages of the Christian church. After all the search I have been able to make into antiquity, I can find no single instance of any public confession of faith, drawn up by any council, or generally received by any Christian country in the world, wherein any of these doctrines have been plainly and expressly denied. For though there have been some men scattered up and down in the world, and sometimes convened in assemblies, who have not believed these doctrines, and have sometimes endeavoured *covertly* to disguise them and let them drop, and thus by degrees to root them out of the Christian church, yet

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* President Clap.

they have never *dared* openly, and in a formal manner to deny them by any public act, because they knew that these doctrines had been so universally received in the Christian church, that all antiquity would condemn them, and that such an open denial would bring on them the resentment of the Christian world.”*

I am very sensible that truth is not always with the multitude; but admitting the correctness of what has now been stated, it seems absolutely incredible that these doctrines should in all ages have been received so generally, as the truths of God, and by the most learned, pious, and exemplary Christians, unless they had been plainly revealed in his word. If Christianity has proved a blessing to the world, friendly to the freedom and happiness of man, to civil government, and sound science; if it has prevented the spread of vice and immorality, convinced and humbled the guilty, and shed light and joy into the hearts of true penitents; if it has soothed the sorrows of life, yielded consolation to Christian mourners, and joy unspeakable to the dying; it has been that sort of Christianity, which is characterized and identified by these distinguishing doctrines.—This faith prompted the fathers of New England to leave their native land, to brave the dangers of the ocean, to plant themselves in a wilderness amidst savage men, and to found and cherish those institutions, which have rendered their memory precious, and excited the veneration

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* Brief history and vindication of the doctrines of the New England churches, p. 26.

and gratitude of their posterity. This was the faith of the army of holy martyrs, which enabled them to triumph on the rack, and to exult amidst the flames kindled to devour them. The truth and excellence of these doctrines have been tested by their genuine fruits on the hearts and lives of those who have cordially embraced them, and lived under their influence. Let them not, then, be hastily rejected. For, “thus saith the Lord, stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls.”

PHILO PASTOR.

(To be continued.)

CONSOLATORY LETTER ON THE
DEATH OF A CHILD.

June 17, 1807.

My dear Friends,

“Is it well with the child?” Infinitely better, I trust, than to be here. O let us be forever thankful for that blood, and for that spirit, which can at once cleanse and sanctify both our own souls and the souls of our infant children; and for that gracious declaration of the Saviour, “of such is the kingdom of heaven!” Thanks be to God for his unspeakable gift, and for the health, vigour, perfection, glory, and immortality beyond the grave. But, while my soul thus rejoices with yours in God our Saviour, strange inconsistency, my weaker part dissolves in tears of sympathy with my afflicted friends. Sensibly do I feel your disappointment, your

pungent sorrow. But with Him, who was made perfect through suffering, you will each say, "the cup, which my *Father* hath given me, shall I not drink it?" Every thing to reconcile our hearts to the dispensations of Heaven, to assuage our grief, to comfort our souls, to animate our hopes and brighten our prospects, is contained in that tender, that endeared word, *Father*. Let your minds dwell upon the thought, and may the God of all consolation fill each of your hearts with comfort and joy unspeakable through Christ Jesus! And may the same divine Jesus, who himself once wept, while on earth, forgive the weakness of our tears, and in his own good time restore us to the enjoyment of our tender offspring, which he has thus early, and so *kindly* received to his arms!



EPITAPH FOR AN INFANT, BY FRANCIS HOPKINSON.

SLEEP on, sweet babe! no dreams annoy thy rest,
Thy soul by grace renew'd flew from thy breast;
Sleep on, sweet innocent! now shalt thou dread
The passing storm that thunders o'er thy head.
Through the bright regions of yon azure sky;
A winged seraph now she soars on high;
Or on the bosom of a cloud reclin'd,
She rides triumphant on the rapid wind;
Or from its source pursues the radiant day,
Or on a sunbeam smoothly glides away;
Or mounts aerial to her blest abode,
And sings inspir'd the praises of her God.
Unveiled thence to her extensive eye
Nature and nature's laws expanded lie.
Breath in one moment taught this infant more,
Than years, or ages, ever taught before.



ORIGINAL LETTERS FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

No. 8.

My dear Sir,

HAVE a care to make meaningful sermons, such as aim at the great end of preaching: To save a soul from death, and hide

a multitude of sins: To comfort the best people in the world, and help them on their way to glory.

When we apply ourselves in earnest, and with all suitable affection, to convince and convert, to edify and comfort our friends, our brethren in immortal bonds; the arrangements will be the more natural. The style, though simplified by feeling, will be the more pure and the more impressive. Your whole manner will be the better: plain indeed, and faithful, but inoffensive, dignified, humble, loving, like the manner of good people speaking from their dying beds.

We would not adopt a smooth, cold manner, which brings nothing home to the conscience; which leaves the careless sinner and the hypocrite to sleep on without disturbance. Nor may we be content with being solemn, with telling what is wrong, inveighing against sin, and holding up terror.

Our great business is to testify the gospel of the *grace* of God.* To make this intelligible, we must faithfully shew men their sin and guilt, and how they are undone by it, and lie at mercy in more respects than one. But the truth, in *this* case, must be spoken in love, and the vilest sinner tenderly invited and encouraged to return. The grace of Heaven must be held up without ceasing, to the most untoward; and preached with a grace; with all our hearts; with a good will like that which the Saviour himself breathed to his crucifiers,† and which the primitive heralds

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* Acts xx. 24.

† Luke xxiv. 47.

of his grace exhibited.† Comparing these, we remark with trembling, that to preach the gospel in its own gracious spirit, is a very particular attainment, which many a popular and many a solemn preacher never reached.

Christianity too must be preached as a reality. She must be delineated and portrayed in her own lovely form. To do this justly, and enter well into the spirit of it, is much more than to show what sin is, and testify against it; much more than to say what is *not* religion. Indeed the most effectual way of detecting what is not, is clearly to show what is. Here then is a great object always to be kept in view. And

Here let me add another hint. Let our discourses, as much as possible, be the product, not of mere study, but of practical meditation. "Study," says Dr. Manton, "is like a winter sun; that shines, but warms not." Meditation is a *serious* acting of the soul upon a subject, in the view of its serious nature, as it respects ourselves and others. Composing in this way is profitable to our own hearts. And such discourses are much more likely to interest and profit others.

In fine, let us pray and endeavour in all our sermonizing to lose every little concern, in the magnitude of our subject; and go forth to divine things, and to the souls of men, unfettered by any ambition of making a figure and gaining applause, or any fear of coming short of it. Our business is to approve ourselves to God, to honour our Redeemer, and call upon high and low to do the same. To keep him in view,

with a just reverential esteem; to feel his authority and the great importance of his messages: and a proper tenderness withal to those we address, will probably command a better style and manner than any of our own speculations could produce, or any rhetorician point out to us.

I write with freedom; but not without a thousand misgivings. I know that a great poet has said, "Let those teach others, who themselves excel." But in fact I should have less to say on this subject, did I not discover, on a review of my own doings, a great deficiency in this instance. Indeed whatever part of ministerial work I turn to, so many failures meet me, that nothing but the force of truth, and a strong desire that others may do better, could have induced me to make observations and lay down rules, with so little reserve.

Accept my love. May the grace of our divine Master be ever with you. I am, &c.

(To be continued.)

SURVEY OF NEW ENGLAND CHURCHES.

In the last volume of the Panoplist, we carefully noticed several existing evils, and suggested some things, which are deemed necessary to the prosperity of our churches. It is the design of this and several succeeding numbers to unfold briefly, though with some degree of minuteness, the peculiar dangers, to which the followers of Christ are exposed, with respect to the *Christian faith, Christian experience, and Christian practice.*

I conceive nothing more dangerous to the churches with respect to the *Christian faith*, than the *misrepresentations of its enemies*. Evangelical truth, in its own divine form and dress, has so much to recommend it to the hearts of believers, and to the reason and conscience of all men, that it cannot, without difficulty, be rejected. In itself it has a perfect agreement with the intellectual faculties of the human mind. Whereas error, in its own nature, is totally repugnant to reason, to conscience, and to every upright principle. "Wicked men and deceivers," aware of this, and despairing of success from direct opposition to the truth *as such*, have recourse to the art of misrepresentation. By their dexterity in this illusive art, they materially alter the form of truth. They disfigure its lovely features, array it in a foreign dress, and surround it with false appendages. By concealment, by addition, and by distortion, they make the truth appear quite *another thing*. Shaped and dressed by them, it ceases to exhibit its own engaging form, and appears a frightful monster. It must be added, that in all their misrepresentations, they apply, with great address, to the corrupt passions of human nature. While they endeavour to prevent the alarm of conscience, by professing to be the advocates of truth; they obtain success in their mischievous design, by giving truth an air, which is likely to offend the pride of reason and the depravity of the heart, at the same time decking error in such a manner, as to flatter and please.

Another method, to which

erroneous men owe much of their success, is the *misapplication of scripture*. Sensible of the high authority, which the scripture has obtained over the minds of people in general, they think it not consistent with prudence, and perhaps it is not quite consistent with their convictions, avowedly to reject it. They therefore resort to it, not with that sacred reverence and implicit submission, which are due to the word of God, but with a determination to derive from it what arguments they can in support of their favourite tenets. It is astonishing to observe what cunning and what boldness they use in detaching passages of scripture from their obvious connexion, or in concealing their true sense by a plausible criticism, or an artful gloss, or in forcing them, in some other way, to favour sentiments, which are contrary to the spirit of revelation.

There are many modes of false reasoning employed by the adversaries of truth, of which it is important for Christians to be aware. But I shall chiefly insist upon the two which have been mentioned; *misrepresentation of the truth*, and a *wrong application of scripture*.

On no points do the enemies of evangelical religion carry their efforts to a higher pitch, than on those which immediately relate to God. *The scripture doctrine of the Trinity* is at the foundation of revealed religion, and is peculiarly and inseparably connected with the economy of redemption. The cordial and pious reception of this doctrine, which is so incomprehensible and mysterious, requires that the pride of erring reason

be subdued, and that faith rest implicitly on the testimony of God. On this account men, who are governed by a proud conceit of their own understanding, or by the principles of corrupt philosophy, bestir themselves to overwhelm it with infamy or contempt. It is my design in this number to give a specimen of their misrepresentations of the doctrine; and their misapplication of scripture in opposing it.

The capital misrepresentation of the doctrine of the Trinity, which I shall notice, is, *that it implies polytheism, or asserts the existence of three Gods, and that it contains a palpable contradiction or absurdity, by asserting that these three are one.*

The charge of polytheism is wholly groundless, because correct Trinitarians do not affirm, either directly or indirectly, that there are *three Gods*. Their belief is, that in the mode of the divine existence there is a foundation for a personal distinction; or in other words, that the Supreme Being exists in three persons, the FATHER, the SON, and the HOLY GHOST. The nature of this personal distinction they pretend not to describe. The idea, that it resembles the distinction among human persons, is by no means admitted. As the distinction is peculiar to the existence of Jehovah, and is founded in his infinite perfection, it is deemed absurd to borrow any similitudes from other beings in order to explain it. To designate the distinction briefly and conveniently, the term, *persons*, is adopted. The term, however, is not used according to its common acceptance, but

in an appropriate, theological sense. And why is not the use of technical terms as allowable and important in theology, as in any other science? In the arts and sciences, instead of making new words to express every idea, words are frequently taken from common language, and used in a *scientific or technical* manner. And it is understood, that whenever such words are employed with reference to the arts and sciences, they convey a meaning different from what they previously bore in common use. Now because in common language three persons signifies three men, it cannot be inferred, that *three persons*, when applied to the divine nature, signifies three Gods. Whatever the term *persons* may signify, when applied to men, in its theological sense it must always be understood to denote a kind of plurality, which is perfectly consistent with the proper unity of God. The FATHER, the WORD, and the SPIRIT are *three*; not three Gods, but as Trinitarians are accustomed to speak, *three persons*, the word being used to signify the indescribable and incomprehensible distinction between the Father, Son, and Spirit in the unity of the Godhead. Accordingly Trinitarians adopt the plainest and most forcible construction of all those scriptures, which assert the oneness or unity of the Supreme Being. "The Lord our God is *one* Lord," means as much upon the Trinitarian, as upon the Antitrinitarian scheme.

When, therefore, the opposers of the scripture doctrine of the Trinity bring against it the charge of *polytheism*, and say

that it makes three Gods, let Christians mark well the charge, and remember that it is a misrepresentation highly injurious to the Trinitarian scheme. For neither do the advocates of the doctrine believe, nor does the doctrine itself indicate, that there are, in heaven or in earth, more Gods than one.

The other part of the misrepresentation is, that the doctrine of the Trinity contains a palpable contradiction or absurdity, by asserting that three are one. It is conceded, that any doctrine, which contains a real contradiction, is contrary to the dictates of sound reason, and ought to be exploded. A proposition, which involves an absurdity, cannot possibly be true. If the doctrine of the Trinity implied, that Jehovah is *three* in the same respect in which he is *one*; in other words, if the doctrine implied, that *three persons* are *one person*, or *three Deities one Deity*, it would be a plain contradiction, and must be instantly rejected. But the doctrine involves no contradiction, because it does not assert that God is *three* and *one* in the same sense. Trinity is ascribed to God as to personality, and unity as to divine essence. Now surely there is no contradiction in saying, that a Being, who is *three* in one respect, is *one* in another. But we pretend not to give any adequate description of the difference between divine personality and divine essence. We acknowledge our incapacity to understand, or by any terms whatever to express, the precise manner, in which the Trinity subsists in perfect divine unity. Our faith rests on the authority of God, who cannot lie. He knows

his own perfections, & has deigned in mercy to give us needed instruction. In his word we find that distinct personal agency and all divine perfections are ascribed to the FATHER, and to the SON, and to the HOLY SPIRIT, and thus we are taught, that the one living and true God is, in a mysterious manner, *trine*, or exists in a Trinity. Like all other truths respecting God, it is incomprehensible, and like many others it is wholly inexplicable; but who can say, that it involves an absurdity?

Beware then, Christian churches, of all attempts to expose, depreciate, or obliterate from your creed, this sacred tenet of Christianity. It is the basis of revealed religion. Your dependence, your affections, and your worship must be indissolubly connected with your sentiments on this fundamental point. When they, who arrogate to themselves the name of *Unitarians*, use their genius and science to undermine this truth, be assured their science is "falsely so called," and their genius is kindled by an unhallowed fire. Your attentive minds will easily observe, how earnestly they wish to diminish your reverence for the holy Scriptures, and how decidedly they prefer an appeal to the oracles of human reason, before an appeal to the oracles of God. The argument which they most violently urge against the Trinity, appears, on careful inquiry, to be a manifest misrepresentation. Yet to this misrepresentation is to be chiefly ascribed the influence which they have gained in the world. Take heed, then, lest any man deceive you. Be alarmed at the presumption of

those who practically affirm, that the human understanding is more competent to determine on the mysteries of the divine nature, than the infinite wisdom of God. Consider how dangerous to the souls of men is the prevalence of those principles, which cover unyielding pride of heart and consequent alienation from genuine scriptural divinity, and which evidently lead on to avowed apostasy from all religion.

It is with grief I make the additional observation, that Socinians have been much aided and supported in their practice of misrepresentation, by the false theories which some professed Trinitarians have adopted, and by the various hypotheses which have been devised, and the vain attempts, which have for many ages been made, to explain the mode of the divine existence.

But this species of misrepresentation is not the only instrument, which Unitarians employ against the doctrine of the Trinity. We cannot, without solemn reprehension, notice their manner of explaining and applying holy writ. One grand misapplication with which we charge them is, *that they collect together those scriptures, which speak of an inferiority of the Son to the Father, and urge them as direct arguments against Trinitarians.* This, we contend, is neither just nor pertinent, unless Trinitarians hold, that the character of a divine person is the only character which Christ sustains. But this is not their creed. They apprehend that the Son of God, in his original divine character, was not qualified for the work of a Redeemer, and therefore that the character which was suited to

that work, was an *assumed* character. This, they believe, agrees with the Christian scriptures, which explicitly teach, that he who was rich became poor; that he who was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and was found in fashion as a man; that he who was Lord of all, became a servant; in short, that the eternal Son of God, for the purpose of redemption, united human nature to his divine nature, and so, in an incomprehensible manner, became God and man in one person. Thus he was qualified to sustain every office which must belong to a Redeemer. In his assumed character he became an atoning priest, a prophet, a servant, a mediator. In all the offices which he executes in the work of redemption, he is subordinate to the Father, and in his human nature entirely dependent. Hence the propriety of those scriptures, which represent him as sent by the Father, as praying to him and assisted by him, as performing the actions of a man, obeying, suffering, &c. And considering that his work on earth required him to appear and act wholly in his *assumed* character, it is easily accounted for, that his humanity and his official inferiority are so often presented to view. But although the New Testament so frequently exhibits Christ in his official and subordinate character, it does not conceal his high original, but declares, in the plainest and most emphatical language, his eternal power and Godhead. Now if the scriptures never spoke of Christ, except in his human or official character, or if it were

impossible for a person truly divine to assume and sustain a character of inferior dignity ; or, to use different words, if it were absolutely necessary, that the character of Christ the Saviour should consist either of *mere Deity* or of *mere humanity* ; then it would be sound reasoning to urge those scriptures, which speak of Christ's inferiority to the Father, as arguments against his equality, and those which speak of his humanity, as arguments against his divinity. But the fact is, Christ sustains characters and offices exceedingly various, and so a foundation is laid for the variety of manner, in which the scriptures speak of him with reference to those offices. At one time he is represented as the creator and upholder of all things in heaven and earth ; at another time, as a feeble infant. At one time he is described as the supreme king ; at another, as the servant of worms. At one time he is represented, as immortal, having life in himself ; at another time, he expires on the cross, and is laid in a sepulchre. Such various and widely distant characteristics belong to the same person ;—a person, however, executing different offices, and uniting different natures. These things are taught in the word of God. It is the part of faith to receive them. And there is no more propriety in arguing from the official inferiority of the Son against his equality, than there would be in arguing from original equality against his inferiority. It would appear as correct reasoning, to argue from those passages which assert, that Christ is God, against the doctrine of

his manhood, as it is to argue from passages asserting his manhood, against the doctrine of his Deity. Both these methods of reasoning are antiscriptural, and totally inconclusive.

Keeping these observations in mind, let us attend to a few of the particular passages which Socinians urge against the Trinity.

In Deut. xviii. 18. is the following prediction of Christ. "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I command him." "Here," says a learned Unitarian, "is nothing like a second person in the Trinity, a person equal to the Father, but a mere prophet, delivering in the name of God whatever he is ordered so to do."

Reply. If Trinitarians denied, that Christ sustains any character but that of a divine person, this reasoning would be valid. But as they do not, where is its force ? "Much in the same manner might those, who never saw David till he was ascending Mount Olivet, weeping, with his head uncovered, and barefoot, say, *here is nothing like the king of Israel*. Jesus says to his disciples, *Lo, I am among you as one that serveth*. With equal propriety might it be argued from these words, that he could be in no respect superior to his disciples, because *here is nothing like superiority* ! The words of God by Moses will equally prove that Christ is not a priest or a king, as that he is not a divine person, because he is not *here* mentioned under any of these characters."

The prophets predict, and the evangelists narrate the Messiah's

sufferings and death. These, it is said, are characters, not of God, but of a man.

Reply. Sufferings and death undoubtedly belong to Christ, as man. It was in his human nature only, that he was capable of them. But we cannot thence infer that he is not God, unless it appear that sufferings and death were the sublimest traits in his character. According to the reasoning now under consideration, we might infer from those scriptures which declare Christ to be the Creator of the world, that he is nothing but Creator.

Many scriptures represent Christ as praying to the Father, which is inconsistent with his being God.

Reply. This objection proves nothing against the Trinity, if it be possible, that a divine person should voluntarily assume human nature, and in that nature be the subject of those graces and perform those duties which belong to man. Is Christ's *praying* a certain proof that he is not God? Why is not his being the *object of prayer* to his disciples an equal proof that he is not man?

John v. 20. *I can of my own self do nothing.* Mark xiii. 32. *Of that day and that hour knoweth no man, no, not the angels which are in heaven, nor the Son, but the Father.* John vi. 57. *As the Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.* Here Christ disclaims underived power, omniscience, and self-existence.

Reply. All this is true of Christ, in that nature which he assumed, and that character which he sustained as Mediator.

In these scriptures he speaks of himself as the Son of man. But his being the Son of man was the consequence of his humiliation. He *took upon him* the form of a servant, and in his whole mediatorial work on earth, he was a servant, and acted as a servant. With reference to his divine nature, he makes very different declarations.

Churches of Christ, these remarks are made to fortify you against the seductive influence of those, who deny the sacred Trinity. Let me state it as a maxim to be constantly kept in remembrance, that we are not to determine the character of Christ from a few detached passages, but from the tenor of scripture, or from a connected view of all those passages which relate to him. Unitarians have written in their books, and will repeat to you with an air of infallible wisdom, that Christ cannot be God, because he is called the Son of man; because he said, I can do nothing of myself; because he was sent by the Father, acknowledged that his Father was greater than he, &c. You will not fail to consider it an essential gospel truth, that Christ, in the work of redemption, is subordinate to the Father; that, in the official character which he sustains, as High Priest, Mediator, &c. he is dependent on the Father, prays to him, serves him, suffers, and dies. But let it never be ungratefully forgotten, that all this is the effect of his voluntary humiliation. Had he not consented in love to sinners, to be made in the likeness of men, to assume the form of a servant, to become poor, to be a despised, suffering, dying

man ; had he not consented to all this in order to redeem transgressors, he never would have appeared in any lower character, than that which is ascribed to him by John ; *In the beginning was the Word, and the Word was with God, and the Word WAS GOD* ; and by Paul ; *All things were made by him and for him*. From the low abasement, to which the Son of God mercifully condescended, will you take occasion to deny the exalted dignity and the uncreated glory, which belongs to his original character, and which are not altered, though in a measure concealed, by the humble form of a servant. We allow that he was a man, a servant, a sufferer. But we allow it to the eternal praise of his love and condescension, not to the rejection of his Godhead. Let not the evidence of Christ's human nature and his abasement turn to his reproach ; but always lead you to contemplate, with holy admiration, his eternal Majesty, and the infinite descent of that Majesty in compassion to sinners. The lowliness of his human character sets off the glory of his divinity ; while the infinite height of his divine character sets off the glory of his humility. Such, brethren, are the dictates of reason sanctified by the gospel. But what shall we say of that reason, which deduces from the condescension and voluntary abasement of the merciful Saviour, an argument against that divine excellence and sublimity of character, without which his condescension would have no merit ? Such reason, however admired by man, is foolishness with God. How celebrated so-

ever the literary fame of some, who deny the sacred Trinity ; be not captivated by the fame of their learning. That very *literary greatness*, which tempts you to implicit confidence in their opinions, carries them furthest from the simplicity of the gospel, and renders even a just respect for their talents dangerous. Beloved brethren, think often of that day, when the honourable distinctions of genius and erudition will be no longer recognised ; when the last great assembly will see, that they, who reject the Son, reject the Father also ; when that presumption of pride, which disbelieves what is mysterious, and revolts from what is humiliating, will be covered with infamy ; and when unfading crowns of glory will adorn all those, who, distrusting their own understanding, are taught by grace to confide in the wisdom and obey the commands of the INCOMPREHENSIBLE GOD.

PASTOR.

THOUGHTS ON MATT. XXIII. 35.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

THE passage presents two difficulties ; the first of which is to ascertain the person here mentioned under the name of *Zacharias*.

Of the various opinions, which expositors convey on this subject, the following seems most probable ; viz. that the person here mentioned is that *Zacharias*, whom the Jews slew by com-

mand of King Joash, in the court of the Lord's house, 2 Chron. xxiv. 21. It is true, indeed, that his father is called not *Barachias*, but *Jehoida*. It is true, likewise, that many of the Jews had two names: perhaps these two belonged to him. This, Chrysostom asserts, as we are informed by Doddridge. Possibly too there is an error in copying. Jerome, saith the last mentioned author, found it different in the *gospel of the Nazarenes*.

Another difficulty is this. How could one generation be answerable for the sins of their predecessors? How could it comport with divine justice, to require of the Jews, of Christ's time, all the blood, which had been shed by others?

God often treats a nation, as if that nation were a single person. Though the individuals, who joined in the death of Zacharias, were all dead at the time of Christ, the nation, as a political body, existed. To constitute national identity, identity of persons is not required. We often speak of ourselves in a national capacity, and say, that in our infancy, *we* were feeble; but *we* have now become strong, and in a century from this time, *our* strength will be greatly increased; though not one person now on the stage existed, when the country was settled, and not one, perhaps, of its present inhabitants will exist a century hence.

This mode of speaking is common in scripture; it runs through the eleventh chapter of the epistle to the Romans. There the nation is mentioned as the same political body, when it rejected the gospel, as in those subsequent ages, when it should

embrace the gospel. That same nation, which had fallen, when the apostle wrote, shall rise by faith, after the lapse of many hundred years. So the Jewish church is described, in prophecy, as the same body, or assembly, to which, in the Christian age, Gentiles shall be added.

This manner of speaking, and of viewing the subject, generally prevails in regard to civil corporations. A contract made by a corporate body must be fulfilled, though all the persons entering into that contract have deceased. A nation, perhaps, will put up with one injury from another nation; but if that injury have been preceded by a series of injuries for sixty years, the case will be different; neither will it be inquired how far those concerned in the recent injury, were concerned in those, which preceded.

But the main question is, how it can be *just*, that the individuals, now composing a nation, should suffer for the sins of their predecessors: how the righteous blood of Abel and Zacharias could *justly* be required at the hands of those, who did not exist till several ages after this blood was shed.

It is replied, that the generation of the Jews, on whom such direful ruin descended, suffered no more than their personal iniquities deserved. It would have been just in God to have punished them with these judgments, had their predecessors been guiltless. Still it may be true, that had their predecessors been guiltless, the judgments mentioned would not in fact have fallen on these individuals. The Jewish nation were, for

many ages, *treasuring up to themselves wrath against the day of wrath.* At length, the storm, which had been collecting and thickening, for many ages, burst; but not, let it be noticed, on the heads of the innocent. If less righteous blood had been shed in the nation, destruction would either have been delayed, or else, have been accompanied with less severity; still the ruin was, by no means, disproportionate to the guilt of that generation, on which it fell. Justice requires that no creature be punished more than he deserves; but it does not require, that all be punished to the extent of their deserts. It has been taken for granted, that the generation, which experienced the effects of divine wrath, agreeably to our Lord's declaration, had deserved the judgments, which they felt. Surely then they did not cease to deserve them, because their predecessors had been treated with a degree of lenity, which they did not deserve.

Suppose a man extremely profligate lives in a virtuous nation; another person of similar character lives in a nation, the individuals of which resemble himself. The first nation, we will suppose, feels no national judgments; of course, the sinner, who dwells in it, has no part in any general calamity. The other sinner partakes in the wars, earthquakes, or pestilence, with which an offended God scourges the people with whom he is united. While this latter sinner feels no calamities, which he might not justly feel, were he insulated, is he treated unjustly, because another sinner, of the same moral character, lives at his ease? Divine justice will prevent every one from suffering more than his sins deserve: but whether each individual shall suffer as much as he deserves, may depend on his connexions, or a thousand circumstances foreign to his moral character.

LEIGHTON.

Selections.

ORIGIN OF THE NAME JEW.

ALL the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, till the time of king Rehoboam, when ten tribes revolted from this prince, and, adhering to Jeroboam, were thenceforth denominated the *House of Israel*, while the two tribes of *Judah* and *Benjamin*, who remained faithful to the family of David, were styled the *House of Judah*: Hence, *af-*
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ter the defection of the ten tribes, according to the LXX. *Isdauoi*, *Jews*, signify *subjects of the kingdom of Judah*, (as 2 Kings xiv. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11.) But after the Babylonish captivity, the name, *Isdauoi*, or *Jews*, was extended to *all* the descendants of *Israel*, who retained the *Jewish religion*, whether they belonged to the *two*, or to the *ten* tribes, whether they returned to *Judea*, (as no doubt some of the ten as well as of the two tribes

did) or not. For as the learned bishop Newton has well observed, it appears from the book of Esther, that there were great numbers of Jews, (*Judæi*) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and all without distinction are denominated Jews. (Judæi.)* See Esther iii. 6. xiii. 4. iii. 8. v. 9. xi. 17. ix. 2, and following verses.

In this extensive sense the word is applied in the New Testament. See Acts ii. 5, 8—11. Comp. Acts xxvi. 7. James i. 1.

Further, the name of the patriarch *Judah*, from which the Jews were called, *Judæi*, means a *confessor of Jehovah*: Hence the apostle distinguishes, Rom. ii. 29, 30, between him who is a *Jew outwardly*, and him who is a *Jew inwardly*. By the former, he means a person descended from *Abraham, Isaac, and Jacob*, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of *Abraham*, and not believing in his seed Christ; by him who is a *Jew inwardly* he intends one, who, whether *Jew or Gentile* by natural descent, is a child of *Abraham* by a lively faith in Christ, the promised Seed, (see Rom. iv. 16. Gal. iii. 7, 29) and consequently is a true *confessor of Je-*

hovah. In like manner Christ himself speaks of the apostate unbelieving Jews of *Asia Minor*; *which say they are Jews, Judæi, i. e. the true confessors or worshippers of God, but are not*, Rev. ii. 9, iii. 9. And St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47. *He that was called Judas, Judæa, a confessor of Jehovah*; but was far from deserving that glorious appellation.

Parkhurst.

MORNING PRAYER FOR A FAMILY.

ALMIGHTY and ever living God! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor: the source of every present enjoyment, and the spring of all our future hopes. Thou hast also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace, and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions. But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have great reason,

O Lord, to be humbled before thee on account of the coldness and insensibility of our hearts; the disorder and irregularity of our lives; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed: and we find a daily occasion to lament our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is agreeable to thy will. O Lord, be merciful to us miserable sinners, and forgive us for thy Son Jesus Christ's sake. Produce in us deep and unfeigned repentance for our manifold transgressions; and a lively faith in that Saviour, who hath died for our sins, and risen again for our justification. And may thy pardoning mercy be accompanied with the sanctifying influence of thy Holy Spirit, that we may no more sin against thee; but may live from henceforth as becomes the redeemed of the Lord and the candidates for a happy immortality. Put thy fear into our hearts that we may never more depart from thee. May thy blessed will set bounds to our desires, and regulate all our passions. May our affections be fixed, not on present objects, but on these which are unseen and eternal. Convince us more effectually of the vanity of this world and its utter insufficiency to make us happy; of the vileness of sin and its tendency to make us forever miserable; of the value of our souls, and the awfulness of that everlasting state on the borders of which we are standing: and may we be

serious and diligent in our preparation for death and judgment.

We desire this morning to offer thee the sacrifice of thanksgiving for the watchful care of thy Providence exercised over us during the past night. We laid us down to sleep, and, blessed be thy name, we have arisen in safety. May the lives which thou hast mercifully prolonged be devoted entirely to thy service. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee, and from all other evils, if it be thy blessed will. Enable us faithfully to perform every relative duty under an abiding sense of thy presence, and of our accountableness to thee. May we, as a family, dwell together in peace and unity. May we put away from us every angry and discordant passion; and loving thee with a supreme affection, may we love each other with pure hearts fervently. Preserve us, O Lord, from the influence of those temptations to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are in company, may it be our care to do and to receive as much good as possible. When we are alone, may we remember that our heavenly Father is with us; and may this thought excite in us an earnest desire to act as in thy sight.

Bless, we pray thee, the President of these United States, and all other officers of the Federal Government, and all rulers and magistrates in the several States

in the Union. Save us from the evil designs of all our enemies, forgive our national sins, and preserve to us the blessings of peace. May all mankind be visited with the light of the gospel ; and may its influence be more widely diffused in this land. In tender mercy regard all who are in affliction of whatever kind. Grant unto our dear friends and relations every blessing which thou knowest to be needful for them. May they and we experience thy favour in this life, and in the world to come, life everlasting.

We offer up these our imperfect prayers, in the name of our only Mediator and Advocate Jesus Christ.—Our Father, &c.

FRAGMENT.

TRUE RELIGION.

WHEN the mind is not only conscientiously but affectionately religious ; when it not only fears God as the Almighty Sovereign, but loves and confides in him as the all gracious Father ; not only inferred to be such from the beauty and benignity apparent in the works of nature, but rationally understood to be such, from the discoveries of divine grace in the word of God ; and let us add, no less rationally felt to be such, from the transforming influence of that word on the heart ; then acts of devotion are no longer a penance, but a resource and refreshment, insomuch that the voluptuary would as soon relinquish those gratifications for which he lives, as the devout Christian would give up his daily intercourse with his Maker. But it is not in stated acts merely that

such devotion lives ; it is an habitual sentiment, which diffuses itself through the whole life, purifying, exalting, and tranquilizing every part of it ; smoothing the most rugged paths, making the yoke of duty easy, and the burden of care light. It is as a perennial spring in the very centre of the heart, to which the wearied spirit betakes itself for refreshment and repose.

Mrs. H. More.

ANECDOTE.

Who that reads the following anecdote of the late celebrated king of Prussia, can envy his greatness ? Nay, who does not abhor the hardness and barbarity of his heart ? Who does not see the malignant moral effects, which result from infidel philosophy ?

“ Intending to make, in the night, an important movement in his camp, which was in sight of the enemy, he gave orders, that by eight o'clock all the lights in the camp should be put out, on pain of death. The moment that the time was past, he walked out himself to see whether all were dark. He found a light in the tent of Capt. Zietern, which he entered just as the officer was folding up a letter. Zietern knew him, and instantly fell on his knees to entreat his mercy. The king asked, to whom he had been writing. He said it was a letter to his wife, which he had retained the candle these few minutes beyond the time in order to finish. The king coolly ordered him to rise, and write one line more, which he should dictate. This line was to inform his wife, without any explana-

tion, that by such an hour the next day, he should be a dead man. The letter was then sealed, and dispatched as it had been intended; and the next day, the Captain was executed.

"Nothing is said as to the justice of the punishment itself. But

this cool barbarity to the affection both of the officer and his wife, was enough to brand his character indelibly. It proved how little the philosopher and the hero was susceptible of such an affection, or capable of sympathizing with its pains." [*Foster's Essays.*

Miscellaneous.

To the Editors of the *Panoplist*.
GENTLEMEN, May 18, 1807.

You will probably gratify a number of your readers, by publishing the following strictures on Moore's Poems from the "Eclectic Review." The manner, in which they are written, will secure the attention of every man, possessed of learning or morals. I wish, however, particularly to recommend them to the attention, and to the consciences also, of those American Editors of Newspapers, who have employed their pens, so freely, in commending the effusions of this man. Should they only unlearn that silly admiration of foreigners, which prompts them to caress and flatter, indiscriminately, men who have scarcely any other claim to their respect; the benefit will not be small. I hope, however, that this will not be the only advantage; and that they will also acquire a full conviction of the extreme impropriety of lending their own reputation to give credit, and currency, to efforts, calculated for no other end, but to debase the morals of mankind. He, who contributes his endeavours to spread poison through a community, is an accessory to all the guilt of his principal, and chargeable, in a secondary degree, with all the deplorable consequences, of which his principal is the cause. I am yours, &c. X.

Epistles, Odes, and other Poems,
by Thomas Moore, Esq. 4to.
pp. 341. Carpenter. 1806.

THOMAS MOORE, *ci-devant*
THOMAS LITTLE, and *oidisant*

ANACREON, holds that strange opinion, that Reviewers are "accountable beings," though he writes as if he were accountable neither to God nor man. Our readers know what a tremendous risk one of the most formidable of our brethren has incurred, by presuming to reprobate the publication of these poems,—less, indeed, as a personal crime, than as a public nuisance. Unawed, however, by so awful a warning, and neither daring, nor deprecating, Mr. Moore's displeasure, we shall speak as freely of this gay volume, as if the author were neither a man of honour nor a gentleman, but as sincere a coward as the writer of this article has the courage to avow himself.

When Mr. Moore tells us that he has been "tempted by the liberal offers of his bookseller," without which "seasonable inducement these poems very possibly would never have been submitted to the world," we regret, not only the poet's necessity, but the bookseller's liberality. Surely Mr. M. does not thus brand the character of his bookseller, as an apology for himself! If he degrades himself to be a literary pimp, is it any

excuse to say that he was *hired* ? We sincerely wish that the speculation of the one may be as unprofitable, as the work of the other is immoral. Avarice is so given to over-reaching, that, perhaps for the very love of the thing, it sometimes over-reaches itself ; like the miser, who was so fond of eating *at other people's expense*, that he used to crib the cheese out of his own mouse-traps. The price of this book, which truly is its best recommendation, because it will tempt no body to buy it, is fixed so high, in the hope of extravagant profit, as to place it beyond the reach of almost all, but those persons of rank and fortune, with whom the author would persuade us that he is in habits of friendship and familiarity. Indeed, on seeing the noble names which are so ostentatiously blazoned throughout these unhallowed pages, one might imagine that Mr. M. being himself unable to blush, had resolved to blush *by proxy* ; for he has left his patrons no alternative, but to disown him or to blush *for* him. Among these it is shocking to observe the names of ladies, so indicated by letters & dashes, that they may be conveniently filled up by the ingenuity of slander, and attached to persons, by whom the libertine and his song ought to be held in equal scorn and detestation. If Mr. M., as we are assured, be indeed an acceptable companion among the great and illustrious, the moral character of our highest circles must be placed on a far lower rank, than is consistent with our aristocratic prepossessions.

Among the paths of literature, there are only two short and ea-

sy ones to popularity—personal satire and licentiousness. In the first, there have been many successful adventurers among recent authors. In the last, Mr. Moore out-strips all rivals, and leaves even his friend Lord Strangford at a hopeless distance behind him. The poems of the late Thomas Little (the first publication of the present Thomas Moore) are now in the *eighth edition* : the same talents more honourably employed, would probably not have produced *one eighth* of the reward, in fame to the poet, or money to the bookseller, which they have gained in about five years, by such shameless prostitution. To the success of that meretricious volume, may be attributed the mercenary munificence which rescued the present from oblivion. The eagerness with which Thomas Little's '*Juvenile Indiscretions*,' were purchased at *seven shillings*, naturally enough induced the publisher to imagine, that Thomas Moore's many irregularities would fetch a *Guinea and a Half* ; for the former were only the abandoned abortions of *folly without thought* in a boy, while the latter are the avowed offspring of *folly matured by reflection* in a man. But in this golden expectation, the adventurer will probably be disappointed. This volume is too unwieldy to be a pocket companion, or a bosom friend ; it cannot conveniently be secreted in the drawer of a toilette, or read by stealth behind a fire-screen ; and were a second edition to reduce it from the dignity of a royal quarto to foolscap octavo, (the rank of its predecessor) still the quantity of matter must either burst in twain, or swell it to such

an unfashionable bulk, as would exclude it from all polite circles; for so refined is the sense of propriety among the *beau monde*, that even profligacy is not admitted into good company, except it be dressed *a-la-mode*. Besides, the very sight of so much at once of what he loves best, would sicken even to loathing the young and impatient voluptuary; so that perhaps not one sensualist will be found, who with appetite unsated and insatiable, can riot through all the courses of this corporation-feast of indelicacies, unless it be some hoary debauchee,—the lukewarm ashes of a man, from which, though the fire of nature be extinct in them, the smoke of impurity still rises as they cool for the grave.

Yet let not virtue exult, nor Thomas Moore despair. He has shot his arrows at youth and innocence; and the young and the innocent will yet be his victims. Poison so exquisitely malignant, and prepared with such incomparable skill, can hardly fail of being as widely pernicious, as his fond imagination ever dreamed in his most sanguine moments of anticipation. Though the formidable size of this volume will equally deter the gay and the indolent from toiling thro' its labyrinths of seduction, though it cannot be named in any decent family, though none but the most undaunted can apply for it, and though no bookseller will produce it, who has the fear of the Society for the suppression of vice before his eyes, yet its most inflaming contents will be reprinted in newspapers, magazines, and miscellanies, recited and sung in

convivial companies, and circulated in manuscript among friends; insidiously assailing the purity of the fair sex, and completing the corruption of youth, which is so auspiciously begun at our public seminaries. —Thus will the plague of this leprosy spread from individual to individual, from family to family, from circle to circle, till it mingles and assimilates with that general mass of corruption which contaminates society at large, and which eventually may be aggravated, in no small degree, by this acquisition of new shares for virtue and new stimulants to sensuality. This is no fanciful speculation. The 'mystery of iniquity,' here published to the world, will operate beyond the search of human reason: the wisdom of God alone can comprehend the infinite issues of evil; the power of God alone can restrict them.

It is unusual for us either to praise or condemn a publication of magnitude, without endeavouring to establish the reasons we assign by quotations from the work itself; for every author is best judged out of his own mouth. Our deviation in the present instance will be readily excused; the very passage of an impure thought through the mind leaves pollution behind it, and a momentary indulgence of it, brings guilt, condemnation, and remorse. While, therefore, we are warning our friends against straying into this forest of wild beasts, it would be madness in us to turn a few of the lions loose among them, on the open plain, to prove the ferocity of the species. But if there be one among our readers who will

not take our word for it, that this is a book of *ill fame*, which no modest woman *would* read, and which, therefore, no modest man *ought* to read, let him judge for himself at his peril ;—let him remember that indelicacy cannot be admitted into the heart with impunity, for it cannot be imagined with indifference ; it is *always* either the parent or child of unholy feelings. If then, in the perusal of these voluptuous poems, he finds himself fascinated with their beauty, let him tremble, let him fly ; it is the beauty, it is the fascination of the serpent, of the Old Serpent, which ought to inspire terror and repugnance, while it is tempting, attracting, delighting him into destruction.

We shall briefly characterize the contents of this volume.—It contains irregular odes, epistles, and amatory verses. The author has had the rare felicity to make the former nearly unintelligible of themselves, and utterly so, with the help of notes. The epistles are his least offensive writings in this collection, though most of them are mildewed with uncleanness. But it is in his amatory verses, that Mr. Moore unblushingly displays the cloven foot of the libidinous satyr ; in these he chants his loves to a thousand nymphs, every one of whom either has had, or is welcome to have, a thousand gallants besides ; for as there is no romantic constancy of passion in himself, he is not so unreasonable as to prohibit a plurality of attachments in them. His “*dear ones*” are all

“Bright as the sun, and common as the air.”

In every page the poet is a libertine ; in every song his mistress is a prostitute ; and what the poet and his mistresses are, he seems determined that his readers shall be ; and verily we wish that none but such may be his readers.

Let not our cautions be misconstrued, by our readers, into an unworthy suspicion of the stability of their virtue, or too high a compliment to the talents of this syren seducer. When we stand in the confidence of our own strength, the weakest temptation will overcome us ; when we fly, the strongest cannot overtake us. The danger lies in dallying with sin, and with sensual sin above all other : it works, it winds, it wins its way with imperceptible, with irresistible insinuation, through all the passes of the mind, into the innermost recesses of the heart ; while it is softening the bosom, it is hardening the conscience ; while, by its exhilaration, it seems to be spiritualizing the body, it is brutalizing the soul, and, by mingling with its eternal essence, it is giving *immortality* to impotent unappeasable desires ; it is engendering “the worm that dieth not,” it is kindling the “fire that is not quenched.”

Wantonly to assail, or basely to profit by the weakness and degeneracy of his fellow creatures, Mr. Moore has lavished all the wiles of his wit, all the enchantments of his genius ; but both his wit and his genius have been vitiated by the harlotry of his muse ; and his pages glitter almost as much with false taste as false fire. With Darwinian smoothness of numbers, and

pictorial expression, he unites the tinsel of Italian conceit, and the lead of Della Cruscan bombast; mingling with all a pruriency of thought, and a *modesty of impudence*, peculiarly his own.

If a heart rotten in sensuality, could yet feel alive to the remonstrances which indignation and pity would urge us to utter, we should warn Mr. M. how dreadful to himself, how hateful in the sight of heaven and earth, are talents thus sold to infamy; —talents that might have been employed in furnishing the sweetest aids to virtue, the noblest ornaments to literature. He *knows now* that his gaudy pictures of the pleasures of sin are as false, and he *will know*

soon that they are as dangerous, as the delusions of a *calenture*; —in which the patient, sailing under the vertical sun, sick of the sea, and a hundred leagues from shore, dreams that he is surrounded by green fields and woods that invite him to delicious enjoyments, and in the rapture of delirium steps from the deck —into the gulph! —Into a more perilous gulf will he fall, who, bewildered by the visions of this volume, steps into the paradise of fools, which it opens around him; for through *that* paradise lies the “broad road that leadeth to destruction:” and if any traveller wants an infallible guide on his journey thither, let him take *his own heart*,* corrupted by licentious poetry.

Review of New Publications.

The Mourning Husband, a Discourse at the funeral of Mrs. Thankful Church, late Consort of the Rev. John H. Church, Pastor of the Church in Pelham, N. H. April 15, 1806. By LEONARD WOODS, A. M. Pastor of a Church in Newbury. E. W. Allen. Newburyport. pp. 18. 8vo.

UNDER great afflictions, to feel and conduct, as we ought, is more difficult, than the inexperienced are apt to imagine. To preserve a dignified medium between stoical insensibility and repining melancholy; to feel the *rod* and not *faint* under it, requires the highest exercise of the Christian graces. For this Vol. III. No. 1. E.

no cautions, no directions, no exhortations are alone sufficient. Still they may be useful; and the discourse under consideration may be read with advantage by all, who mourn the loss of pious friends, especially the bereaved husband.

For his theme the author has chosen Gen. xxiii. 2. “And Sarah died in Kirjath-Arba—and Abraham came to mourn for Sarah and to weep for her.”

In an appropriate introduction he observes;

“The feelings of friendship are not weakened, but exalted and sanctified by religion. There are none who value a friend so highly, as the saints. There are none who know so well the
.....

* Genesis, vi. 5.—Jeremiah xvii. 9.

advantages, or so exquisitely enjoy the delights of reciprocal affection. Accordingly the people of God are the sincerest mourners—Jesus, weeping at the grave of Lazarus, sanctioned all the tears, by which his people, on similar occasions, express the tenderness and sorrow of their hearts.”

At first view this example may not seem to the point. It was not on a funeral occasion, that *Jesus wept*. It cannot be supposed, that he felt any grief on account of the death of one, who was immediately to be raised to life. His were tears of sympathy, and teach us to *weep with them that weep*. Still they may be considered as “sanctioning” the tears of those, who mourned the death of a brother.

“The father of the faithful had lived happily with Sarah, his wife, for many years. When she died, how amiable did patriarchal tenderness appear in the melting tenderness of grief.”

The “design” of the discourse “is to justify the tears of Abraham at the grave of Sarah, or to show; with what singular propriety a husband mourns the death of a discreet and pious wife.”

This he shows generally in few words.

“All that can be said on the excellence and happiness of friendship in general, may, with eminent propriety, be applied to the friendship, which exists in the matrimonial state. It is there that friendship is found in its highest purity and force; there it is productive of its best joys. How highly does the pen of inspiration honour marriage by representing it, as resembling the sacred and holy union between Christ and his church. The married state is designed by God as the consummation of human love. Kind heaven has wonderfully combined the interests and feelings, the joys and sorrows of the husband and the wife, so that they are one. If therefore bereavement in any other relation ought to be deeply felt; more so in this. If a man is justified, or

excused for mourning the loss of any other friend; his sorrow for the death of a discreet and pious wife is commendable and dignified.”

He then proceeds to take a more particular survey of her “*amiable character and usefulness*.”

In lively, but not gaudy colours he paints her loveliness.

“What encomium is too high for the character of a wife, uniformly good!—Her modest, gentle, and peaceable temper has a never fading beauty, a charm infinitely superior to that of a fair countenance and splendid apparel. Above all, how ornamental is the spirit of piety, which raises her eyes and her heart to God; which consecrates to him all her affections and all her actions; which prompts her diligently to perform every domestic duty, as unto God, and to seek purity of heart, as well as blameless deportment. Religion imparts uniformity to her conduct, and the highest excellence to her character. Every person acquainted with her, is constrained to acknowledge her worth. But no person so clearly discerns her amiable temper, or so highly esteems her character, as her partner. He has the nearest survey of those virtuous qualities, which adorn her mind. In her life the graces of Christianity flourish before his eyes. He prizes her above rubies. How grievous, then, his bereavement, when she departs. How affecting the moment, when so much loveliness expires. When her heart, so full of kind affection, ceases to beat, and her eyes, which bespoke the sensibilities of her heart, are closed in death; how great must be his sorrow. With what propriety does he weep at the grave of so much excellence.”

The author of this excellent discourse is equally happy in describing her usefulness in “domestic concerns,” in educating children; in preserving her husband “from the snares of the world;” in his “perplexing cares;” in “prosperity;” and in “affliction.”

“But,” continues our author,

"Her influence rises still higher: If he is impenitent, her pious conduct awakens his conscience, and impressively recommends religion. If he is happily united with her in the love of God, she greatly promotes his moral and religious improvement. How often does her piety and engagedness rouse him from spiritual sloth, and render him fervent in family and secret devotion. When she deviates from duty, his heart is melted by the promptitude and tenderness of her confession....Her undissembled humility often makes him ashamed of his pride, and her meekness and contentment, of his passionate, and repining spirit....Here let me say, that few women have opportunity to be more extensively useful, than the pious partner of a gospel minister.... Other women in the married state, observing her diligence, her economy, and her charity, are inclined to excel in the same virtues. By her example they are excited to love their husbands, to discharge, with unremitting care, every conjugal duty, and above all other accomplishments, to seek the precious ornament of a meek and quiet spirit. By her example they are reminded of their obligations to their children, and impressed with the importance of bringing them up in the nurture and admonition of the Lord. By her example they are led to shun all slander and evil speaking.... She endeavours to banish from friendly society every light and unprofitable topic, and to introduce and support conversation, which is not only entertaining, but serious and edifying. She laments the least appearance of looseness and impiety in the rising age, especially among young women; does all in her power to render them modest in dress and behaviour, and to allure them to the practice of Christian piety....Religion, in which they are inclined to think there is something gloomy and forbidding, becomes attractive, when seen in her example. In short, her life conspires with the pastoral labours and prayers of her husband, to promote among the people a solemn attention to the Sabbath, and all the means of grace, and the love of real goodness in its various forms."

He applies the subject in a

manner not likely to disappoint the reader. He observes "that these observations are in a good measure applicable to this solemn occasion." To justify the remark a note is subjoined, containing a valuable sketch of the life of Mrs. Church.

In the course of his solemn and melting address to the mourning husband, he observes,

"In order that your grief be not irregular, or hurtful; you must be careful to mingle with it those joys, which religion furnishes, and which are inseparable from Christian mourning....God...is infinitely better, than the most amiable wife and most affectionate mother....She tarried long enough to receive and communicate much good....Though her body is enclosed in the gloomy coffin....she still lives, lives in the most exalted sense.... Nor is she wholly lost to you. The remembrance of her virtues ought to incite your gratitude and your imitation. The remembrance of her death will constantly exercise your submission to the will of God. And henceforth the thought of her will be associated with eternity, and so tend to raise your spirit and produce a heavenly frame... Let not your grief, however sincere and tender, be attended with a single murmuring thought....God is love."

He concludes with appropriate addresses to "her aged parents;" to "those, who mourn the loss of a sister;" to "brethren and friends of that society;" and to "hearers...assembled on the occasion."

Such are the outlines of this discourse. We may sometimes find a few good sentences in a very irregular and shallow performance. Extracts in general present a picture much brighter than life, Not so with those taken from this discourse. Whoever would duly estimate its worth must view and review the whole,

The only fault worthy of notice is, not want of method, which is unexceptionable, but want of numerical distinction of heads. It is not contended that all sermons should be thus distinguished. Some subjects seem hardly to admit of it. But this is not one of them. Though numerical distinctions do not constitute method, yet they may greatly assist the hearer and reader in apprehending and retaining it. When a head is distinctly announced, the hearer or reader can scarcely avoid paying peculiar attention to learn what it is. This tends to fix it in his mind. If a leading head is retained, it is generally easy to recall the observations made to prove, illustrate and enforce it. If therefore the heads of a well composed discourse are remembered, the substance of the whole is remembered or may be easily recalled. Besides, if the heads are numerically distinguished, the hearer may easily know whether he retains them all; and thus have opportunity to exert all his power of recollection to regain any part that he may have lost. Are not people, who are accustomed to hear dis-

courses thus distinguished, generally the most attentive, and the best instructed?

Though such distinctions are not so useful from the press, as from the pulpit, yet it is desirable to retain them here also, partly for reasons above mentioned, but more especially to discourage the pernicious practice of laying them aside in the pulpit.

This discourse is earnestly recommended to the attentive perusal of all, who are bound to perform, and of all, who are concerned to know the duties of a wife.....of all who have lost, of all who possess, and of all who desire pious and amiable companions.

NOTE.

The writer of the foregoing review regrets exceedingly, that he is not able to inform the public where this discourse may be purchased. Without this appendage, reviews of the best works appear defective, and often leave painful impressions on the reader's mind. The writers of reviews and the Editors of the *Panoplist* are requested to pay attention to these little, but very interesting particulars. It is hoped that the "*Mourning Husband*" will soon be for sale in Boston, if it is not at present.

Religious Intelligence.

LETTER FROM A CORRESPONDENT
TO ONE OF THE EDITORS OF THE
PANOPLIST. May 15, 1807.

Sir,

As the Editors of the *Panoplist* have taken unwearied pains to be-

come acquainted with the state of religion in our country, and as they have been faithful in communicating such information, as they have been able to obtain, to their fellow Christians; I feel it my duty to transmit to

them a short account of a *revival of religion*, which I have just received in a letter from a respectable clergyman in Newport.

"A most remarkable reformation prevails in Middleborough, Berkley, Arnonett, Carver, and Fair Haven. In Fair Haven, religion has been greatly neglected till lately. Most of the people in this town have been violently opposed to reformations. The Lord is now working in a wonderful manner: the minister has become a hopeful convert. One hundred are admitted or propounded for admission into the church. As the village is small, this is an astonishing number. A large number have been admitted into Mr. Andrews' church in Berkley. Opposition is still great in Fair Haven; but Christ as yet triumphs gloriously. Here a number of old, abandoned sinners, who had for a long time neglected public worship, were present at a conference, and for some time stood together, unmoved and looking on; at length, the minister addressed them with his usual energy in the following words, 'Your children are now waiting for your property, the worms for your bodies, and the devil for your souls.' The divine power accompanied this bold address. In a moment their heads fell, the tears gushed from their eyes, and they became anxious to inquire and hear what they should do to be saved. With what ease can God cause his word to pierce the sinner's soul! The Lord can make his people willing in the day of his power. The reformation is increasing in all the places before mentioned. There is a great call for preaching. The fields are white already to harvest."

In a degenerate and licentious age, when the enemies of religion are straining every nerve to bring the pure doctrines of the gospel into contempt, when the bulk of nominal Christians by their lives and conversation are denying the religion they profess; such information must afford the true followers of the meek and lowly Jesus peculiar pleasure. While Zion prospers, let her sons and her daughters rejoice. May the children of God, encouraged by the recent triumphs of the cross, be fervent in their prayers that this glorious work may extend, that none may say, "The harvest is

past, the summer is ended, and we are not saved."

We think it important to the interests of Christianity, to preserve from oblivion the following detection of a base and insidious forgery. We extract it from the *Palladium* of May 26, 1807.

FORGERY DETECTED.

[Some of our readers may remember, that about the beginning of the present year, we extracted from a Philadelphia paper, a curious account of certain writings found in a globe of marble, dug up at Aleppo, from which it was inferred, that the Apocalypse or Revelation, was written by CERYNTHUS, and not by Saint JOHN. This account was given in a Philadelphia paper, as a translation of an article from the *Marseilles Gazette*, of the 20th of October, 1806. A writer, under the signature of CYPHAS, commented on this narrative in the *Palladium*; and expressed his fears, that this story was transcribed from a French paper into some of ours by some disciple of TOM PAIN; to discredit the validity of the New Testament. Some gentlemen who knew the circumspection of editors of periodical papers, at this time, in Roman Catholic countries, doubted if such a publication ever appeared in a French Newspaper: Among these was Dr. WATERHOUSE, who, being a member of the *Marseilles Academy of Sciences*, &c. wrote to one of his correspondents in that city, and enclosed the publications on that subject from our paper; and on Friday he received, via Philadelphia; the following letter in answer to his queries:—]

MARSEILLES, MARCH 28, 1807.

SIR,

Immediately on the receipt of your letter of the 12th of January, I went to the printer and editor of the *Marseilles Gazette*, to inquire agreeably to your wish, respecting the "Extract of a letter from a gentleman in Aleppo, to his friend in this city," said to be printed in the *Marseilles Gazette* of October 20, 1806. On examining the number of that date, there was not to be found a single word of the

matter! I was accompanied in my researches by M. ACHARD, the Director of our Public Library, and perpetual Secretary to our Academy of Arts and Sciences. This is an old gentleman, endowed with much learning, especially in antiquities, and whose son is actually the printer & editor of the *Marseilles Gazette*. He assured me that he had no recollection of any such article as appeared in the *Philadelphia* paper, and in the *New England Palladium*, purporting to be a translation from the *Gazette* of this city. We examined with strict attention, all the *Gazettes* from the 1st of August until this day; and it is our opinion, as well as the opinion of many other gentlemen, that the piece which caused so much alarm in the timorous consciences of your country, is an absolute lie—or has been published in some other paper; but of which, we have no knowledge whatever.

The vessel which carries this, will sail off to-morrow, or I would have annexed a certificate of Mons. ACHARD, and of the Magistracy of this city, to support what I have said. I hope, however, that the minds of your friends of the clergy will be satisfied with what is said above.

You are at liberty to use my letter as you think proper.

I remain, &c. &c.

LOUIS VALENTIN.

DR. WATERHOUSE, Professor, &c.

[*Dr. Valentin is a learned and respectable physician—has been in the United States; is a member of our American Academy of Arts and Sciences, and well known to some of our most respectable citizens who have travelled in France.*]

NEW HAMPSHIRE MISSIONARY SOCIETY.

From the report of the New Hampshire Missionary Society, (consisting of about 100 Members) published Nov. 1806, it appears that the total amount received by their Treasurer from contributions of members and others, in the years, 1804, 1805 and 1806, was \$2167, 83. With this sum they have employed various Missionaries in the northern parts of the State of New York and New Hampshire 174 weeks, who have

distributed 1157 Bibles, Testaments, and other books and tracts.

"As to the benefits arising from the missionary services performed for the Society," say the Trustees, "we hope they will appear to be of some importance in the day when God shall make up his jewels. The journals of our Missionaries contain accounts which encourage such a hope. The Missionaries have found opportunities to oppose that torrent of errors, which threatens to deluge our infant settlements, and there to contend earnestly for the faith once delivered to the saints.—They have found opportunities to refresh the hearts of many of God's children, scattered up and down as sheep in the wilderness.

"Under their labours, some have hopefully become the subjects of divine grace. Many have communicated to this Society their grateful acknowledgments for missionary services among them. Being unable to procure, among themselves, the administration of the Gospel, they have solicited further aid."

We are informed that a letter has been received by a gentleman in Baltimore from a respectable correspondent in Wirtemberg, Germany, giving an account of most important occurrences in the religious world.

"Cardinal Fesch," he says, "Bonaparte's uncle, is appointed chief of the church over all the congregations of the Rhenish confederation, and has actually been acknowledged as such by all the Protestant princes, although he is a Roman Catholic. He had scarcely taken his seat at Augsburg, before every thing began to incline towards Catholicism, with the poor betrayed flock of Protestants. Our Protestant clergy, (says the letter) are to lay aside the dress they have hitherto worn, as they commanded neither respect nor made any show in their present mode, and are to wear mass-weeds; and our prelates actually wear them now, and are obliged to wear on their breasts the order of Maria in a golden cross. A great number of Catholic mass-books have been printed in the German language, which are divided into hours of prayer, and which are now actually read before preaching, at the altar in

the Protestant churches on the frontiers. The apostasy from religion is every where attributed to want of respect for the pope; it must, say they, be re-established, and the pope be viewed as the firstling of the kingdom of God. An universal union of religion, under the direction of the popedom, was every where spoken of, and no person had, for fear of Bonaparte, as yet, made any opposition. A new sect had also appeared, signaling themselves by a particular dress and by a sign which every one wears on his hat, who have actually deified Bonaparte."

A gentleman deceased in Scotland lately, has bequeathed 1200*l.* to be paid to the person who shall write and lay before the judges he has appointed, a Treatise which shall by them be determined to have the most merit upon the following subjects, as expressed in his will, viz. "The evidence that there is a Being, all powerful, wise and good, by whom every thing exists, and particularly to obviate difficulties regarding the wisdom and goodness of the Deity: and this in the first place, from considerations independent of written revelation; and in the second place from the revelation of the Lord Jesus: and, from the whole, to point out the inferences most necessary for, and useful to mankind." The ministers of the established church of Aberdeen, the principals and professors of King's and Marischal colleges of Aberdeen, and the trustees of the testator, are appointed to nominate and make choice of three of the judges.

An Account of the origin and progress of the Mission to the Cherokee Indians; in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER I.

Marysville, (Tenn.) 1807.

REVEREND SIR,

As the promises of God respecting the conversion of the heathen are evidently on the eve of being accomplished, and as the friends of Zion are anxiously watching the signs of the times, and uniting their prayers around the throne of God for the coming of the kingdom of Christ, and es-

pecially for the spread of the gospel among the aboriginals of America; it may not be unimportant to give you a concise account of the rise and progress of the mission in which I have been engaged for some years with the Cherokee nation of Indians, bordering on the state of Tennessee.

In the year 1794, I settled in that part of the state now called Blount county, at a time when the Cherokees were engaged in a bloody and destructive war with our frontiers. As this circumstance frequently called out the youths of my charge in the defence of their country, and exposed them to the vices attached to the military life, I chose at some times to go out with them in their expeditions, and thereby was led into the causes of the savage and wretched state of those Indians. From that moment my mind began to be agitated with the question; Can nothing be done with this people to meliorate their condition? Is it impossible they should be civilized, and become acquainted with the gospel of Christ? Some cheering rays of hope would flash upon my mind when I reflected that they were of the same race with ourselves; that they were able to lay and execute plans with ingenuity and promptness; but on viewing the attempts already made to christianize other nations, and finding that they had mostly proved abortive, I was led seriously to review those plans, that I might, if possible, discover the defect; and either introduce some amendment, or a plan entirely new. It was very observable, that instead of opening the minds of the Indians, and enlarging the number of their confined ideas, they were often dogmatically instructed on the most exalted subject that can occupy the mind of the most enlightened man. They were urged to believe, as absolutely necessary, things of which, in their state of intelligence, they could have no apprehension, and which by the manners of the white people with whom they were mostly conversant, they were every day practically taught to doubt it, if not entirely to discredit it. Hence it was evident that a plan must be laid with the expectations of having to combat with ignorance, obstinacy, and strong prejudices. I knew that the operations of God on the hearts of men were not

confined to means. Yet even in religion, cause and effect have been in the order of events without any great deviation. I conceived it therefore indispensable to prepare the mind by the most simple ideas, and by a process, which would associate civilization with religious instruction, and thus gradually prepare the rising race for the more sublime truths of religion, as they should be able to view them. I was fully persuaded the plans pursued in South America, in effecting what was called the civilization of that country, would not do with this strong minded and high spirited people; *that boasted civilization* was not the result of *determination*, but of mere *artificial* impression; while these bid fair, if rightly managed, eventually to become American citizens, and a valuable part of the Union.

This subject impressed my mind more and more, and became frequently the object of request at the throne of grace, until the year 1799. In that year I introduced the subject to the Presbytery of Union, of which I was a member, but found so many embarrassing difficulties thrown in the way, I was forced to yield any further attempts at that time. In the year following I laid a plan for a missionary society in that country, with a special reference to this object; yet, though many were highly pleased with the design, the scarcity of money and the poverty of the people in that newly settled country, were such insurmountable obstacles that I was again compelled to give up the attempt.

In the year 1803, I came a delegate from our Presbytery to the General Assembly of the Presbyterian church, hoping I might find some method to bring this subject before that body. For this purpose, I had drawn up the outlines of a plan for the education of the Indian children, as the most likely mean of accomplishing a revolution in the habits of the nation. A petition was laid before the Assembly, requesting supplies for our frontiers, in which was noticed the state of the Cherokee nation, as exhibiting a field for missionary service. This was referred to the Committee of Missions, in answer to whose inquiries I presented the proposed plan, and was requested to undertake its execution; the committee agreeing to give 200 dollars for its support, and to engage my services as a missionary for two months. As this sum was quite insufficient, the committee of missions gave me a recommendation to the public to gain pecuniary aid; and on my return to Tennessee, I collected four hundred and thirty dollars, and some books, to be applied by the direction of the committee, to the use of the institution. Foreseeing that many difficulties might obstruct my intercourse with the nation, I waited on the President of the United States, and from the Secretary of war received letters of recommendation to the Indians, and directions to Col. Meigs, the agent for Indian affairs, to facilitate my design.

I am, &c.

GIDEON BLACKBURN.

(To be continued.)

Literary Intelligence.

UNITED STATES.

BISSET, the author of the *Life of Burke*, in his *Life of George III.* a work of much merit, has been misled into an important error, concerning the opinions of WASHINGTON at the commencement of the revolution, by giving implicit credit to certain letters which were published as the *private* letters of WASHINGTON, in one of which that great character is made to say, that in declaring Independence Congress *had overshot the mark*. It is well known in this country, that

WASHINGTON publicly disavowed those letters, (supposed to have been fabricated by a British officer) in a public letter to the Secretary of State, on his retiring from the presidency, and that at his request, his letter was deposited in the archives of State. It is to be lamented that such a learned and candid author as BISSET should have founded a train of false reasoning on the supposed premature declaration of independence, on the authority of WASHINGTON, with no

other data than a paltry collection of spurious letters, which, with proper inquiry, he could have ascertained to have been fabricated with malignant views.

The writer of this article hopes it will, through the medium of some of Mr. BISSER's friends, find its way to his cabinet, in order that an error, so painful to the disciples of WASHINGTON, may be corrected in a subsequent edition of his useful work.

Charleston Courier.

ENGLISH MAGAZINES AND REVIEWS.

The following account of the number of copies said to be regularly sold of the principal London Magazines and reviews, has lately appeared in several journals and newspapers.

	<i>Copies.</i>
The Monthly Magazine	5000

Monthly Review	4250
Gentleman's Magazine	3500
European Magazine	3500
Ladies' Magazine	3000
Medical & Physical Journal	3250
British Critic	2000
Universal Magazine	2000
Journal of New Voyages and Travels	1500
Philosophical Magazine	1250
Anti-Jacobin Review	1250
Critical Review	1250
Monthly Mirror	1000
Nicholson's Journal	1000

How striking is the contrast of the sale of similar publications in France, of the most popular of which, not more than 500 copies are regularly circulated. The periodical press of Germany is in a better condition, 4000 copies being sold of the Jena Literary Gazette, and nearly as many of some other literary and scientific journals.

List of New Publications.

THE picture of New York; or the traveller's guide, through the commercial metropolis of the United States. New York. 1807. J. Riley, and Co.

The Young Christian, an instructive narrative, by James Muir, D. D. Alexandria. S. Snowden.

Universal Salvation, a very ancient doctrine; with some account of the life and character of its author; a sermon delivered at Rutland, west parish, 1805, by Lemuel Haynes, A. M. Sixth edition. Boston. 1807. D. Carlisle.

A sermon on the death of Hon. William Patterson, Esq. L. L. D. one of the associate justices of the supreme court of the United States, by Joseph Clark, A. M. New Brunswick. 1806. A. Blauvelt.

A sermon, preached in the Independent, or Congregational church, Charleston, South Carolina, Sept. 14, 1806, by Isaac Stocton Keith, D. D. Charleston. W. P. Young.

A sermon, delivered at Lebanon, in the south society, at the dedication of the new brick meeting house, Jan.

21, 1807, by William Lyman, A. M. Hartford. 1807. Hudson & Goodwin.

A sermon delivered in North Yarmouth (Maine) at the Installation of the Rev. John Dutton, over the church in the second territorial parish in that place, Oct. 1, 1806. By Asa Lyman, A. M. Portland. 1807.

A sermon preached in Halifax (Vt.) Sept. 17, 1806, at the Installation of Rev. Thomas H. Wood, over the Congregational church and society in that town, by Joseph Lyman, D. D. Northampton. 1807. Wm. Butler.

A Sermon before the Governor, the honourable Council, and both branches of the Legislature of the Commonwealth of Massachusetts, on the day of General Election, May 27, 1807. By William Bentley, A. M. Minister of the second church at Salem. Boston. Adams & Rhoades.

A discourse delivered at Hopkinton, before the Honourable Legislature of the State of New Hampshire, at their annual election, June 4th, 1807, by Nathan Bradstreet, A. M. Amherst. 1807. Joseph Cushing.

Eight discourses on Baptism, viz. John's Baptism, Christian Baptism, Believer's Baptism, Infant Baptism, Believing parents and their children in covenant with God, being buried with Christ in baptism, illustrated. To which is annexed Mrs. Jackson's confession. Boston. D. Carlisle. 1806.

Letters concerning the constitution and order of the Christian ministry, as deduced from Scripture and primitive usage; addressed to the members of the United Presbyterian churches in the city of New York, by Samuel Miller, D. D. one of the pastors of said churches. Hopkins & Seymour.

A sermon, preached before the Massachusetts Missionary Society, at their annual meeting in Boston, May 26, 1807, by Elijah Parish, A. M. pastor of the church in Byfield. Newburyport. E. W. Allen. 1807.

A view of the economy of the Church of God, as it existed primitively, under the Abrahamic dispensation and the Sinai law; and as it is perpetuated under the more luminous dispensation of the gospel; particularly in regard to the covenants. By Samuel Austin, A. M. minister of the gospel in Worcester, Mass. Worcester. Thomas & Sturtevant.

The Boston Directory; containing the names of the inhabitants, their occupations, places of business, and dwelling-houses. With lists of the streets, lanes, and wharves; the town-officers, public offices, and banks; of the stages, which run from Boston, with the times of their arrival and departure; and a general description of the town, illustrated by a plan, drawn from actual survey. Boston. Edward Cotton. 1807.

A discourse delivered before the Ancient and Honourable Artillery company in Boston, June 1, 1807, being the anniversary of their election of officers, by Thomas Baldwin, D. D. pastor of the second Baptist church in Boston. Boston. Munroe and Francis. 1807.

A sermon, preached before the Congregational ministers in Boston, May 27, 1807, by John Reed, D. D. pastor of the first church and Congregational society in Bridgewater. Boston. Munroe & Francis. 1807.

IN THE PRESS.

A new and elegant edition of Cow-

per's poems, in three volumes, being a more complete edition of his works than has been yet published. Manning & Loring, E. Lincoln, and Joseph Cushing.

WORKS PROPOSED.

Elements of Zoology: or outlines of the natural history of animals. By Benjamin Smith Barton, M. D. Professor of Materia Medica, Natural History, and Botany in the University of Pennsylvania. *Conditions, &c.*

I. It is proposed to publish this work on a plan, in most respects, different from that of any other writer on the same subjects. It will embrace,

1. An outline of what is commonly called the *Philosophy of Zoology*; that is, the anatomy and physiology of animals, their manners and instincts, their uses, &c.; together with 2. *Systematic arrangements* of animals, descriptions of the principal genera, and many of the species; also,

3. An explanation of the greater number of the terms that are employed by writers on all the branches of Zoology.

II. As the work will be the production of a native American, so it shall be the studious aim of the author to adapt it, in an especial manner, to the lovers and cultivators of Natural History in the United States. Accordingly, independent of the philosophical or physiological departments, these Elements will contain the descriptions of a great number of American Quadrupeds, Birds, Serpents, Fishes, Insects, Vermes, &c. not a few of which have never yet been (publicly) described by any naturalist.

III. The work being intended as a companion for the author's *Elements of Botany*, published in 1803, it will, like that work, be printed in an octavo form, of the Royal size; on a good paper, and a new type.

IV. For the convenience of the purchasers, the work will be printed in two volumes, each of which is to contain, at least, 256 pages, exclusive of an Index. V. It will be illustrated by a few (not less than ten) necessary plates, engraven by eminent artists, both in America and in Europe. VI. The price of the work (in boards) will be five dollars to subscribers.

Adams's Roman Antiquities. One large volume, 8vo. 640 pages. \$3 To be published in the fall, by Matthew Carey. Philadelphia.

American Ornithology, or, the Natural History of the Birds of the United States; comprehending those resident within our territory, and those that migrate hither from other regions; among which will be found a great number of land and water birds hitherto undescribed. Specifying the class, order, and genus to which each particular species belongs. Following with a few exceptions, the arrangement of Latham. Describing their size, plumage, places of resort, general habits, peculiarities, food, mode of constructing their nests, term of incubation, migration, &c. &c. By Alexander Wilson. *Conditions:* The work will be printed in large imperial quarto, on a rich vellum paper, and issued in Numbers, price Two Dollars each, payable on delivery. Three plates, 13 inches by 10, will accompany each number, containing at least ten Birds, engraved and coloured from original drawings, taken from nature. The numbers to be continued regularly once every two months, until the

whole be completed. Samuel F. Bradford. Philadelphia.

A Volume of Sermons on important subjects; by the late Reverend and pious Samuel Davies, A. M. some time President of the College in New Jersey. This is an additional volume, collected from the author's manuscripts, never published in America. *Conditions.* The volume will comprise about 450 pages octavo. It will be printed on a new type and fine paper, and will be handsomely bound. The price to subscribers, who pay for their books on delivery, will be one dollar and seventy-five cents. To those who become responsible for ten copies, a discount of ten per cent. will be made from this price. To non-subscribers the price will be two dollars. Should a sufficient number of subscribers be obtained in season, to defray the expense of publication, the work will be ready for delivery by the first of October next. S. & E. Butler. Northampton. 1807.

Ordination,

On Wednesday, the 17th inst. the new church in Hingham was consecrated to the service of Almighty God.—Rev. Mr. Whitney of Hingham, made the dedicatory prayer. Rev. Dr. Ware preached a sermon on the occasion from Exod. xx. 24. Rev. Mr. Whitney of Quincy made the concluding prayer.

In the afternoon, Mr. HENRY COLEMAN was ordained pastor of the

third church in Hingham.—Rev. Dr. Eliot of Boston made the introductory prayer. Rev. Mr. Pierce of Brookline preached the sermon from 1 Tim. iii. 1. Rev. Dr. Reed of Bridgewater made the ordaining prayer. Rev. Dr. Lathrop of Boston gave the charge. Rev. Mr. Whitney of Hingham expressed the fellowship of the churches.

Obituary.

To the Editors of the Panoplist.

If you will insert in the Panoplist the following account of the death, and dying advice of a youth, you will gratify a constant reader.

THEOPHILUS.

Not long since, a youth in his 15th year, by a sudden casualty suffered an internal injury, under which he

languished in extreme distress, for a number of days, and then expired. He was a person of a serious mind and amiable manners, and much esteemed by all who knew him. In his illness he exhibited an example of patience and resignation, and, in the near view of death, and in the full exercise of reason, he expressed a calm hope of a blessed immortality.

On the Lord's day next preceding his death, a number of young people, returning from public worship, made him a visit. He received them with attention, and addressed them in the following manner :

"You see, my friends, the situation which I am in. A few days ago, I was in health like you. By a sudden accident I am confined to my bed, and probably shall soon be laid in my grave. None of you know, how soon you may be in a condition like mine. You see in me the necessity of being early prepared for death. I advise you to think seriously of the uncertainty of life, and to prepare for death immediately. Delay not such a work any longer ; no ; not one single hour. You may as well attend to it now, as hereafter : There can be no advantage in delay. If ever you begin religion, you must bring the matter to a point. You must make it a present business.

"I particularly advise you to reverence the Sabbath and the house of God. There are some young people who are too vain in their talk on the Sabbath, and too light and inattentive in their appearance in the time of worship. Avoid these evils. They will cause you to mourn at the last, when your flesh and your body are consumed, and to say, How have we hated instruction, and our hearts despised reproof. Never use profane language. This is a sin, which young people too often practise. I have sometimes heard it with grief. Remember that for every profane, yea, for every idle word you must give an account. Obey and honour your parents, and treat all elderly people with respect ; ask counsel and instruction from them, that you may grow in wisdom, and in favour with God and men. Read the Scriptures, that you may learn the way of salvation and may turn your feet into that way. Get an acquaintance with yourselves, that you may see your need of a Saviour : and get an acquaintance with your Saviour, that you may trust in him. You must go to him, that you may have life. You are dependent on the grace of God ; but you must seek, if you hope to obtain it. Seek unto God betimes, Seek him, while he may be found. You think religion is important to me, because I am soon to die. It is as

important to you, as it is to me, for you are as mortal as I am, though perhaps you are not to die quite so soon as I shall. Whenever you die, you will need its comforts, as much as I do now. I beg you to secure these comforts in season. And this is the season.

"I am faint and weak. I cannot say much to you. I entreat you to remember the little I can say. O my friends ; I see you now in tears. You think, you will follow my advice. I hope you will. But I fear, you will soon forget it. You will not always feel as you do now, while you are looking on my dying body, and hearing my feeble voice. But that you may bring my advice to your mind, go sometimes to the place, where my body will soon be laid. Perhaps a sight of the cloths which cover it will remind you of my advice, and awaken your resolution to follow it. Soon your bodies may be laid by mine. May our souls meet in that world, where is no pain nor death."

This is the substance of the young man's advice to his fellow youths, as it was related, the next morning, by his father to the minister of the parish, who visited the family.

The father is a respectable man, and has ever appeared a friend to religion ; but, on professed scruples, had delayed to attend on the Lord's supper. The minister thought he might profit by the present occasion in renewing former advice. He therefore spake to him in the following manner.

"I am grieved in your affliction, and am refreshed in your consolation. I admire your son's counsel to the young. The concluding part of it strikes me with peculiar force. He advised them to visit his grave, that they might better remember and more deeply feel his dying exhortation. This is so similar to the dying command of Christ, that I cannot forbear to remark to you the similitude. The Saviour, when he was on earth, spent the greatest part of his ministry in giving good instructions to as many as would hear him. When the time of his death drew near, his instructions were more frequent and affectionate ; and he enforced them by the solemn and impressive circumstance of his approaching death. He

well knew, that good counsels were easily forgotten. He therefore recommended the frequent remembrance of his death, as a mean to impress his words more deeply and indelibly on the heart. The place of his burial could not be visited by his disciples in all ages and in all parts of the world. And if the place could be visited, his body would not be there, for it was soon to rise. He therefore instituted a particular ordinance to be the representation and memorial of his death; and he commanded, that this should be frequently observed and attended in remembrance of him, to shew forth his death until his second coming. The end for which he appointed this ordinance was, that we might remember the words which he spake, the death which he suffered, and the benefits which it procured.

"Now, Sir, you certainly think, that your son gave his companions good advice, when he recommended their visiting his tomb, that they might revive the remembrance, and renew the impression of his instructions; and you wish they would comply with it. And ought not we, much rather, to regard the dying command of the Saviour, who has required you, and me, and all, to come to the place, where he is set forth, as crucified for us, and there to awaken the recollection of his instructions, and our resolution to obey them? *Their* attention to your son's counsel is expedient; *our* obedience to the Saviour's command is indispensable."

The address had a happy effect. At the next communion he was present, as an interested spectator; and at the next following, he was present as a devout communicant.

MEMOIRS OF REV. OAKS SHAW,

Pastor of the second church in Barnstable, who died Feb. 11, 1807, in the 71st year of his age, and 47th of his ministry.

It is not for erring mortals to decide upon the character and eternal state of their departed fellow creatures. This, no doubt, is often done with too little consideration. There are, however, cases, in which a regard to the good of the living, and to the honour of divine grace, requires us to use our endeavours to perpetuate

a respectful and affectionate remembrance of the virtuous dead, especially those, who have filled any public station, either in church or state.

In the character of the late Mr. Shaw, as a minister of Christ, there were some distinguishing excellencies, which ought to be had in everlasting remembrance by those who come after him. Among these, may be mentioned his devotedness to the peculiar duties of his profession; his intimate acquaintance with the holy scriptures; his affectionate concern for the eternal welfare of the people of his charge; his honest zeal in what he called, to use a favourite phrase of his own, "the cause of *evangelical truth*;" and the peculiar fervour and solemnity of his manner, both in praying and preaching. This was such as to be particularly remarked, and will not easily be forgotten by those, who have heard him. His remarkable readiness to officiate in the duties of his office, on all public occasions, when a number of his brethren in the ministry were present, was a feature in his character which ought also to be remembered to his honour. Though naturally modest and unassuming, it is believed he was never known to decline public duty on such an occasion, without the most obvious and satisfactory reasons.

In regard to his devotedness to the duties of his profession, it was almost literally true, that he gave himself *wholly to these things*. He was remarkable for visiting his people both in sickness and in health, and besides his public preaching on the Sabbath, he not unfrequently preached in private houses in remote parts of his parish, on other days. Of sermons he had probably written a greater number than any other minister now living in New England, if not in the world. So intimate was his acquaintance with the sacred scriptures, that it was scarcely possible for any one to misquote a passage, in his presence, without being immediately corrected by him. His affectionate concern for the eternal welfare of the people of his charge was evidenced by his fondness for seasoning his common conversation with them, with religious anecdotes and reflections as well as by the remarkable solemnity and fervour of his manner, both in his

devotional and didactic exercises in the pulpit. Here "he spake as a dying man to dying men."

In his religious sentiments, he was *strictly and zealously evangelical*; but at the same time, remarkably catholic toward those, who seemed to differ from him. The evangelical sentiments of which he was so fond, and for which he so honestly and earnestly contended, he believed to exist at least as much in the *heart*, as in the *head*. He had no confidence in the efficacy of any religious sentiments, however good and true, separate from a good life or evangelical holiness. By evangelical sentiments, he meant the plain, simple, unadorned and undisguised doctrines of revealed truth, as expressed in the language of the Holy Ghost. But what he meant by evangelical sentiments and evangelical preaching may be best learned from his own expressions, in a public charge to one of his younger brethren* in the ministry, on the day of his ordination.

"We charge you," says he,...."be very solicitous, and let it deeply occupy your mind, that it be in truth, the *very gospel* you preach,....not the novel invented plans of uninspired men, nor those latitudinarian doctrines, which may well enough comport with a boasted *age of reason*, and correspond to the taste of men totally depraved. But preach the good old doctrines of the gospel, the precious doctrines of grace, the doctrines of the reformation; for it is a matter of notoriety, that when awakenings, convictions and conversions prevail, and a serious sense of religion takes place, in any remarkable degree, it is always under the influence of the peculiar doctrines of grace, which presuppose men's natural alienation from God, and enmity against him, and, of consequence, that they are totally depraved antecedent to a divine power to renew and sanctify them; that they are lost, perishing, and utterly ruined in themselves. We trust you will be cordial for this, and will not hesitate to hold it forth with clearness, and with a zeal becoming the vast moment of the subject.

"We charge and exhort you to be lively, full and strong, in preaching the

great doctrines of the cross....We wish you to preach the Deity, the eternal divinity of Him, in whom dwelleth all the fulness of the God-head bodily,....who is the wonder of angels, the admiration of saints, and the astonishment of the powers of darkness....We wish you to be full and explicit in preaching his great atonement, his perfect mediatorial righteousness, for the justification before God of all repenting sinners, and the power of his Spirit and grace for their sanctification.

"We charge you to inculcate holiness of life, as connected with holiness of heart. We wish you to be full and explicit in preaching the doctrines of divine sovereignty in the communication of mercy, the absolute necessity of regeneration, the victorious power of grace in the new and heavenly birth, his distinguishing love in giving any repentance unto life, and faith in Christ, with benevolent affection of heart and life, as necessary to qualify for the pure joys and glory of heaven. You are, on a gospel foundation, to urge it upon all those, who have professed to believe in God, to be careful to maintain good works."

Such were the ideas which this venerable servant of Christ entertained of evangelical sentiments and preaching; and such were the sentiments, which he himself uniformly preached, through his long ministerial course.

This charge, which was delivered with a solemnity and earnestness, which seemed to intimate that he had a presentiment of his approaching dissolution, and that it would be the last he should deliver, should it escape the ravages of time, will remain a pleasing and respectable specimen of Christian eloquence, as long as the gospel of Christ shall be loved and respected in the world.

These evangelical doctrines, as he called them, were his comfort and support in his last sickness, in which he exhibited an edifying example of Christian humility, patience, and resignation, to those who had opportunity of seeing and conversing with him; and we doubt not but these doctrines continued to comfort and support him while passing through the valley of the shadow of death, to the heavenly Sanaan.

* Rev. Mr. Holmes of Dennis.

The writer of this account had the satisfaction of several pleasing interviews with him during his declining state, both before and after he was confined to his house.

In my first visit to him after he was confined to his chamber, which to me was one of the most pleasant and edifying I ever made him, I thought I discovered more of the amiable meekness, humble dignity and perfect resignation of the Christian than I had ever before discovered in him. It appeared to me that if any state on this side heaven can be truly enviable, it is that of an humble Christian, gently taking his departure out of time into eternity; who, as he outwardly decays and grows weaker and weaker, is inwardly renewed and grows stronger and stronger; to whom as outward prospects darken, the prospect of a brighter world beyond the grave grows clearer. This appeared to be remarkably the case with this precious man. This interview, the impression of which, I trust, will never be erased from my mind, forcibly brought to my recollection those lines in Dr. Young.

"The chamber where the good
man meets his fate,
Is privileg'd beyond the common
walk
Of virtuous life, quite on the verge
of heaven," &c.

When I asked him how he did, he replied, with one of the most expressive smiles, I ever observed on his countenance, "I am a poor creature sinking under the decays of nature, but I am not without comforts. I have many things to be thankful for yet. I am now depending on that foundation which I have always been endeavouring to establish in my preaching, *the mercy of God in Christ*, and which I believe to be the only foundation, on which any one can stand with safety. I do not profess to have attained to full assurance, but I have such a hope as raises me above all distressing fears of death. I am habitually looking for the mercy of our Lord Jesus Christ unto eternal life. If there is any thing more for me to do, I am willing to stay and do it in my poor way; but if not, if I know my own heart, I am entirely resigned to go."

He discovered much affectionate concern respecting the people of his charge, and the resettlement of a gospel minister among them. He was, however, remarkably cheerful and pleasant.

Before morning prayers, he desired me to read the 23d and the 147th Psalms, a part of the latter of which, he considered as predicting the future prosperity of the church, in the contemplation of which, he observed, he had derived great consolation, during his declining state.

A little before I took my leave, among several other questions, which I proposed, as thinking it very doubtful whether I should ever see him again in this world, I asked him, supposing we were to confine our preaching principally to one point, what that point should be. He immediately replied, "to impenitent sinners, we must preach their *totally lost and ruined condition by nature, or the fall*, (I forget which) and the *utter impossibility of their ever being saved, except by the free grace of God in Christ*." Thus did this venerable minister of Christ, who watched for souls as one that must give account, bear his dying testimony to the truth and importance of those doctrines, which he had preached through life. The words of dying men are supposed to possess peculiar weight, and to deserve peculiar consideration. May these words of a dying Christian, and a Christian minister, be so regarded, by all who shall read them.

Blessed are the dead who die in the Lord.

Feb. 19, 1807.

MALLET.

The celebrated MALLET, author of many celebrated works on the Antiquities of Northern Europe, lately died at Geneva, in the 77th year of his age. He was the author of the history of Denmark down to the close of the 18th century.

An history of Hesse down to the 17th century.

An history of the House of Brunswick, from its accession to the throne of England.

An history of Switzerland.

An history of the Hanseatic League.

His Northern Antiquities, which we believe to be the only part of his

works translated into English, produced a great revolution in literary opinions, about 30 years ago. That work is now very scarce in English, but the revolutions of the north promise to give northern antiquities, like

Asiatic antiquities from the same causes, a little more interest, and to compensate science in some measure for the afflictions of those wars which are the cause of that interest.

Poetry.

THE VIOLET.

Down in a green and shady bed
A modest violet grew,
Its stalk was bent, it hung its head
As if to hide from view.

And yet it was a lovely flow'r,
Its colours bright and fair;
It might have grac'd a rosy bow'r,
Instead of hiding there.

Yet there it was content to bloom,
In modest tints array'd;
And there it spread a sweet perfume,
Within the silent shade.

Then let me to the valley go,
This pretty flow'r to see;
That I may also learn to grow
In sweet humility.

[Original Poems for infant minds.]

TO CORRESPONDENTS.

THE apprehensions of *Philologos* are probably removed, and his wishes fulfilled, by the appearance of his 10th Number.

The admission of *Candidus*, in reply to our remarks on his strictures upon the Extract from Sennebier, relative to Calvin's treatment of Servetus, would necessarily lead into too wide a field of discussion, on a subject, neither very intelligible nor useful to a large portion of our readers. We repeat our high respect for this learned correspondent; and we presume he will readily perceive, that a learned, critical, and laboured examination of a transaction, not in itself of great importance, and of which different contemporary authors of respectability have given different views, does not comport with the design of our work. We had intended to publish the life of Calvin soon after the conclusion of that of Luther; but a wish to obtain some information not in our possession, has hitherto delayed the publication. We shall now wait to receive the sketches of the lives of Calvin and Servetus, promised by *Candidus*; when these are in our possession, he shall not have reason to complain that we are partial or unjust to the character or conduct of either. A proper opportunity will offer, in the life of Calvin, to introduce all that is necessary to exhibit in its true light the transaction in question.

We have received Mr. Webster's remarks on the eclectic review of his Dictionary; and though they will fill a greater number of our pages, than we would wish ordinarily to devote to such subjects, we shall readily comply with his request, when the Number of the review, to which he refers, is received.

Leighton will accept our thanks for his valuable communications.

W. is informed that we shall speedily enter on the review of the American edition of *Ree's Cyclopaedia*. We think with him, that the cause of religion as well, as of literature requires this at our hands.

Our biographical correspondents are reminded of their engagements.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 26.]

JULY, 1807.

[No. 2. VOL. III.

Biography.

SKETCH OF DR. OWEN.

JOHN OWEN, D. D. of Queen's College, Oxford, was lineally descended from the prince of Glamorgan, one of the last family of the five regal tribes of Wales. Henry Owen, father of the Doctor, was some time minister at Stadham in Oxfordshire, and reckoned a strict puritan. John, his second son, was born in 1616. Such was his proficiency in learning, that he was admitted to the university at 12 years of age. He there pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim was, as he afterward confessed with shame and sorrow, to rise to eminence in church or state. When Archbishop Laud imposed several superstitious rites on the university, Mr. Owen had received so much light, that his conscience could not submit to them; and God had now made such gracious impressions on his heart, as inspired him with warm zeal for the purity of his worship and reformation in the church. Upon this his friends forsook

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him, as one infected with puritanism, and he became so obnoxious to the Laudensian party, that he was forced to leave the college. About this time he was exercised with many perplexing thoughts about his spiritual state, which, with his outward troubles, threw him into a deep melancholy, that lasted three months, and it was nearly five years before he attained a settled peace.

When the civil war commenced, he espoused the Parliament's cause, which his uncle, who had supported him at college, so vehemently resented, that he at once turned him out of his favour, and settled his estate upon another person. He then lived with a gentleman of honour, who, though a royalist, used him with great civility; but he going into the king's army, Mr. Owen went to London, where he was a perfect stranger. One Lord's day he went to Aldermanbury church, to hear Mr. Calamy; but a country minister (of whom he could never after hear any thing more) preached on Matt. viii. 26 which discourse was blest for the

removal of his doubts, and laid the foundation of that solid peace and comfort, which he enjoyed through his future life. His health was now restored, and he wrote his book, called a Display of Arminianism, which made way for his advancement. The committee for ejecting scandalous ministers presented him, on account of it, with the living of Fordham in Essex, where he continued a year and a half, to the great satisfaction of the parish and country round about. On a report, that the sequestered incumbent was dead, the patron, who had no regard for Mr. Owen, presented the living to another; on which the people at Coggeshall, about five miles distant, invited him to be their minister, and the Earl of Warwick, the patron, readily gave him the living. Here he preached to a more judicious and more numerous congregation (seldom fewer than two thousand) with great success. Hitherto he had been a Presbyterian; but upon further inquiry he was convinced, that the Congregational plan was most agreeable to the New Testament. He accordingly formed a church upon it, which flourished many years after his death.

So great a man could not be concealed. He was called to preach before the Parliament in 1646, and several times afterward on special occasions, particularly the day after the death of Charles I. His discourse was on Jer. xv. 19, 20, and deserves to be recorded, as a perpetual monument of his integrity, wisdom, and modesty. Soon after, calling on general Fairfax, he met Cromwell, who, laying his hands on his shoulders, said to

him, "Sir, you are the person I must be acquainted with;" and from that time he contracted an intimate friendship with him, which continued till death. He informed Mr. Owen of his intended expedition into Ireland, and insisted on his presiding in the college at Dublin. With great reluctance he complied, and continued there about a year and a half, preaching and overseeing the affairs of the college. He then returned to Coggeshall, but was soon called to preach at Whitehall.

In September, 1650, Cromwell required him to go with him into Scotland. Having staid at Edinburgh half a year, he once more returned to his people at Coggeshall, with whom he hoped to spend the remainder of his days. But he was soon called by the House of Commons to the deanry of Christ Church, Oxford, which, with the consent of his church, he accepted. In the following year (when he was also diplomated D. D.) he was chosen Vice Chancellor of the university, in which office he continued about five years. This honourable trust he managed with singular prudence. He took care to restrain the vicious, to encourage the pious, to prefer men of learning and industry, and under his administration the whole body of the university was reduced to good order, and furnished a number of excellent scholars, and persons of distinguished piety. He discovered great moderation toward Presbyterians and Episcopalians; to the former he gave several vacant livings at his disposal, and the latter he was ever ready to oblige. He was hospitable in his

house ; generous in his favours, and charitable to the poor, especially to poor scholars, some of whom he took into his own family, and maintained at his own charge. He still redeemed time for his studies, preaching at St. Mary's and often at Stadham, and other adjacent places, and writing some excellent books. In 1657 he gave place to Dr. Conant as Vice Chancellor, and in 1659 he was cast out of his deanery, not long after Richard was made Protector.

After the Doctor had quitted his public station, he retired to Stadham, where he possessed a good estate, and lived privately, till the persecution obliged him to remove from place to place, and at length he came to London, where he preached, as he had opportunity, and continued writing. His animadversions on a popish book, called *Fiat Lux*, recommended him to the esteem of Chancellor Hyde, who assured him that he had deserved "the best of all English Protestants of late years, and that the church was bound to own and advance him ;" at the same time offering him preferment, if he would accept it ; but he expressed his surprise, that so learned a man embraced the novel opinion of independency. The Doctor offered to prove that it was practised several hundred years after Christ, against any bishop, his lordship should please to appoint. But notwithstanding all the good service the Doctor had done the church of England, he was persecuted from place to place. When laid aside here, he had thoughts of going into New England, where he was invited to the government of their uni-

versity, but he was stopped by particular orders from the king. He was afterward invited to be professor of divinity in the United Provinces ; but he felt such a love for his native country, that he could not quit it, while there was any opportunity of being serviceable in it.

During the indulgence of Charles he was assiduous in preaching, and set up a lecture, to which many persons of quality and eminent citizens resorted. The writings, which he continued to produce, drew upon him the admiration and respect of several persons of honour, particularly the Earl of Orrery, the Earl of Anglesea, Lord Willoughby, Lord Wharton, Lord Berkley, and Sir John Trevor. The Duke of York, also, sent for him, and several times discoursed with him concerning the Dissenters ; and after his return to London he was sent for by king Charles himself, who discoursed with him two hours, assuring him of his favour and respect, telling him he might have access to him when he would. At the same time he assured the Doctor he was for liberty of conscience, and was sensible of the wrong, done to the Dissenters ; as a testimony of which, he gave him a thousand guineas to distribute among those, who had suffered the most. The Doctor had friends also among the Bishops, particularly Dr. Wilkins, Bishop of Chester, and Dr. Barlow, Bishop of Lincoln.

His great worth procured him the esteem of many strangers, who resorted to him from foreign countries ; and many foreign divines, having read his

Latin works, learned English for the benefit of the rest. His correspondence with the learned abroad was great, and several travelled into England, to converse with him. His numerous labours brought on him frequent infirmities, by which his public services were much interrupted; but he was continually writing, whenever he was able to sit up. At length he retired to Kensington. As he was once coming from thence to London, two informers seized his carriage, but he was discharged by Sir Edmund Godfrey, a justice of the peace, who providentially came by at that instant. The Doctor afterward removed to a house of his own at Ealing, where he finished his course. He there employed his thoughts on the other world, as one drawing near it, which produced his *Meditations on the glory of Christ*, in which he breathed out the devotion of a soul continually growing in the temper of the heavenly state.

In a letter, which he dictated but two days before his death, he thus expresses himself to a particular friend, "I am going to him, whom my soul has loved, or rather, who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm; but, while the great Pilot is in it, the loss of a poor under rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that he will never leave us, nor forsake us."

He died on Bartholomew day, 1683, aged 67. His stature was tall; his visage grave, majestic,

and comely; his aspect and deportment genteel; his mental abilities incomparable; his temper affable and courteous; his common discourse moderately facetious. He was a great master of his passions, and possessed great serenity of mind, neither elated by honour or estate, nor depressed by difficulties. Of great moderation in judgment, and of a charitable spirit, not confining Christianity to a party. A friend of peace, and a diligent promoter of it among Christians. In point of learning he was one of the brightest ornaments of Oxford. Even Mr. Wood owns that "he was well skilled in the tongues, in Rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteelest writers against the church of England." His Christian temper in managing controversy was indeed admirable. He was well acquainted with men and things, and would shrewdly guess a man's temper and designs on the first acquaintance. His ministerial labours were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. On all occasions he could, without any premeditation, express himself pertinently on any subject; yet his sermons were well studied, though he generally used no notes in the pulpit. His piety and devotion were eminent, and his experimental knowledge of spiritual things very great; and in all relations he demeaned himself as a Christian.

Dr. Savage, one of his successors, observes "that he was one of the first of our countrymen,

who entertained just and liberal notions of the right of private judgment and toleration ; which he was honest and zealous enough to maintain in his writings, when the times were the least encouraging ; not only when the Dissenters were suffering persecution under Charles II. but in 1647, when the Parliament was "arrived at full power, and he was in much repute."

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AN ACCOUNT OF THE DEATH
OF LADY HUNTINGDON.**Extracted from a Letter to the
late Dr. Erskine, dated Ju-
ly 20, 1795.*

HAVING fortunately met with a short account of the last days of the Countess of Huntingdon; though I could not obtain her life, and knowing that you wished something upon the subject, I herewith transmit it for your Supplement; and shall be pleased to hear you are of the same opinion with some of your brethren in Edinburgh, viz. that there is no impropriety in publishing an account of Lady Huntingdon's death, without the life. I have subjoined a letter from her medical friend. If you approve of it, as it bears such a strong testimony in her favour, and corroborates the truth of the preceding narrative, I hope both may edify.

Some little time before her ladyship's last confinement, one of the clergymen whom she honoured with her confidence, spending a day with her as he passed through London, she spoke of herself in a strain so remarkably affecting, that he could not but mention it afterwards. The subject of the conversation was the cause of Christ, which she always had so deeply at heart, and that led to the state of her own mind and expectations. The expressions were to this effect, but more forcible than those feeble traces of them: "I

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* "To this lady," says Dr. Erskine, "might justly be applied the words of the apostle, 2 Cor. viii. 18, 'Whose praise is in the gospel,' throughout all the churches.

see myself a poor worm drawing near him. What hope could I entertain, if I did not know the efficacy of his blood, and turned as a prisoner of hope to this strong hold? How little could any thing of mine give a moment's rest to a departing soul? So much sin and self mixing with the best, and always so short of what we owe! It is well for us that he can pity and pardon: and we have confidence that he will do so. I confess, my dear friend, I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all."

The friend said, "Madam, I cordially join you, and fall in with you. Though our lives may be devoted to the work of Jesus, and our deaths the consequence of the service, it is not to those sacrifices we could look for comfort in a dying hour." She replied "No, verily." And enlarging on the idea of the mixture of infirmity and corruption which tarnished all our best meant services, she added, that a sinner could only rest satisfactorily on one foundation, and would find nothing in the best works of his best days, that he could dare produce before God for its own sake; sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found accepted in the Beloved, and complete in him!" To these, in the course of a long conversation, were added many like words of truth and grace.

To a paper of importance, written within a few months before her last illness, were subjoin-

ed these words : " And as I have always lived the poor unworthy pensioner of the infinite bounty of my Lord God and Saviour Jesus Christ, so I do hereby declare, that all my present peace, and my future hope of glory, either in whole or in part, depend wholly, fully and finally, upon his alone merits ; committing my soul into his arms unreservedly, as a subject of his sole mercy to all eternity."

When the blood vessel broke, which was the commencement of her illness in November, she said to a friend, on being asked how she did, " I am well. All is well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory." She has lately with great emphasis repeated often, " The coming of the Lord draweth nigh. O my friend, the coming of the Lord draweth nigh !"—adding, " The thought fills my soul with joy unspeakable ; whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to Him."

At another time, " All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul."

A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in these remarkable words :

" The Lord hath been present with my spirit this morning in a remarkable manner. What he means to convey to my mind, I know not. It may be, my approaching departure. My soul

is filled with glory. I am as in the element of heaven itself." They who knew how constantly her conversation was in heaven, will conclude, that those who were around her, might fill volumes, instead of pages, with her energetic expressions. But she has forbidden it, and the publication of her papers and correspondence.

Weakened by complicated disorders, and enfeebled by age ; when about a week preceding her departure, she was confined on the bed of languishing, it could not but afford surprise to all around her, that the vigour of her mind was as unabated, and her intellects as clear, as in any period of her life. The same earnest concern for the work of God, and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts. Anxious that an attempt to send the gospel to Otaheite in the South Seas, should succeed, to a friend engaged in that labour of love, who was sitting by her bedside, she began to express her earnest desire that it might be accomplished. He with difficulty prevailed on her to drop the subject, lest talking earnestly might interrupt the rest which was desirable for her, assuring her that every means would be pursued to effect so desirable an event. " And tomorrow," said he, " your ladyship shall hear what can be done." And when, next day, difficulties were raised, and the two persons who had engaged to go as missionaries, demurred, unless they could be ordained in the Established Church, which was refused them ; she said, on being informed of it, " We shall

and others, I doubt not :” and gave immediate orders to her secretary to write a note to the person engaged in the pursuit, to assure him of her affectionate regard, and to express her love and honour for his zeal and faithfulness. So warmly was her heart interested in this work to her very last moments.

About an hour only before her death, she said to a female friend, who with assiduous attention for many nights and days never quitted the room, “Is Charles’s letter come?” (she had sent for him to supply her chapel in Spa Fields, when Mr. Jones of Langan returned home.) On being answered it is, she said, “It must be opened, to see if he comes.” When her friend said, “I will go and open it;” she added, “To know if he comes, that is the point.” So anxiously were the cares of her work impressed upon her dying heart: and often she added, when speaking of the people in her connexion as her children, “I feel for their souls.”

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady A. E. and Miss S. A. whose long, faithful, and tender attachment to her is well known, “I fear I shall be the death of you both,” (alluding to their constant watching with her); “it will be but a few days more.” She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced, saying, “I am en-

circled in the arms of love and mercy.” And, at another time, “I long to be at home: O, I long to be at home.” A little before she died, she said repeatedly, “I shall go to my God and Father this night:” and shortly after, “Can he forget to be gracious? Is there any end of his loving-kindness?”

Dr. Lettsome had visited her between four and five; shortly after her strength failed, and she appeared departing. Alarmed, they summoned up a friend who was waiting anxiously below. He took her hand; it was bedewed with sweat: he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh as he leaned over her, and fell asleep in Jesus, June 17, 1791, in the 84th year of her age.

The next day, Dr. Lettsome wrote the following letter to Lady A. E. which speaks the worthy sentiments of his own heart, and the satisfaction which so noble an example afforded him:

“Dear Lady A. E.—I deeply sympathize with thee and all the family in Christ, in the removal of that evangelic woman so lately among us, the Countess of Huntingdon. Your souls were so united, and your affections so endeared together, that I cannot but feel in a particular manner on thy account, lest the mournful state of thy mind may undermine thy constitution, and endanger a life spent in mitigating the painful sufferings of body of our deceased friend while living. Her advanced age and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brightest ornament. How often

have we, when sitting by her sick bed, witnessed the faithful composure with which she has viewed this awful change ! Not with the fearful prospect of doubt ; not with the dreadful apprehension of the judgment of an offended Creator. Hers was all peace within, a tranquillity and cheerfulness which conscious acceptance alone could convey. How often have we seen her, elevated above the earth and earthly things, uttering this language : " My work is done, I have nothing to do but to go to my heavenly Father." Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to ad-

vanced age with the perfect exercise of her mental faculties ; and that under long and painful days and nights of sickness she never repined, but appeared constantly animated in prayer and thankfulness for the unutterable mercies she experienced. When I look back upon the last years of my attendance, and connect with it the multitudes of others whom my profession has introduced me to, I feel consolation in acknowledging, that of all the daughters of affliction, she exhibited the greatest degree of Christian composure that ever I witnessed ; and that submission to divine allotment, however severe and painful, which nothing but divine aid could inspire."

Religious Communications.

THOUGHTS ON JUSTIFICATION.

THE term *justification* is not properly used, but in relation to a person, against whom some crime is alleged. A person is accused of a particular action. By proving either, that he did not perform the action, or, that the action was no crime, he justifies himself ; and whenever this is proved to the satisfaction of the judge, he pronounces justification on the accused person.

As it respects human tribunals, there is a difference between justification and pardon. When the judge justifies, or pronounceth the justification of an accused person, he declares, either that the latter never did

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the action, or, if he did, that the action was no crime. In civil society, he, who is justified, cannot be pardoned, and he, who is pardoned, cannot be justified. But as it respects *punishment*, pardon and justification are the same even in human courts. He, who is pardoned, and he, who is justified, are equally sure of not being punished.

It is evident, then, that the difference between justification as used by civilians, and justification as used in the Bible, has relation to what is past, and not to what is future. It respects their past characters, and not their future destiny. A person justified in either case can receive no punishment from the law.

In a religious view, justification can have no other meaning than pardon. No sinner on earth can prove, that he is not guilty; nor can the righteous Judge pronounce, that the sinner is not guilty.

When it is said of Christ, that *he justifieth the ungodly*, it cannot be meant, that he pronounceth the ungodly innocent. That would be a contradiction; it would be the same as to declare, that the ungodly are not ungodly. The meaning must be, that on condition of faith, *he absolveth from punishment*, those, who have, by ungodliness, broken the law.

Redeemed saints, as they were once sinners, will always know and remember, that they were such. Without remembering this, they cannot repeat the glorious song of heaven, *He hath washed us from our sins in his own blood*. It is still more clearly impossible, that God should forget what was once the character of those, who are redeemed. Still, their sins shall never be brought against them, by way of punishment or reproach. No one shall, in this sense, lay any thing to the charge of God's elect. He, who is justified, at whatever time he dies, shall receive no condemnation.

That pardon and justification are the same, appears from the language of scripture. Paul, in the fourth chapter of his epistle to the Romans, treats particularly of justification, and he represents it to be the same thing as to have iniquities forgiven and sins covered.

It is the opinion of some eminent divines, that justification has a more extensive influence

than pardon. Pardon, they justly observe, does nothing more than secure the sinner from punishment. It does not imply any reward; but justification, as used in the gospel, they suppose, means something more than freedom from punishment, even a positive reward.

This distinction is humbly conceived to be without foundation.

It is true, indeed, that every justified person is, according to the plan of grace revealed in the gospel, entitled to a glorious reward; and the same is true of every pardoned person. But still neither pardon nor justification, in itself considered, implies this. Pardon places a man just where he was before he sinned, and justification does no more. If, when pardoned, or justified, he receive a reward, it is owing to that merciful constitution, under which he is placed, and to the benefits of which, he, by pardon or justification, obtains access, or is restored.

A master, we will suppose, hires two servants. To one, on condition of good behaviour, he agrees to give food and raiment for a year: to another, on the same condition, he agrees to give, for the same time, not only food and raiment, but a sum of money. Both, after a few months, are accused of misdemeanor. They are both tried, and both are justified. But whether they shall be rewarded, is not implied in their justification, in itself considered, but depends on the previous agreement subsisting between them and their master, to the benefits of which, they are hereby restored.

It is essential to Christian jus-

tification, that the person, who is the subject of it, should be completely freed from the condemnation of sin. His sins shall not be matter of punishment at the great day. Besides this, God will graciously bestow, on every such person, an everlasting reward. In fine, we can fully subscribe to the spirit and meaning of the venerable assembly of divines, that "justification is an act of God's free grace, wherein he pardoneth all our sins." The consequence of which pardon must be, that we receive no punishment, and, of course, cannot be treated as guilty; but shall be accepted, i. e. treated, as if righteous in his sight; and thro' free mercy, all righteous persons will be rewarded.

LEIGHTON.

ON CHRISTIAN ZEAL.

(Continued from p. 12, & concluded.)

WE have already offered some thoughts on the nature and distinguishing properties of Christian zeal, viewed both in a personal and more general sense. A few remarks will now be added, tending to illustrate its importance and obligations.

First. We must be *zealous* Christians, or we are neither *consistent* nor *real* Christians. The very profession of Christianity is a profession that our hearts are devoted to God, and engaged in his cause; that with vigorous and ardent affection, we have embraced the divine glory, the interests of truth and holiness, and the immortal good of our fellow-creatures, as our object. Now with what consistency can we make

such a profession, if, on these all interesting subjects, our souls are habitually languid and indifferent? if the strength and fervour of our affections are prostituted to objects infinitely inferior; to the pursuits of the world; to the sordid gratifications of sense and sin? Is not the God whom we profess to serve, the source, the sum, and the perfection of all moral beauty and excellence? Let our thoughts and our imaginations take their widest range, and soar their highest flight, in order to select and combine whatever is calculated to excite our best and strongest affections; and will not a single ray of the character of JEHOVAH infinitely surpass, and totally eclipse the whole? Is such a Being as this to be treated with coldness and indifference? Or ought our whole souls to be absorbed in the contemplation, love and praise of his transcendent excellencies? But let us consider, for a moment, a subject still more calculated, if possible, to come home to our bosoms. Let us meditate on the unparalleled benevolence and compassion of the REDEEMER. "Should we suppose," says one, "all the love of all the men that ever were, or shall be on this earth, and all the love of the angels in heaven, united in one heart, it would be but a *cold* heart, to that which was pierced with the soldier's spear."* And let it be remembered that this love, thus intense and matchless, is the love of a God to a creature. It is the love of INFINITE PURITY to a creature most polluted and

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* See MACLAURIN'S Sermon on *glorying in the cross of Christ*.

ill-deserving. What returns then are due from a creature thus unworthy, and thus favoured, language must be inadequate to express; nor can the most exalted mind fully conceive. But surely they must be something far removed from indifference and apathy. If then our hearts are habitually cold to the Saviour; if they take little interest in those vast and momentous objects, for which he appeared in flesh, and toiled, and died, our guilt must be great indeed. And where, in this case, is our religion? It is a dream; a nonentity. We may have a *name to live*; but in reality, we are *dead*. We may have the *form of godliness*; but the *power*, the animating soul, is wanting. We may have confident hopes of peace and blessedness hereafter; but like the hopes of the hypocrite, they will perish. We may be in high esteem with fallible men, and the world may resound with the fame of our piety; but in the eye of Heaven, we are *nothing*.

Again; the *difficulties* of religion demand our zeal. Whatever superficial thinkers, and those unacquainted with their own hearts may imagine, it is no common nor easy thing to be a Christian. He who best knows what is in man, and what Christianity means, has told us that the very *entrance* of this religion is *strait*; and has therefore bid us *strive* or *agonize*, if we would not miss of it. But not only is there a *strait gate*, but a *narrow way*: nor have the difficulties ceased when we have once entered. Indeed, they have but *commenced*. We have a perplexing, toilsome journey before us; a journey which cannot be

accomplished, but with much application and engagedness of mind, and many a painful, strenuous exertion. Or to vary the metaphor, we have engaged, on entering the Christian life, in a warfare. Our enemies are numerous, subtle, malignant, powerful and persevering. Some of them are on earth, and others in hell. And alas! we have traitors in our own bosoms, who are but too ready to espouse their interests, and betray us into their hands. Now in what manner may we rationally hope to terminate such a warfare as this, with success and honour? Can it be done with folded arms? Can it be done in the indulgence of indolence and ease? No, certainly. This is not to be *soldiers*. It is impossible that heaven can ever be obtained in this way. Every power and faculty within us must be summoned to the conflict. We must be engaged, and in earnest, we must be active and diligent, we must be all fervour and animation; or we shall lose the victory. This is not said to cherish a vain confidence in human endeavours. They are *nothing*, but as the grace of God excites and crowns them. And if we are the real possessors of this grace, it will infallibly influence us to all these endeavours. Nor can we ever *lay hold on eternal life*, unless we thus strenuously *fight the good fight of faith*.

Farther, to excite our zeal, let us consider a moment how engaged and active men are in pursuits infinitely inferior to those of religion. The world around us is a scene of anxiety and hurry, of labour and contrivance, of deep-laid schemes and strenuous pursuits. Most men are full of

activity, solicitude and zeal. And to what point does all this tend? To the acquisition of objects, which *perish in the using*, and to which, in a very few years at most, they will be as indifferent as the earth on which they tread. Shall these phantoms of wealth and pleasure be pursued with such avidity, be grasped with such ardour; and shall religion, that *pearl of price*, that glorious and eternal reality, be treated with comparative listlessness and indifference? Shall those, who profess to be engaged in the service of the God of heaven, be the only torpid and inactive persons in the world? Shall those alone be careless and cold-hearted, who hope they have been redeemed by the blood of the benevolent Jesus? Shall the interests of an immortal soul, destined to happiness or misery supreme, be the only object which excites little concern? Shall those, who claim to be the only thorough believers of the word of God, set the example to the world, of practically treating heaven and hell as mere chimeras and delusions? How astonishing, how lamentable must this be!

Farther, let Christians be excited to zeal by all the regard they have for the honour of God, and the good of their fellow men. Would they wish all around them to know that they serve a generous Master, and that the service carries its own reward in its bosom? Then let them be all animation and diligence in their work. Would they wish to let a careless world see what religion is; how real, how lovely, how sublime, how happy? Then let them *live* it with spirit and consistency. No

argument like this, to convince sinners of its incalculable worth, and bring them to a stand in their thoughtless career. They can resist the evidence of the *car*; they can harden themselves against sermons, prayers and counsels; but what is *visible* carries its own demonstration with it. The example of a consistent and fervent Christian carries with it a kind of irresistible persuasion. Would we wish to see a *reformation* in the world around us? A reformation must begin with the children of God; and much have they to reform. O Christians! you have too often and too long wounded the cause of your blessed Master by your coldness, sloth and inconsistency. Is it not time that you should begin to lament, with tenderness and humility, the pernicious effects of such a spirit and conduct; and earnestly endeavour to remove them, by exhibiting something which all must see to be the reverse?

Finally, consider the glorious rewards which await the sincere followers of Jesus. Raise your eyes above this earthly scene, to the celestial mansions. Behold there an innumerable company of angels, and of saints now glorified, but once partakers in the same depravity, in the same toils, difficulties and temptations with which you are now beset. Behold Abel, Enoch, and Noah; Abraham, Isaac, and Jacob. Behold the faithful prophets of Jehovah, and the holy apostles of our divine Redeemer. All their pious labours are crowned. All their toils and sufferings are forgotten and lost in the full and beatific vision of divine glory. Yet they forget not their fellow-

saints on earth. See this glorious cloud of witnesses, bending from their celestial heights, to watch, to stimulate and encourage our progress heavenward. Do they not seem to assure us that the conflict will soon be past, and the victory won ; and that all the toils and tribulations of the present scene are not *worthy to be compared with the glory, which shall be revealed* ? Shall not such contemplations fire our cold hearts, and revive our dying resolutions ? Shall we not blush to indulge the hope of heaven hereafter, and yet live here like the children of this world ? Let us chide our sluggish spirits, that they are so backward to seize a celestial prize, and wear an immortal crown. Let us mourn the months and years we have lost ; the sloth and negligence we have so long indulged. And let the thought constrain us to the greatest activity and diligence in future. Let us cherish a noble ambition to walk worthily our high profession and hopes. May God himself inspire our hearts with every holy resolution ! May the Giver of all good impart to our minds that sacred flame of love and zeal, which his own Spirit alone can enkindle, and which shall never be extinguished ! Z.

INQUIRY AS TO THE MEANING
OF MATT. XXI. 22.

*And all things whatsoever ye shall ask in prayer, believing, ye shall receive.**

CONCERNING the faith here mentioned, there are two opin-
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* The parallel place in Mark is ch. xi. 23, 24.

ions. The one is, that all believers possess it, and receive the fulfilment of the promise here made. When those, who hold this opinion, are asked how it can be said, that pious prayers are always answered, they reply ; that pious prayers are offered with submission : certain blessings are prayed for, with this reserve, If they can be conferred consistently with God's perfect designs. When the blessing prayed for can be granted consistently with divine wisdom, it always is : therefore every pious prayer is answered.

Whatever truth there may be in these remarks, it is not that truth, which our Saviour meant to convey in the place under consideration. Luke has recorded his words thus ; *Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe, that those things, which he saith, shall come to pass : he shall have whatsoever he saith.* Here it is expressly said, that the thing asked, though very extraordinary, shall be granted. The language is such, as we cannot suppose, would have been used, if the meaning had been any thing less. The faith here required must, it is conceived, be a miraculous faith ; i. e. a faith, which enables its possessor to work miracles. It is the faith which Peter had, when he said to the cripple at the *beautiful gate* ; " In the name of Jesus of Nazareth, rise up and walk."

The character of Peter and the credit of Christianity depended on the coincidence of the event with these words : he would not, therefore, have uttered them without full assurance

that the event would follow. To have uttered them on any other ground than this, that God would give soundness to the cripple if he thought fit, would by no means have corresponded with apostolic prudence. The same apostle, on another occasion, said, "Eneas, Jesus Christ maketh thee whole." Surely there could be no doubt, in his mind, that the cure would take place.

In the passage quoted, the disciples are required to *believe*, that the thing requested shall be received. Faith must have some foundation. Would Christ require his apostles to believe any proposition without good reasons for believing it? Here a difficulty of no inconsiderable magnitude presents itself. The apostles could not, at all times, heal the sick. Could Paul have healed Trophimus, the latter had not been left sick at Miletum. From the perfections of God, they well knew, that he would interpose whenever the occasion should require. But how could they know when the occasion did require? How could they know, beforehand, that Trophimus was not to be cured by a miracle, and that Eneas the cripple were?

The writer would, with diffidence, offer a conjecture on this subject.

That God could give to the apostles some mark, whereby they might distinguish those occasions, on which he would interpose by a miracle, is not to be questioned. He might, for instance, fix on some particular sensation, which should infallibly indicate, that he was about to communicate to them the power of working a miracle. As a bod-

ily sensation might serve for such a mark, so likewise might a particular known state of the mind. When this was perceived, an apostle might know, that he should receive whatever he should ask, and that a miraculous effect would attend his speaking. His faith would, in this case, have a foundation. It would rest on divine truth. God had assured him, that when such a sensation, or such a mark existed, divine power would be ready to operate. He perceives this mark, and therefore must conclude, if he believe God, that divine power is ready to be executed. A person, who in these circumstances, prayed, that a cripple might be healed, might have the best ground for believing, that he should receive that for which he prayed. When Peter said, Eneas, Jesus Christ maketh thee whole, he ventured his apostolic reputation not on precarious conjecture, but on the veracity of Almighty God.

LEIGHTON.

Messrs. Editors,

MANY of your readers are well acquainted with the zealous and indefatigable labours of Mr. WILBERFORCE, a member of the English House of Commons, to procure an abolition of the slave trade. In a debate on that subject, just before the late vote of abolition was carried, Sir Vicary Gibbs, the Solicitor General, paid a most dignified and eloquent compliment to that most worthy and benevolent man. Presuming that it will give pleasure to readers in general, and at the same time show in what high estimation this eminent Christian patriot is held by that honourable

body of which he is a member, I transcribe it for insertion in the Panoplist.

C. Y. A.

The Solicitor General, in continuation, observed, that,

"When he looked to the man at the head of the French Monarchy, surrounded as he was with all the pomp of power, and all the pride of victory, distributing kingdoms to his family, and principalities to his followers, seeming when he sat on his throne to have reached the summit of human ambition, and the pinnacle of earthly happiness, and he followed that man into his closet or to his bed, and considered the pangs with which his breast must be tortured, and his repose banished by the recollection of the blood he had spilled, and the oppressions he had committed; and when he compared with those pangs of remorse, the feelings which must accompany his honourable friend (Mr. Wilberforce) from that house to his home, after the vote of this house shall have confirmed the object of his humane and unceasing labours; when he should retire into the bosom of his happy and delighted family, when he should lay himself down on his bed, reflecting on the innumerable voices that would be raised in every quarter of the world to bless him, how much more pure and perfect felicity must he enjoy in the consciousness of having preserved so many nations of his fellow creatures, than the man with whom he had compared him, on the throne to which he had waded through slaughter and oppression."

The feelings of the house were so much in unison with

those of the speaker, that the members could not refrain from indulging in an almost unanimous burst of applause. Let the young reader set Mr. Wilberforce before him as an example of persevering humanity and virtue, and reflect that the good man seldom fails to obtain high rewards even in this life.

OF THE FAITH OF THE NEW-ENGLAND CHURCHES.

No. 2.

(Concluded from p. 14.)

FROM the creeds and confessions adopted, and afterward frequently confirmed, by the fathers of New England, assembled in Synods, we learn what were the essential articles of their religious faith. We find them summed up in the Westminster Confession of faith, and in that well known "form of sound words," the Assembly's Shorter Catechism.

I am aware, that it will be objected that creeds and confessions are unfriendly to the cause of truth, that they fetter the mind, prevent free inquiry, and foster bigotry. An abuse of them, I admit, may produce such effects, as the best things are liable to be perverted to a bad use; but we deny that these are their natural and legitimate effects. The opinion of the venerable Synods, who adopted these confessions, I apprehend, will be deemed by serious minds the correct opinion on this subject.

"It must needs tend much to the honour of the blessed name of the Lord Jesus Christ," say the members of the Synod who first adopted the Westminster

Confession, "when many churches join together in their testimony for the truth. The Lord hath signally owned the Confessions of the four first general Councils, for the suppression of heresies in primitive times. The Confessions of the Bohemians, Waldenses, and other Protestant reformed churches, have been of singular use not only to those who then lived, but also to posterity, even to the present day. It must needs be a work pleasing to God, for his servants to declare to the world, what those principles of truth are, which they have received, and purpose to live and die in the profession of. Nor are they worthy the name of Christians, who refuse to declare what they believe." They conclude in these prophetic words: "What hours of temptation may overtake these churches is not for us to say; only the Lord doth sometimes so order things, that when his people have made a good confession, they shall be put upon the trial some way or other concerning their sincerity in it. The Lord grant that the loins of our minds may be so girt about with truth, that we may be able to stand in the evil day, and having done all to stand."

The synod of Connecticut, in 1708, declare their opinion of the nature and importance of confessions of faith, in the following words: "This confession we offer, as our firm persuasion, well and truly grounded on the word of God, and commend the same to the people of the colony, to be examined, accepted and constantly maintained. Having applied the rules of holy scripture to the articles of this Vol. III. No. 2. I

confession, and found the same to be *the eternal truths of God*, we recommend them (as such) to the people to remember them, and to hold them fast; and to contend for them, as containing the faith once delivered to the saints; to value them, as their great charter and instrument of their salvation; to maintain them all their days with undaunted resolution, and to transmit them safe and pure to their posterity."

It is proper here to remark, to prevent misconception and misrepresentation, that the learned and pious compilers of these confessions did not undertake to *make a religion*, but only to declare what were their views of that religion revealed in the word of God. Nor did they intend that their faith should be the ground or standard of the faith of those who should come after them; but they resolved all into the authority of God, speaking in his holy word. This word, not their *confessions*, was the standard of their faith, as it is of ours. Their confessions contained the doctrines which they received from this holy book. We bring them as evidences, that our understanding of the scriptures is consonant to that of the great body of Christians, in all former ages. We appeal to them not as *authorities*, but as *witnesses*.

I anticipate another objection. It may be said; "The religion of our fathers, and of the ancient Christians, was well enough, nay perhaps very suitable for them, in the times and under the circumstances in which they lived. But times and circumstances are now changed, and

of course their opinions and views of religion will not suit the present age."

I know also, that it has been said by those who have chosen to depart from the old paths, and it is the principal argument on which they rest their own justification: "That in every science, not excepting the science of theology, there is a natural progress to perfection; that of course every succeeding age is wiser than that which went before; and that from this consideration, there is ground to expect, that with proper encouragement, revelation will soon be purged from every thing foreign and adventitious, and be reduced, at last, to a rational system, founded on the unerring principles of well interpreted scripture and truth."

To the objection and argument now stated, the following reply is offered. The parallel so often drawn by some men between sacred and profane literature, will not by any means generally hold. Human sciences of every kind, it is readily admitted, are progressive. It is not till after much labour and research, and many unsuccessful attempts, that they arrive at any considerable degree of perfection. But that the same progression obtains with regard to the great, distinguishing doctrines, which constitute the science of theology, no sober believer will hastily affirm. Christianity was introduced into the world by its divine Author in its full maturity and vigour, in a state of utmost perfection. It had no state of infancy and weakness to pass through before its genius could be perfectly discovered. As it descended imme-

diately from the Father of lights, with whom is no variableness or shadow of turning, it was like its divine Founder complete in all its parts, incapable of receiving any improvement from human learning, or the discoveries of any future age. At the period of its first promulgation, it contained an entire system in itself, to which nothing can be added, from which nothing can be taken without rendering it less perfect.* Its rich treasures are deposited in one volume, which was complete in its first edition, published by its inspired authors, and which has been carefully copied, (with some various readings indeed of no essential importance) in the millions of editions since published. Christians in the first ages of the church were as capable of understanding its *essential* doctrines, as in any subsequent age. This sacred volume has ever been open to the inspection of all men, to which, as to a perennial fountain, all the learned and the unlearned are invited to come and take freely of the water of life.

But the absurdity of a progressive religion may be argued not only from the difference between sacred and profane learning, but also from the obvious design of revelation. The Christian religion was intended to benefit the whole human race. Its divine and merciful Author, therefore, in whose eyes the soul of the meanest rustic, and of the rudest savage is equally precious with that of the most profound philosopher, has so accommodated its truths, as that

* See Rev. xxii. 18, 19.

they are intelligible and obvious to the most ordinary person, who studies them diligently, and with an honest mind.

It is readily admitted, that there are many things in the sacred books, and particularly in the mysteries, and some of the doctrines necessarily connected with and dependent on them, which we cannot explain, which elude our most anxious inquiries, and refuse to be brought under the test of our severest reason. So there are many things in natural religion, relating to the divine existence, the creation and moral government of the world, and the origin of moral evil, concerning which it is easy for the weakest man to ask questions, which the wisest may find it difficult to answer.

Perhaps clearer knowledge of what is now concealed is unattainable in our present state; or it might be hurtful to us in a variety of ways, of which we have now no conception. God knoweth how much it is best to disclose to us in the present state. On subjects of this mysterious nature, it is not expected that we comprehend, but that we believe; where we cannot unravel, we are to learn to trust; where our faculties are too weak to penetrate, we are to check our curiosity, and adore.

The doctrines of Christianity being all comprehended in the Bible, when once we have admitted that this book was written by men divinely secured from error, it follows, that from this book there lies no appeal; and that whatever is clearly recorded here is the truth of God, though it may be beyond our reason to comprehend or ex-

plain. Excellent to this purpose are the words of the learned yet modest Chillingworth: "Propose me any thing out of this book, and ask me whether or not I believe it, and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true."

I shall conclude my observations with a pertinent passage from the pious and eloquent Saurin.

"All doctrines that are incomprehensible are not divine, nor ought we to embrace any opinion merely because it is beyond our knowledge. But when a religion, in other respects, hath good guarantees, when we have good arguments to prove that such a revelation comes from heaven, when we certainly know that it is God who speaks, ought we to be surprised if ideas of God, which come so fully authenticated, absorb and command us? I freely grant, that had I consulted my own reason only, I could not have discovered some mysteries of the gospel. Nevertheless, when I think on the immensity of God, when I cast my eyes on that vast ocean, when I consider that infinite all, nothing astonishes me, nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all; provided I be convinced that it is God himself who speaks to me, or any one on his part. After this I am not much astonished that there are distinct persons in the Trinity, and that the Father, Son, and Holy Spirit, are distinct persons, in unity of nature."

essence; one God, and yet a FATHER, a SON, and a HOLY GHOST. After this, I am no more astonished that God foresees all without forcing any; permits sin without forcing the sinner; ordains free and intelligent creatures to such and such ends, yet without destroying their intelligence, or their liberty. After this I am no more astonished, that the justice of God required a satisfaction proportional to his greatness, that his own love hath provided that satisfaction, and that God, from the abundance of his compassion, designed the mystery of an incarnate God; a mystery, which angels admire, while sceptics oppose; a mystery which absorbs human reason, but which fills all heaven with songs of praise; a mystery which is the great mystery, by excellence, 1 Tim. iii. 16, but the greatness of which nothing should make us reject, since religion proposeth it as the grand effort of the wisdom of the incomprehensible God, and commandeth us to receive it on the testimony of the incomprehensible God himself. Hitherto religion must tell nothing about God, or what it tells us must be beyond our capacities; and in discovering even the borders of this immense ocean, it must needs exhibit a vast extent, in which our feeble eyes are lost. But what surprises me, what stumbles me, what frightens me, is, to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, to converse at a point with the Supreme Being, oppose that Intelligence, who sits at the helm of the world; question

what he affirms, dispute what he determines, appeal from his decisions, and, even after God hath given evidence, reject all doctrines that are beyond his capacity. Enter into thy nothingness, mortal creature. What madness animates thee? How dardest thou pretend, thou, who art but a point, thou, whose essence is but an atom, to measure thyself with the Supreme Being, with him, who fills heaven and earth, with him whom heaven, the heaven of heavens cannot contain? 1 Kings viii. 27. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? high as heaven what canst thou do? deeper than hell what canst thou know?" Job xi. 7. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, the pillars of heaven tremble, and are astonished at his reproof. Lo these are parts of his ways, but how little a portion is heard of him? but the thunder of his power, who can understand? Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding, ch. xxvi. 7, 11, 14. Who hath laid the measures thereof? Who hath stretched the line upon it? whereupon are the foundations thereof fastened? Who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Who shut up the sea with doors, when I made the cloud the garment thereof, and thick

darkness a swaddling band for it? When I brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further, and here shall thy proud waves be stayed? xxxviii. 1, 2, 3, &c. He that reproveth God, let him answer this, xi. 2, O Lord, such knowledge is too wonderful for me: it is too high, I cannot attain unto it!"

PHILO PASTOR.

ORIGINAL LETTERS FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

Dear Sir,

No. 9.

AN uncommon series of avocations has postponed those attentions to you by way of letter, which, when at liberty, I always find a pleasure in paying. You, in the mean time, if my information is correct, have entered a new world in a manner; and shall I congratulate you, that to you it is given "to preach the unsearchable riches of Christ." For what a "grace" is this, my friend, to you and to me! I wish to recal my own mind more and more to this thought, and seek with redoubled importunity every thing in spirit and life, in gift and grace, which suits so high a calling, of which none of us can pretend to be worthy. Shall we pray and labour that we may obtain mercy to do something for our Master's honour, for the advancement of his truth and all-interesting cause among men?

My wishes will not cease to follow you, that his presence may be with you always. Gracious Master! how he remembers his poor servants, who go

forth with fear and trembling, knowing that without him they can do nothing!

Our strength, my young brother, will always lie in taking hold on his all-sufficiency, and there reposing our hopes for all preparation, all courage, and all conduct. When we forget this, and begin to feel strong in our own abilities and acquirements, we are at once weak as water, and at once in imminent danger.

I shall still proceed in hints which occur to me, because you have desired it. There are many which I am not to suppose have escaped you. Your own thoughts have suggested the expediency of engaging early some judicious and faithful remarker upon every thing *in manner*, which might be amended; or if there be any thing of a higher nature which requires variation. Very possibly you are before me in the best things I shall mention; but their occurring to another may the more confirm you that they are founded in nature.

It is of great importance to ourselves and others, that we come with *the true air* to the exercises of the sanctuary. Deep reverence and awe of the Majesty we worship, and in whose name we speak, should forever go with us; but not such a dread as prevents the free acting of our faculties, in prayer or sermon. We are not come to the mount which burned with fire, &c.* Together with the reverence and godly fear which must still be maintained,† let a sense of the dispensation we are under, and of our approaching the God and Father of our Lord Jesus, and

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* Heb. xii. 18. † See v. 28.

under his sheltering wing, give us a glow of filial hope and joy ; that it shall be difficult to say whether we are more awed or animated.

A reverence is likewise due to a Christian assembly ; but it should not be a slavish fear of man. St. Paul's modest sensibility should indeed be prominent in every preacher ; Unto me who am less than the least, &c.† But we ought to derive a courage [a parvësia] as he did, by considering in whose name we speak, whose protection is promised to us in the line of our duty, and who is able to make his strength perfect in the weakness of his servants. We should have a confidence in the word we deliver—when we are sure it is scriptural, and deeply interesting to the souls of men ; when we are conscious that “ we preach not ourselves ;” that it is not our own honour we are seeking, but the honour of our divine Lord, and the eternal benefit of our fellow men. Such was the boldness of Peter and John before the Jewish council ;* and such the sources from which it sprung. And such are the views which must relieve us under the consciousness of not performing, as highly as we wish, in all respects.

Specially let us beware of carrying into the sacred desk the anxieties of pride and ambition ; or a too great solicitude respecting the brilliancy of composition, or other externals of preaching. If indeed there be a consciousness of not having applied ourselves to be scriptural, to be per-

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† Eph. iii. 8.

* Acts iii.

spicuous, to be interesting, to express the divine truth according to its nature, and bring it home to the consciences and hearts of the hearers ; or if with all our diligence in some things, our hearts have not been employed in due manner, nor our prayers ascending for divine help, and divine success ; then indeed we may justly feel a misgiving ; and no confidence of being divinely assisted in such a way, ought to relieve us, or ought to be indulged ; for this would be rather tempting our Maker than trusting in him. But when we have religiously ~~endeavoured~~, according to our time and means, to come prepared according to the preparations of the sanctuary ; in this case the preacher ought to be at rest in a good measure respecting his preparations ; and quite at liberty to look up for a blessing to feel his subject, and to speak “ as a dying man to dying men.”

In short, the same sentiment should actuate us in regard to the externals of sermonizing, as with respect to dress, when we are going to the sanctuary. We have a care to go decent ; not with a view to be admired, but to be at liberty from every thought about our *appearance* ; and have nothing to do in that sacred place, but to realize and feel the great subjects before us. Without such previous care we cannot be so at liberty. If we dress for admiration, dress will still take us off as effectually, as being ragged and dirty. In both cases, humility, and not ambition, is the best directress of our preparations, and the best preservative from improper anxieties.

In fact, our preparations should be such that when we come into public, neither ourselves nor others should be taken up with our manner, but with the great truths which are brought to view : As it has sometimes been remarked of style, that the most perfect of all is like the crystal of a watch, which shows the figures within, but does not show itself. O then that clear sense, and strong sense, of divine truths and their interesting nature, that shall carry us to this, and whatever else in manner goes to convince, to move, and to persuade !

Indulge me in a hint or two more. While we hold up human depravity and guilt in their full extent, let us not do it as those who think themselves out of the question ; but as remembering with deep abasement, that " we ourselves also were sometimes foolish, hateful," &c.* That so in time past we walked, &c.† And still need mercy, for the *sin which dwelleth in us* ‡ and should therefore never exalt ourselves in pride, over those who have not obtained mercy.

When we reprove others, let it be in a decided, but still in a kind of broken-hearted manner, which shews that we do not forget our own numerous failings. And when we excite our brethren to their duty, let it appear that we wish to stir up ourselves likewise. Perhaps there is not a more unamiable part in the whole character of the Scribes and Pharisees, as drawn by our Master, than this ; " They bind heavy burdens, and grievous to be borne, and lay them on

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men's shoulders ; but they themselves will not move them with one of their fingers."

I have hinted heretofore the importance of preaching the grace of heaven with a gracious air and manner. On the other hand, when the terrors of the Lord are brought to view, this likewise is to " persuade men ;" * and must therefore be done with mingled solemnity and compassion. I have heard of thundering preachers : But he who would make sinners tremble, let him tremble himself : Not indeed with a slavish dread ; but with sacred awe. As those among men display the most of true dignity, who show the profoundest reverence of a God above ; so in this case, they speak with the most authority and power, who speak with the clearest reverence and godly fear.

On the whole, it deserves the inquiry of Christian philosophers, by what means the most interesting preachers, whom the world has known, became so impressive. They preached Christ crucified, and all those interesting truths, which the doctrine of the cross combines. And they did it in great simplicity ; not attempting to dazzle by the splendour of philosophy, or of fine address. They had that kind of eloquence, which a strong sense of divine things, and a deep concern for their fellow immortals naturally produced. These gave an expression to their countenances, their tones of voice, air, actions, and whole manner ; and that expression impressed others. Their concern for the

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* Tit. iii. 3.

† Eph. ii. 3; 8. ‡ Rom. vii. 17.

* 2 Cor. v. 11.

whole world made them feel at home in all assemblies, and throw themselves with wonderful tenderness into the hearts of old and young; willing to impart to them not the gospel of God only, but also their own souls.* It is true it was all in vain till God

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* 1 Thes. ii. 8.

gave the increase: But so they planted, so they watered.

Here let me pause and ponder, and weep over a ministry of so many precious years: but still declare, for conscience' sake, my conviction of the manner in which the gospel of Jesus Christ should be preached.

I am, &c.

Selections.

OBSERVATIONS ON THE ORIGIN OF RELIGIOUS ERRORS.

From a Manuscript by the late Rev. Dr. Joseph Bellamy.

1. **WRONG** sentiments, in moral matters, are criminal, as well as wrong actions. To think ill of God's real moral character is criminal, as well as to make another God of a different moral character to suit our own hearts. *When the Gentiles knew God, they glorified him not as God—they did not like to retain God in their knowledge.* Hence they made to themselves gods, such as they liked; and these they glorified, builded temples to their honour, and offered sacrifices to them with pleasure. And had the Israelites liked the moral character of their God, instead of adopting, they would have despised the worthless gods of their neighbours: Rom. i. 21—23; Jer. ii. 5—13. And as the Jews hated the light of the real moral character of their God, so they hated Jesus, who exhibited it to their view; Joh. iii. 19. & vii. 7. & viii. 40—45. & xv. 20—24. And as the Christian nations *did not receive the truth in the love of it, but had pleasure in unrighteousness*, this prepared them to

believe a lie, i. e. all the errors of the apostate church of Rome; 2 Thes. ii. Hatred of true morality, is the real source of all persecution; Matt. v. 10, 11, 12.

2. All the objections of the human heart against revealed religion originate from dislike to natural religion; Rom. viii. 7, 8, 9. He that loves true morality, will love true Christianity, as soon as he knows it. He that loves the moral law, will love the gospel of Christ. Every honest man will be a Christian, as soon as he hears the word, and understands it; Luke viii. 15.; Joh. vii. 17.; 1 Joh. v. 1. He, who loves the Father, will love his own Son, his express image; Joh. viii. 42.

3. The enemies of Jesus, who hated him with a mortal hatred, alleged a variety of things against him, to keep themselves in countenance; but our Saviour, who was intimately acquainted with the whole affair, and even knew their very hearts, intimated privately to his brethren according to the flesh, who at that

time took sides with his enemies, what was the real cause, and the original foundation of all this ill-will towards him. John vii. 7. *The world cannot hate you, (as you think and feel as they do); but me it hateth, because I testify of it, that the works thereof are evil.*—Even so hath it happened ever since, that though those in Christendom, who have hated and persecuted the true followers of Christ, rejected the true scheme of religion, and invented other schemes to suit their various tastes; have at all times alleged a great variety of reasons to justify themselves: Yet as Jesus was hated, so real Christianity hath always been hated, because it testifies of the world, that the works thereof are evil. This was the true secret then, and it hath been the true secret ever since; although, then, Christ Jesus himself was publicly so odious, that those who murdered him, and killed his followers, thought they did God service, and were promoting the cause of morality; and although it hath frequently been so in ages since. *If they persecute me, they will also persecute you: he that hateth me, hateth my Father also.* Blessed are they who are persecuted for righteousness sake; Matt. v. 10. Or, which is the same, *for my sake;* v. 11. And this hath been the real ground of all persecution: for so persecuted they the prophets which were before you; verse 12.

4. Right sentiments concerning the moral character of God, and concerning the moral law, morality, moral obligation, moral agency; all which belong to natural religion, would prepare us to receive and entertain right

sentiments concerning the whole system of revealed religion; and if all our prejudices against natural religion were removed, we should have no prejudices left against revealed religion. To be more particular:

5. The real moral character of God, the knowledge of which was lost among the nations of the earth, but is now brought to light in the sacred writings, were it understood and cordially viewed as an absolutely perfect character, would soon convince us that God is fit to sit at the head of the universe, and decree and conduct according to the good pleasure of his will; and all our objections against his eternal decrees and universal providence, would in effect vanish at once, and we should begin to sing, as in Psalm xcvi. 1. *The Lord reigneth, let the earth rejoice.* And

6. Right sentiments of the moral law; of true morality; of the nature, extent, and excellence of all that duty which God requireth of man, and of our obligations to yield all that love and obedience which is required of us, together with a feeling that we in fact are moral agents with respect to the whole of that love and duty which is required; would at once prepare us to make a right estimate of the nature and degree of our moral depravity, and of our guilt and ill desert, and of our need of that Redeemer and Sanctifier, and of that pardoning mercy and sanctifying grace, revealed in the gospel; and dispose us with candour to understand scripture words and phrases relative to those subjects, and answer a thousand objections which otherwise will fill our minds.

7. We ought to love God with all our hearts, and our neighbour as ourselves, so as to be influenced and governed by this love in the whole of our conduct; and our obligations hereunto, as they originate from, so they are equal unto the infinite dignity of Him who requires this of us. Were this understood, and cordially acquiesced in, an end would soon be put to all the disputes about the divinity and satisfaction of Christ, and the eternity of hell-torments; about the nature and necessity of regeneration; of repentance towards God, and faith towards our Lord Jesus Christ; of justification by free grace, through the redemption that is in Jesus Christ, &c. &c. &c. But,

8. So long as we differ in our sentiments concerning morality, moral obligation, what qualifications are necessary to constitute a moral agent; i. e. in effect, concerning the moral character of God, and of man; we shall not very readily agree in our understanding of any written revelation relative to these matters, let the revelation be ever so full, or ever so plain. Since the increase of learning in Europe, religious disputes have increased, and the number of heretics and infidels greatly multiplied; as if, in proportion to light externally exhibited, the internal vices of the human mind were the more alarmed. The true reason we find in Rom. viii. 7, 8.; John iii. 19.

9. If we are not bound by the divine law, any farther than our inclination corresponds; then Pharaoh was not bound to let Israel go, notwithstanding the express command of the Al-

mighty; and not the divine law, but every man's inclination, becomes the rule of his duty in all cases whatsoever. If the infinite worthiness of the Deity doth not infinitely oblige us to love and obey him, then sin is not an infinite evil; and an atonement of infinite value, in order to our pardon, is not needed; if any at all; nor is a Saviour of infinite dignity requisite; nor will the doctrines of the divinity and satisfaction of Christ, and the eternity of hell torments, be readily believed, how plainly soever revealed. *The passions justify themselves*; and if the feelings of each man's heart ought to be the rule of duty to each man, then it will come to pass, that every way of each man will be right in his own eyes; and the whole need not a physician. And in these views, and with these feelings, men will not readily understand the Bible, or believe it to contain a revelation from heaven; and it must be entirely new modeled or totally rejected.

10. When once the Bible is rejected by men, because they do not like to retain God in their knowledge, a new god will be formed, who will approve a new system of morality invented, which will justify the moral character of man, without any need at all of any redeemer, or any sanctifier: and it may now even be said, that any atonement for sin, besides what the sinner himself can make, is inconsistent with the moral character of God; and that any sanctifier whatsoever, is inconsistent with the character of man, as a moral agent.

11. Miracles, they will say, are of no use to prove what by

their reason they know to be false. Natural religion is the only religion God ever gave to man; and it is sufficient to secure the welfare of every man, both here and hereafter.

12. Thus, having rejected the true God, and the true morality, from disaffection to both, and framed a system of religion to suit their hearts, they cry peace, peace to themselves, until sudden destruction cometh upon them.

PRINCE EUGENE'S PRAYER.

O God, I believe in thee: do thou strengthen my belief. I hope in thee: do thou confirm my hope. I love thee: vouchsafe to redouble my love. I am sorry for my sins: O increase my repentance. I adore thee as my first principle; I desire thee as my last end: I thank thee as my perpetual benefactor; I call upon thee as my supreme defender. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy, and keep me by thy power. To thee I dedicate all my thoughts, words and actions, that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake. Lord, my will is subject to thine, whatever thou wilt, because it is thy will. I beseech thee to enlighten my understanding, to give bounds to my will, to purify my body, to sanctify my soul. Enable me, O my God, to reform my past offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practise the virtues that become me. O

fill my heart with a tender remembrance of thy favours, an aversion for my infirmities, a love for my neighbour, and a contempt for the world. Let me also remember to be submissive, to my superiors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors. O God! help me to overcome, pleasure by mortification; covetousness by alms; anger by meekness; and lukewarmness by devotion. O my God! make me prudent in undertakings, courageous in danger, patient under disappointment, and humble in success. Let me never forget, O Lord, to be fervent in prayer, temperate in food, exact in my employ, and constant in my resolutions. Inspire me, O Lord, with a desire to have a quiet conscience, an outward as well as inward modesty, an edifying conversation, and a regular conduct. Let me always apply myself to resist nature, to cherish grace, to keep thy commands, and to become meet for heaven. My God! do thou convince me of the meanness of the earth, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may be prepared for death, that I may fear thy judgment, avoid hell, and obtain paradise, for the sake and merits of my Lord and Saviour Jesus Christ. Amen.

A LETTER FROM JOHN CALVIN TO LÆLIUS SOCINUS.

You need not wait for my answer to those monstrous questions which you propose to me. If you are inclined to indulge in

such airy speculations; suffer me, I pray you, a humble disciple of Jesus Christ, to employ myself in those meditations, which tend to my edification in the faith of the gospel. And I shall certainly obtain by my silence, what I so much wish, that you may not trouble me in this way in future. I am truly grieved to perceive, that the noble talents which God has bestowed on you, are not merely misemployed about objects of no moment, but actually perverted by pernicious fancies. What I formerly declared to you, I seriously warn you of again, that unless you restrain in time this inquisitive pruriency of mind, there is reason to fear that you are preparing for yourself grievous punishments in a future world. Were I, under the presence of indulgence, to encourage you in a fault which I judge so ruinous, I should certainly act toward you a treacherous and cruel part. Wherefore I am willing, that you should now for a little be offended by my seeming asperity, rather than that you should not be reclaimed from those curious and alluring speculations, by which you have been already captivated. The time will come, I hope, when you shall rejoice, that you have been awakened even in this violent manner, from your pleasing, but fatal dream. Yours,

JOHN CALVIN.

January 1, 1552.

Rel. Mon.

FRAGMENTS.

HEALTH OF NEW ZEALANDERS.

ONE circumstance peculiarly worthy of notice, is the perfect

and uninterrupted health of the inhabitants of New Zealand. In all the visits made to their towns, where old and young, men and women, crowded about our voyagers, they never observed a single person who appeared to have any bodily complaint; nor among the numbers that were seen naked, was once perceived the slightest eruption upon the skin, or the least mark, which indicated that such an eruption had formerly existed. Another proof of the health of these people is the facility with which the wounds, they at any time receive, are healed. In the man who had been shot with a musquet-ball through the fleshy part of his arm, the wound seemed to be so well digested, and in so fair a way of being perfectly healed, that if Mr. Cook had not known that no application had been made to it, he declared that he should certainly have inquired, with a very interested curiosity after the vulnerary herbs and surgical art of the country. An additional evidence of human nature's being untainted with disease in New Zealand, is the great number of old men with whom it abounds. Many of them, by the loss of their hair and teeth, appeared to be very ancient, and yet none of them were decrepid. Although they were not equal to the young in muscular strength, they did not come in the least behind with regard to cheerfulness and vivacity. Water, as far as our navigators could discover, is the universal and only liquor of the New Zealanders. It is greatly to be wished that their happiness in this respect may never be destroyed by such a connexion

with the European nations, as shall introduce that fondness for spiritous liquors which has been so fatal to the Indians of North America.

Life of Capt. Cook.

OPINIONS OF FREDERIC 2d. OF PRUSSIA ON FIELD SPORTS.

As to sporting, it was the object of Frederic's abhorrence. Any gentleman known to be addicted to this passion would wholly have lost his esteem. His

nephew, to procure himself the pleasures of the field only once or twice a year, did so with every possible precaution, that the intelligence might not reach the ears of Frederic.

The butcher, said this monarch, even the butcher does not kill animals for his pleasure; but does it for the necessities of man. But the sportsman kills for pleasure; this is odious! The sportsman, therefore, should be placed below the butcher in the order of society.

Ch. Ob.

IN MEMORY OF THE LATE JOHN THORNTON, ESQUIRE.

By William Cowper.

POETS attempt the noblest task they can,
Praising the Author of all good, in man;
And next, commemorating Worthies lost,
The dead, in whom that good abounded most.

Thee, therefore, of commercial fame, but more
Fam'd for thy probity from shore to shore;
Thee, *Thornton*! worthy in some page to shine,
As honest, and more eloquent, than mine,
I mourn: or, since thrice happy thou must be,
The world that has sustained the loss, not *Thee*.
Thee to deplore, were grief mispent indeed;
It were to weep that goodness has its meed;
That there is bliss prepar'd in yonder sky,
And glory for the virtuous, when they die.

What pleasure can the miser's fondled hoard,
Or spendthrift's prodigal excess, afford,
Sweet as the privilege of healing woe
By virtue suffer'd, combating below?
That privilege was thine! Heaven gave thee means
T'illumine with delight the saddest scenes,
Till thy appearance chas'd the gloom, forlorn
As midnight, and despairing of a morn.
Thou hadst an industry in doing good,
Keen as the peasant's toiling for his food.
Avarice, in thee, was the desire of wealth
By rust unperishable, or by stealth.
And if the genuine worth of gold depend
On application to its noblest end,
Thine had a value, in the scales of Heaven,
Surpassing all that mine or mint had given.
And though God made thee of a nature prone
To distribution boundless, of thy own,
And still, by motives of religious force,
Impell'd thee more to that heroic course!

Yet was thy liberality discreet,
 Nice in its choice, and of a tempered heat:
 And, though in act unwearied, secret still,
 As in some solitude the summer rill
 Refreshes, where it winds, the faded green,
 And cheers the drooping flowers, unheard, unseen.
 Such was thy charity; no sudden start,
 After long sleep, of passion in the heart;
 But purest principle; and, in its kind,
 Of close relation to th' Eternal Mind;
 Trac'd easily to its true source above,
 To Him, whose works proclaim his nature, Love.
 Thy bounties all were Christian: and I make
 This record of thee for the Gospel's sake;
 That the incredulous themselves may see
 How bright it shone, exemplified in thee!

Review of the Eclectic Review.

To the Editors of the Panoplist.

In the ECLECTIC REVIEW for January, 1807, you will see some remarks on my COMPENDIOUS DICTIONARY, which I desire you to insert in the Panoplist, with my reply. I make this request because I am willing my fellow-citizens should understand the opinions of English Gentlemen, concerning that performance; and because I wish my reply to reach the Reviewers, in expectation that they will manifest their candour and love of justice by republishing my remarks. The Review contains some mistakes, which are the effect of misapprehension; some differences of opinion, which may be the effect of education and habit; and some errors, which proceed probably from a want of minute attention to etymology, that difficult, and to most men, uninteresting branch of philology. But, with the exception of two or three observations, the criticisms manifest liberality of sentiment, and contain a greater portion of praise, than English Reviewers have generally bestowed on American publications. Of the Compendious Dictionary the Eclectic Reviewers say;

"THE heterogeneous materials of which the English language is composed had scarcely acquired consistency and regularity of form, when the maritime spirit and growing commerce of our nation began to diffuse its speech to the most distant parts of the world. Within two centuries, it

has become prevalent in the West and the East Indies, and has spread from Hudson's Bay to Van Diemen's land. It is possible, that, in the lapse of ages, every colony formed by Britons may, like those of North America, assume independence of the mother country; and if they do so, we hope that it will be readily acceded to them. But ENGLISH, however reluctantly, they must remain. The bonds of customs and language cannot be broken like those of political authority. It gives us pleasure to observe, that, notwithstanding the violent prejudices against us, which are absurdly cherished by our fellow-countrymen beyond the Atlantic, they are wise enough to aim at preserving the use of our language with correctness and propriety. Whether they are likely to succeed in amending and improving it, the present article affords us occasion to examine.

Mr. Webster, more than twenty years ago, published "Institutes of the English language." With that work, the present is proposed to "complete a system of elementary principles, for the instruction of youth in the English language." After this intimation, our readers will perhaps be surprised to find that the etymologies of words are not included in Mr. W.'s plan. These, indeed, were hardly to be expected in a *compend*; but then, we should as little have expected that the system could be *completed* by a *compend*. The author, nevertheless, founds his orthographical

corrections 'on' the 'etymology' of terms: and in a preface of twenty-three pages, too minutely printed, he enables us to judge of his qualifications for the undertaking.

Since the publication of his former work Mr. W. has laudably applied himself to the study of the Anglo-Saxon; which he terms "the mother tongue of the English." That our language derives its principal grammatical inflections, and a great proportion of its terms, from the Saxon dialect of the Teutonic language, is certain; but it is equally certain, that it retains numerous terms of the ancient British and the Latin tongue, which were spoken by our ancestors long before the Saxons, Jutes, or Angles, ever landed in Britain: And that, since the conquest by these invaders, it has undergone great variations in consequence of that, by the Norman French. The English language, therefore, may be compared to a family, rather than to an individual. The Llœgrian (or Cornish) dialect of the ancient British tongue, may be considered as its mother; and the Latin, Saxon, and French, as the fathers respectively, of her various offspring. It seem to be from a want of reflection on the composite nature of our language, and a want of attention to those sources which historical truth assigns to it, that the principal mistakes of our etymologists have arisen. While every new author undertakes to correct his predecessors, he falls in consequence of this deficiency, into fresh mistakes. Another fertile occasion of errors, is a supposition that the Saxon is not merely the "mother tongue of the English," but that it is the English tongue itself. Hence modern *amenders and improvers* labour to annihilate that precision, which our language has acquired from the genius and labour of elegant writers during the last two centuries, and to reduce it to that confusion which prevailed among our barbarous conquerors a thousand years ago.

In proof that these remarks are applicable to Mr. Webster, as well as to other recent dabblers in etymology, we adduce the following paragraphs from the first page of his preface.

"Each," says Johnson, "despites, 1st, Either of two. 2. Every one of any number. *This sense is rare except*

in poetry." To prove the last sentence to be an error, we need not resort to the Saxon, for every book we read, and every conversation we hear, demonstrates the fact. "The princes of Israel, being twelve men, each one was for the house of his fathers." Numb. i. 44. This is the true original import of the word: it has no appropriate reference to two, more than to ten thousand. "Thyder man ne mihte geseglian on anum moethe, gyf man on nyht woode/ and *æter dæge* hæfde amberne wind." "Thither a man could not sail in a month, if he should watch at night, and *each day* should have a fair wind." Alfred's Orosius, Ch. I. See also page 61, 63, 79, 219. Lond. 1773. and Sax. Ch. 4. By Gibbon, page 185, 186. The second definition of Johnson is therefore the only true one; but not well expressed.

"*Either*," says Lowth, "is often used improperly for *each*; *each* signifies both taken separately, *either* properly signifies *only the one or the other*, taken disjunctively." In pursuance of this false rule, he condemns such passages as this; "they crucified two others with him, on *either* side one, and Jesus in the midst." But the sense in which the word is here used is [is] the true primitive one, and still used by the best writers. "My-cell wæl ther on *egithre* hand geseall." "There was great slaughter on *either* hand." Sax. Ch. 134. "Thet *egithre* hionan an other hawede." "That *either* of them might see the other." p. 133. "Swithe mycel hera *egithre* ge land here ge scip here of Swathode." "A very great army, *either* land army, and ship-army from Sweden." That is *both*. p. 153. So far is Lowth's rule from the truth, that *either*, in our primitive writers, was rarely or never used in a disjunctive sense. In reading considerable volumes of the best Saxon writings, I have not found a single instance. Its disjunctive use is modern; but its original sense is still in use, and perfectly proper.

"There full in view, to *either* host displayed." Hoole's Tasso, 22, 602.

The passages in Scripture, the language of which Lowth condemns, are strictly correct.

In defence of these two great scholars, whose remains it is now the fashion to insult, we need only to ap-

poet to modern sense and unvarnished taste. "What if Saxon writers, and the venerable translators of our Bible, confounded the proper meanings of such and *poor* *one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *we* can only be applied to *more* than two? while *each* must be used of two, and is therefore best restricted to that number? And what if the disjunctive sense of *either* be modern? To restrict it entirely to that sense, instead of using it indiscriminately with *each*, as our ancestors did, and he is still tolerated in poetry, is an evident and essential improvement; as it augments the precision, and therefore the *prima civis*, *perspicuitas*, of our language.

Several observations in this division of Mr. W.'s preface are liable to similar objections: but we gladly pass them by, to take notice of some variations from Johnson's definitions of words, which are real corrections or improvements. In the former of these, Mr. W.'s professional knowledge guarded him against danger of mistake.

Mistake. "An indictment of any other act, visited by a wrong name." Johnson. "The mistake of a name in law proceedings." Webster.

Oblige. "One bound by a legal and written contract." Johnson. "One to whom a bond is executed." Webster.

Murder. "The act of killing a man unlawfully." Johnson. "A killing unlawfully with malice." Webster.

To coil. "To rise in a stalk." Johnson. "To seed, or form into a scull vessel." Webster.

To acquire. "To gain by one's own labour." Johnson. "To gain something permanent." Webster.

On the subject of *Orthography*, we acquiesce in Mr. Webster's preference of *hobson* to *heinous*; *chink* and *agish*, to *drought* and *heipile*; and *public*, to *publick*: but we apprehend that the last is the only one of these corrections that can be generally adopted. His objections against retaining the French termination in *Sceptre*, *theatre*, &c. while it is Anglicised in *number*, *chamber*, &c. are extremely reasonable; but his wish to dismiss the *u* from words originally

by Latin, which evidently comes to us through the French, (as *honour*, *favour*, &c.) militates against a rule to which we usually adhere in questionable cases: that of preserving the orthography of the language from which a word directly comes to ours, whatever its origin may have been. This rule sets aside the argument which he has founded on the omission of *u* in derivatives from such words; because the French likewise omit the *u* in those cases. *Superior* and *superior*, are terms which have been introduced by classical English writers, directly from the Latin. We are far from expecting that Mr. W.'s omission of the final *e* in such words as *determine*, *detest*, &c. will receive the stamp of public approbation. We think, on the contrary, that these deviations from universal custom must greatly lessen the utility of his dictionary. A lexicographer's business is to adopt the prevailing orthography of the age in which he writes; and not to attempt changes, the success of which must be dubious, if it be not utterly improbable.

In pronunciation this is still more ad-
dition: than in orthography; and in Mr. W.'s situation, it was evidently more hazardous. He finds fault with Walker for pronouncing *bench*, *branch*, &c. with the final *ch*; instead of *sh*, as Sheridan and Jones direct; but he passes no censure on the accentuation and gradation, &c. of the former; or on the furniture, and multiplicity of Sheridan. In these instances, Jones is certainly right. Mr. Webster properly blames Sheridan for bounding the *d* in *father* and *in* *father* alike; but in justifying that writer's representation of the *i* before a vowel as always equivalent to *u*, he goes too far. On *our*, *after*, *ci*, or *si* form but one syllable in pronunciation; but *ingratitude*, *official*, &c. are inadequately expressed by *ingratitude*, *official*, &c.

We join with Mr. W. in preferring acceptable, and commendable, to *ad-
ceptible*, and *commendable*; but we cannot follow him in irrefragable, *hob-
son*, and *astemur*. He informs us, that the Anglo-Americans give the same sound to *d* in *angel*, and *angel*, as in *angelis*, and *angelity*; and he cautions them against adopting an "English corruption" of the *u* in *u*

ciation. Yet we think that he might have discovered a reason for the variation that we give to the initial vowel in these words. The accent being strongly laid on the first syllable of *angel*, and *ancient*, probably, has rendered the *a* long and narrow; which was not necessary in *angelic* and *antiquity*, because the accent is on the second syllable. In *angle* and *anguish*, though the first syllable is accented, it is short: whereas we presume that Americans, (like many country people in England) give to the *a* in *angel*, and *ancient*, the same sound that it has in *command*. This, at the commencement of a word, is repugnant to the analogy of English pronunciation.

In like manner, we are told that the word *pinchers*, is "in conversation" correctly called *pinchers*: but these errors surprise us less than Mr. W.'s assertion (p. vii.) that "though is a vitious orthography; *tho* being much nearer to the original word." Our author doubtless refers to the Saxon *theah*; and as we suppose him to be aware that *gh* is commonly substituted in English for the Saxon *h*, when following a vowel, we cannot account for his preference, on this ground, of its omission. If the Saxon *h*, had not been pronounced as an aspirated guttural, though probably much weaker than the Scotch sound of *gh*, those letters would surely never have been substituted for it by writers subsequent to the Norman conquest. This sound, in some instances, we have converted into that of *f*, as in *laugh*, and *cough*: and accordingly, in some counties of England, *though* is now pronounced *thof*. Mr. W.'s remark is therefore totally ungrounded.

The last division of his preface is entitled *etymology*; but it contains so little of importance on that subject, and so much that belongs to it is included under the preceding heads, that we think it unnecessary to pursue his arguments farther. The extent to which we have already proceeded, would indeed be disproportionate to a work which the author acknowledges (p. xix.) to be only "an enlargement and improvement of Entick's Spelling Dictionary:" but as he professes (p. xxiii.) to "have entered upon the plan of compiling, for his fellow citizens, a dictionary, which shall exhibit a far more correct state

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of the language than any work of this kind;" and only "offers this compend to the public, in the mean time, as a convenient manual," we have thought a considerable degree of attention due to the principles which Mr. W. has laid down; and we heartily wish that it may contribute to render his larger work less exceptionable to Englishmen on both sides of the Atlantic, than the present has been made by the peculiarities of his orthography. We would earnestly advise him, before he proceeds with the etymological part of his undertaking, to investigate closely those terms which we have in common with the French language, and which are derived neither from the Latin nor the Teutonic. In order to trace these to their genuine sources, he will find it necessary to study the various dialects of the ancient British language; and we can assure him that the pains which he may take for this purpose will not be thrown away. Llyd's *Archæologia Britannica* is the best elementary work on the subject.

We should gladly enlarge this article by extracting the author's sensible observations on the necessity of various dialects being produced by the local circumstances of the widely dispersed millions who speak our language. On other topics, highly interesting to Grammarians, he has also many valuable remarks. While, therefore, we do not think that it would be advisable to reprint the whole of his present performance, it would gratify us to see his *preface*, in a more legible form, from a British press. The present paper and type are such as must be very injurious to the sight of most readers."

REPLY.

In the commencement of their observations, the Reviewers intimate some surprise that a work proposed "to complete a system of elementary principles, for the instruction of youth in the English language," should not include the etymologies of words; yet without much consistency, they remark, that "these can hardly be expected in a compend." The gentlemen mistake the meaning of this part of my preface. This compend is not intended to *complete the system*; it is merely a "convenient

mannal" for those who do not wish to examine etymologies. And the preface is intended rather as an outline or sketch of a plan to be hereafter executed, than as a treatise on the principles of the language. The few detached etymologies, with some corrections of definitions, are intended chiefly to show the propriety and even necessity of a thorough revision of the language. From the limited nature of my design, the Compendious Dictionary must be a concise work, and contain only the parts of such a work, which are of most general use.

I little expected that any man would question the propriety of calling the Saxon or Anglo Saxon, the *mother tongue* of the English. "The whole fabric and scheme of the English language," says Dr. Johnson, "is Gothic or Teutonic;" and of that, the Anglo Saxon was a principal dialect. Not only the idioms and peculiar structure of the language are Teutonic, but a larger part of its words, than are derived from any other source. The Reviewers consider the Lloegrian or Cornish dialect of the ancient British tongue, as the *mother*; and the Latin, Saxon and French as the *fathers* of modern English. This remark makes it necessary for me to explain what I mean by the *Saxon* language of England.

It is a common opinion (and doubtless a gross error) that the Jutes, Angles and Saxons, who invaded and conquered Britain after the departure of the Romans, in the 5th century, destroyed or drove into the west of England, the British inhabitants, and introduced their own language, with a new race of people. History and etymology disprove this opinion. Long before the invasion of Julius Cæsar, the southern maritime borders of Britain were peopled by Teutonic tribes, who migrated from Gaul and Belgica. Cæsar calls these people Belgæ, and informs us that they possessed Gaul, as far south as the Siene. Tacitus confirms this account, when he tells us the people in both countries spoke nearly the same language. *Sermo haud multum diversus*. See Cæsar De Bel. Gal. lib. v. 10. Tacit. Life of Agricola. These Belgic inhabitants, therefore, had driven the original Celtic possessors of

Britain into the interior parts of the island, and introduced the Teutonic language, *before the Romans conquered the country*. This Teutonic population was never exterminated, either by the Romans, Saxons or Danes; and from those early Belgic settlers, we have received the body of the English language. The Saxons and Angles, who conquered Britain in the sixth and seventh centuries, spoke a dialect of the same language with the Belgic inhabitants—they were comparatively few in number—they introduced few females—and incorporating with the former inhabitants, they could not have introduced a new language; though not improbably the language might have suffered some variations from the Saxons, as well as from the later invaders, the Danes. The Saxons and Angles impressed their names, the one upon the language, the other upon the country;* but the affinity between the Saxon part of English, and the modern Dutch, prove satisfactorily that the English is the direct offspring of the Belgic dialect planted in England before the Roman conquest of the island. This is what I call the Anglo-Saxon language, and the parent of modern English; and if this is what the Reviewers denominate the "Cornish dialect of the ancient British," we are agreed. But the Cornish dialect, as it is given in Lhuyd, is a compound of Celtic or Gaulish, Latin and Teutonic, with a predominant portion of Celtic; and I apprehend is not entitled to be called the *mother* of the English language.

The remarks of the Reviewers on the ignorance and want of reflection in etymologists, and the efforts of *amenders* and *improvers* to annihilate the precision of our language and introduce confusion, indicate a want of that candour and moderation, which ought to characterize criticism, and insult the literature of the age. It is more easy, than civil, for one writer to call another a *dabbler* in a particular sub-

....

* *Angles* signifies *dwellers on a plain*, from *ing*; a plain, level country. They were the *Ingecones* of Tacitus, De Mor. Germ. 2. They inhabited the flat country of Friesland, Denmark, &c. La Ouver. Germ. Ant. lib. 3.

ject; and the writer who thus deals in names, should recollect that the question, who is, and who is not a dabbler, is to be decided by future generations.

Without further remark on this exceptionable part of the review, I will proceed to vindicate my own criticisms on the words, each and either, which the gentlemen have called in question.

In the preface to my Dictionary, page 1, I have cited authorities from the translation of the scriptures, and from Saxon books, to convict Johnson of a mistake in the definition of *each*; and Lowth, of an error in criticism on the word *either*. The Reviewers do not deny my authorities; but they say, "What if Saxon writers, and the venerable translators of the Bible, confounded the proper meanings of *each* and *every one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *every one* can only be applied to more than two? while *each* must be used of two, and is therefore best restricted to that number?"

These remarks are error and absurdity from beginning to end. What, let me ask in reply; did not Saxon writers and the venerable translators of the Bible use words with precision? Were they ignorant of the true signification of the words they used? Did they confound terms? Surely, these critics should be the last to charge other men with "insulting the remains of great scholars." No, gentlemen; they did not confound terms; nor have posterity deviated from their practice. The practice of ancient and of modern writers is *uniform* and *correct*. I complain not of the practice, but of Johnson's definition of *each*. He says that *each*, in the sense of "every one of any number," is *rare*, *except in poetry*. This is not true. On the other hand, I affirm, and will prove, that the primitive sense of *each* was *every one of any number*; that from the first Saxon writings to this day, it has been used in that sense, in prose, in poetry, and in discourse, and that it has not, nor ever had any appropriate application to two, more than to two thousand or any other number.

Each is deduced by Skinner and Junius, followed by Bailey and Johnson, from the Saxon *ele*; and in pursuance of this etymology, I have, in the preface to my Dictionary, cited and referred to a number of authorities to establish the precise meaning of the word, as equivalent to *every one*. It is probable that this etymology is erroneous; and that *each* is the Celtic *gach*; the guttural being dropped. But *ele* and *gach* being precisely synonymous, it is not of importance to the present question, which is the word from which we have derived *each*; for both had, in the primitive languages, the sense of *every*.

Junius and Skinner define *each*, by *unusquisque*, which, as translated by Ainsworth, signifies, *every*, or *every one*. Somner, in his Dictionary, defines *ele* by *omnis*, all. Lye, in his Dictionary, defines it by *omnis*, and *unusquisque*; and cites, [I suppose the Saxon version of the gospels, which I do not possess] Matthew iii. 10. "Every tree, which bringeth not forth good fruit." He defines the word also by *singuli*, and cites Mat. xx. 2. John ii. 6. Luke xxi. 36. In all which passages, the word refers to more than two, and signifies *all*, or *every one*. Lye cites also a passage in Psalm cxv. but I think there must be an error in printing. Every authority I possess, is in my favour: not a single exception. I have marked a great number of passages in Saxon authors to the same point, and *every instance* I have found justifies the definition of the foregoing lexicographers.

But I believe *each* to be the Celtic *gach*, which Lhuyd, in the Irish Dictionary, in his Archæologia, translates by *every*, *gach aon*, every one; *gach neach*, each; *gach uile*, all. The same definition is given in Shaw's Analysis of the Galic language, page 57. And it appears that in the primitive language, this word was used with *one*, *gach aon*, each one, a use which is still preserved in English. "*Each one* resembled the children of a king," Judges viii. 18. See also Num. i. 44, vii. 3, Isai. ii. 20, vi. 2, lvii. 2. But *one* is more usually omitted.

Whichever word therefore may be the original of *each*, the Celtic *gach*, or the Saxon *ele*, the authorities,

without an exception, prove, that the original signification of the word was *every* or *every one*, applicable to the *separate individuals* of any indefinite number. So far the point is established beyond the possibility of being controverted.

Modern authorities are equally decisive of the question. Skinner and Junius have already been cited. Bailey, who, as far as his definitions go, is more correct than Johnson, defines *each* by *every one*, giving it no other signification. The late compilers of dictionaries, having copied Johnson's definitions, are chargeable with the same inaccuracies.

In twenty passages of scripture out of twenty eight, cited in Cruden's Concordance, in which *each* is used, the word refers to more than *two*. The translators did not "confound terms," as the Reviewers insinuate; they used the word in its true sense, either as applicable to two or to any other number; and so is the word still used by every man who speaks English; nor, until Johnson's definition appeared, was it ever supposed that the word had any appropriate reference to *two*. *Each* soldier in the army, and *each* ship in the navy are perfectly good English. Indeed *each* is applied to *two*, only for the same reason that it is to any other number, viz. because that is the *whole number* which is the subject of discourse.

There is one other authority in my favour, which, I presume, must be conclusive with these gentlemen, and this is, their *own* use of the word. The Reviewers say, "*each must be used of two*," but in the very number of the Review in which this criticism is found, they apply the word to a greater number. Page 10, "In a volume of sermons, *each discourse must have its head and tail piece.*"

Surely the gentlemen do not mean a volume of two sermons only. Page 26, speaking of Courts Martial in general, they say, "The fundamental laws by which they are governed, their different kinds, the analogy they bear to *each other*...." If the gentlemen are not satisfied with all the authorities cited, supported by their *own*, they would not be "persuaded though one should rise from the dead."

My remarks on *either* are equally well supported by authorities. To save trouble, the Reviewers are referred to Lye's Saxon Dictionary, where the senses of *either* are explained and the authorities cited. Lye defines the word by *uterque* and *ambo*. It was appropriately used for *two*, equivalent to *each*, when used of two only. See the authorities cited. Mat. ix. 17. xiii. 30. Gen. xxi. 31. xiii. 11, and others in Lye's Dictionary; to which I can add a multitude of passages, which I have marked on the margins of Saxon-books, but the insertion of them would be of no use to readers in general. Its disjunctive use was anciently very rare, but since it is established by usage, I do not complain of the change; I contend only that the original sense of the word, "*on either side*," for "*on each side*," is still a legitimate use of the word, which no man has a right to proscribe. In poetry, it has a peculiar force and beauty; and it is not the man, who vindicates such ancient and long established usages, who "annihilates precision and introduces confusion;" but it is the learned critics, the Johnsons! and Lowths, who condemn such usages, without that minute attention to the history, progress, and present state of the language, which the intricate nature of the subject deserves. N. WEBSTER.
(To be continued.)

Religious Intelligence.

An Account of the origin and progress of the Mission to the Cherokee Indians in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER II.

Maryville, (Tenn.) 1807.

REV. SIR,

In my last, I had mentioned my ap-

pointment by the Committee of Missions, to the superintendence of education among the Cherokee Indians. In this I shall notice the progress of the mission. Upon my return home in the month of July, I had several interviews with the Chiefs of the nation, and sent letters, or as they call them, *talks*, to their councils, in which

was stated the design and advantages of such an institution; taking care not to propose any thing, in the performance of which, I could not exceed the promise; as a single failure would have destroyed my credit and ruined the design. The effect was, that in October, at the time of the distribution of the annuity, a council, consisting of upwards of 2000 Indians, assembled, including all the Chiefs of the nation. Before this council I laid my plan, and stated all the points I conceived necessary to aid me in its execution.

After spending a day or two in close deliberation, I received their approbation in writing, with a declaration that they would send their children according to my wishes; at the same time they agreed to assist me in fixing a place for the school. The place was chosen near the Highwassee river, in a part of the nation most unlikely to be civilized. A school-house, and a house for the teacher were immediately erected. The school-house was so constructed that it might serve the children to eat in, and be comfortable for the lodging of the males. The females were appointed to sleep in the master's family. I was remarkably fortunate in the choice of a master; he was a man of prudence, good sense, and piety; with a heart fully set on the work. His family was conveniently small, consisting of a wife and one child.

All things being now fully prepared, the school was opened in the spring of 1804. In the course of the first week we had twenty-one children, who all gave flattering evidences of promising geniuses.

I had conceived it would be one of my greatest difficulties to keep the children at the school. In order to guard against this contemplated evil, I had agreed with the Chiefs, that if any of the children should leave the school without permission, or if permitted to go home should stay ten days longer than allowed, without a reasonable excuse, they should forfeit the clothing I had given them. The Chiefs were bound to send the clothes back, or on their refusal, then, at the distribution of the next annuity, I should have a right to deduct the amount from the dividend of such Chief, to be applied to the use of the school. This proved an effectual

check to their leaving the school, till they become so pleased, that checks were unnecessary.

With regard to order and discipline, I presume few schools can exceed this. Between inducements and strict discipline, the children were insensibly brought to yield entire submission to the regulations of the school.

At each examination a prize was proposed for the next examination, to be given to the one making the greatest progress. This was faithfully given according to promise. And lest the others should be depressed and discouraged, small presents were given to each one according to his merits. All this was done, as much as possible, under the eye of their parents. As my design was to introduce Christianity, as the young mind should be capable of receiving it, the first principles of religion, as contained in the Shorter Catechism, were early taught, together with other short questions of a similar nature. Many hymns of praise were committed to memory from Dr. Watts' Divine Songs, Rippon's Selection, and other compositions. They were taught to sing plain and melodious tunes with a great deal of ease and sweetness. During all these exercises the utmost care was taken to impress them with solemnity, in order to avoid those habits of levity so often discovered among ourselves, when acquiring the music we expect to use in the worship of God. With one of these songs, a portion of Scripture, and prayer, the school was begun and closed each day. This acquisition of songs of praise was also useful, in assisting to open the minds of the parents to hear the truths designed to be communicated to them. While seated round in a convenient semi-circle, and the children in the midst, after communicating a few ideas by an interpreter, (which was one of the children, as soon as they were capable of the service) the children would join in one of those songs of Zion. Then more instruction could be given, and then another song, and in this way the mind be kept open to the truth; and also the profiting of the children be made to appear to their parents and friends. I will not say music can *transform*, but sure I am, it has a remarkable tendency to *soften*, the savage mind. I

have seen it so impressive, that old warriors (who are remarkably averse to feelings) have sprung on their feet in time of a song, clapt their hand on their breast, and in the Cherokee language exclaimed, "my heart sing too." I am yours, &c.

GIDEON BLACKBURN.

P.S. You will be able to form a judgment of their progress in literature, and their submission to discipline, by the report of a committee of the Presbytery of Union, and a certificate politely handed by a respectable attorney and merchant, who had spent some time in the school, both which I take the liberty to enclose.

Jan. 1, 1807.

To the Presbytery of Union,

We your Committee beg leave to report, that we attended at and examined the Highwassee Indian school, and do highly approve of the progress the children have made in every branch of literature they have attempted: reading, writing, cyphering, spelling off the book, and singing spiritual songs. Their progress is really flattering in those different branches, and perhaps is not exceeded in any school amongst ourselves. They appear to understand the things they have attempted to learn, as well as they are generally understood by white children. We highly approve the method of teaching and the order of the school, and the children appear to have as just conceptions of order, and as cheerfully to submit to discipline, as any children.

JOSH. B. LAPSLEY,
ISAAC ANDERSON.

N. B. The School contains from 45 to 50 Scholars.

Marysville, Feb. 25, 1807.

It is hereby certified, that on the 3d of January, 1807, I spent some time in the Highwassee Indian School, established by the Rev. Gideon Blackburn. The number of the scholars was near fifty. Their progress in literature, and their advancement in civilization exceed all belief. The modesty of their deportment, the ease and decorum of their manners, is not surpassed by any school of white children I have ever seen, nor have I ever witnessed greater docility, or submission to discipline, in the course of my life.

It is my decided opinion, if the institution should be continued, it will eventually, not only be the highest means of their national civilization, but a saving to the United States, as they must very soon become a branch of the Union.

SAMUEL LOVE.

—
Extract of a Letter from the Rev. Dr. William Carey, dated at Calcutta, Jan. 20, 1807, to the Rev. Dr. Staughton, of Philadelphia.

MY DEAR BROTHER,

By the return of Mr. M'Farlane, I take the opportunity of sending a few hasty lines, to inform you of the changes which have taken place since I wrote you last.

Through a severe affliction brother Biss has been obliged to leave his station here and return to Europe. I hope, that the Lord, who knows the wants of all his churches, will eventually overrule this very afflicting providence for the good of his church, and for the furtherance of the gospel. He will probably arrive in America before this reaches you. If he be still with you, give my, and all our brethren and sisters' love to him and sister Biss.*

When captain Wickes was here we were directed to plan a mission to the Burman empire. I expected to have been able to say, that our brethren are gone thither; but the ship is delayed a day or two for a pilot. They came down this evening, thinking to go on board to-morrow. I believe they will go the next day. May the Lord send prosperity!

When captain Wickes was with us he attended a meeting, which was held at a place (formerly an idol temple) belonging to the Rev. Mr. Brown, first chaplain of the presidency, on account of a pious clergyman being dismissed to his station. In that same place we this day met, and commend-

* Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in Philadelphia, and to whom, we doubt not, all that attention will be paid, which their situation requires. It is said, that Mrs. Biss contemplates a return to India.
As. Mag.

ed our brethren Chater and Mardon to God, for the work to which they are called. Little did the builder of that edifice think to what purpose it would be appropriated. From thence have seven ministers of the gospel been dismissed to their various stations within a few months; and in these services churchmen, independents and baptists, have united as brethren in the most cordial manner: I think with a cordiality unknown in England. Two baptists, two independents, and three churchmen, have been from thence sent to their work.

This day we heard a long letter from a minister, who has lately gone to visit the Christian churches and the Jews in the south. He has found much real Christianity among some in those parts, and has just visited a number of Syrian Christian churches hid among the mountains of Malabar, which, it is supposed, were planted in the fourth century. These Christians had never seen a printed Bible, but have the Syriac Bible in manuscript. Some of their manuscripts are very ancient. Some of them did not know that there were any other Christians in the world besides themselves and the Roman Catholics at Goa, whom they abhor, having been severely persecuted by them. Some of the bishops talked about the necessity of the religion of the heart, and I should hope the fear of God is among them.

An order was sent out from the court of directors to new model the college of Fort William,* and to make

* The college of Fort William, in Bengal, was instituted in 1800, upon a suggestion by the marquis of Wellesley. It met with great opposition at first, but this was overcome by the cogent reasons urged in favour of the establishment, from which important advantages were expected. Suitable instructors are employed in teaching the languages of the country, with others adapted to be useful in India. Nor is English composition neglected; but, together with the study of oriental dialects, proper attention is paid to the language of the mother country, to the sciences, arts, and improvements of Europe. The meritorious student is rewarded by a degree of honour, which the college confers; by

very great reductions in the expenses. In the old state I was teacher of Bengalee, Sangskrit and Mahratta, with a salary of five hundred rupees per month. Last week I received a letter from government acquainting me, that I was appointed by the governor general in council professor of the Bengalee and Sangskrit languages, with a salary of one thousand rupees per month, or one hundred twenty five pounds sterling. Thus the earth helpeth the woman. This will enable us to do something more for our Lord.†

the attention of those in power, by promotion, &c. "Knowing, as I do," says Mr. Carey, "the natives of this country, and hearing, as I do, their daily observations on our government, character and principles, I am warranted to say, that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that barrier (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effects. Were the institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression for ages to come." The gospels and New Testament, translated into several languages of the east, have been printed in this college.—Literary Panorama.

† The missionaries disinterestedly resolved to devote nothing to private use. With what remains of their income, after defraying their necessary expenses, they form a common fund, which is appropriated to promote the object of their mission. We were well informed, in September, 1804, that not less than 15,000l. sterling had then been expended; whereof only 5,740l. 17s. 7d. had been received from England in money, goods, &c. So that besides devoting themselves to the work, their pecuniary contributions to its support have been remarkably liberal. As. Mag.

Remarks respecting the Christians found in Malabar, mentioned in the foregoing letter.

The information given in this letter is very interesting. We cannot but hope that Providence has separated these Christians from the rest of the Christian world, for the purpose of making them unsuspected depositories of important truth; that from the mountains of Malabar new light may arise for the confirmation of Christian faith; that manuscripts will be discovered, which will afford additional proof of the uncorrupted preservation of the Scriptures, and assist in settling disputed passages of the sacred text. Among a people so long secluded in mountains, sufficient traces we hope may be found of ancient usages and modes of thinking to remove the obscurity in which some parts of the New Testament are yet involved. Perhaps not only the sacred writings, but other valuable works of antiquity may be found on this retired spot. We are also anxious to know what views these Christians entertain of the leading doctrines of the gospel. But the letter is not particular enough to gratify the curiosity which it excites.

We are not informed of the evidence on which it is supposed, that these churches were planted in Malabar in the 4th century. It is probable that they have some traditions respecting their origin; and their religious customs may help to fix the time when they were separated from the great body of Eastern Christians. It is well known that in the beginning of the 4th century, Christians were cruelly persecuted in the Eastern part of the Roman empire, under Diocletian and Galerius. This event may have driven these churches into the interior of India.

We learn from ecclesiastical historians, that the Nestorians, a numerous sect of Christians, which arose in the 5th century, and which in two centuries overspread the countries of the East, introduced Christianity very early into India; and to this day, many Nestorians, or, as they are commonly called, Christians of St. Thomas, are found in Malabar. It may be supposed by some, that the churches mentioned in the letter are of this sect, especially as the Nestorians "have

been severely persecuted by the Catholics at Goa." But it is presumed, that our informant, who visited the other churches in Malabar, and who must have known the very obvious peculiarities of the Nestorians, could not have been deceived on this point. If no traces of the Nestorian controversy should be found in these churches, this will be an argument of their great antiquity, since the Nestorians after the 5th century filled the countries nearest to India, and penetrated India itself.

It is hoped that the missionaries in India will feel interested in obtaining all possible information respecting these Christians. They will naturally direct their first attention to the manuscripts of the Syriac Bible in their possession. It is well known that the Old Syriac holds the highest rank among the versions of Scripture. Biblical criticism will receive great assistance by a discovery of the state of this version in the 4th century.

Perhaps further inquiry will disappoint the hopes we have here expressed. But let it be observed, that we have expressed not our *belief*, but only our *hopes*; and where the heart is interested, how natural is it to indulge in hope!

GENERAL ASSOCIATION.

Had we not already expressed our sentiments at large on the subject of the following paper, we should have had much to say on this occasion. It is with peculiar pleasure we observe, that the reasons in favour of a GENERAL ASSOCIATION in this Commonwealth have received so much attention, and are more and more satisfactory to those who candidly examine them. Late events strengthen the hope, that the association will become general, and that the important ends, contemplated by the friends of Zion, will be accomplished. Several Associations, not represented at the late meeting at Windsor, are well known to be friendly to the plan, and will doubtless act in its favour before the next meeting; which, being appointed in such a central place, will, we trust, comprise a much larger number of associations, than any previous meeting. The objects of

the General Association are so momentous, that we indulge the reasonable expectation, that the ministers of Christ will actively and seasonably promote it, and that all the enlightened friends of evangelical truth will give it their countenance and their prayers. We gratefully receive, and gladly publish the following communication, which presents the nature and design of the proposed union in the most fair and unexceptionable light, and must do much towards solving the doubts and removing the difficulties of every impartial inquirer.

EDITORS:

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPOSED.

THE disconnected state of the Associations within the limits of this important section of New England; the little acquaintance which its ministers have with each other; and the hope, that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of forming a General Association. A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were chosen accordingly by several Associations, who met in Northampton, July, 1802. They united in the opinion, that it was expedient that a General Association be formed. They agreed "to admit as articles of faith the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." On this ground they recommended to the several Associations, from which they came, to choose two delegates to represent them, who should meet and organize the General Association; the door being left open for other Associations to unite, if they should be disposed.

The objects to be kept in view they agreed should be, "to promote brotherly intercourse and harmony, and their mutual assistance, animation and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches, and of the Christian church in this country and through the world; and to cooperate with one another and with other

similar institutions, in the most eligible manner for building up the cause of truth and holiness."

Upon these principles, and embracing these objects, the Association was formed, and has proceeded. Annual meetings have been holden. At this time delegates from seven Associations are convened.* Harmony prevails, and pleasing prospects of the increasing utility of the Association are presented. Information is received from the members, that a considerable number of the churches in the connexion are in a prosperous state, and to several, within two or three years past, there have been large additions; the Lord having been pleased to accompany the means of instruction with abundant influences of his Holy Spirit. In Hadley, Northampton, Southampton, Westhampton, Easthampton, Williamsburgh, Williamstown, Stockbridge, Sandfield, Lee and Bradford several hundreds have made public profession of religion. It is noticed with peculiar pleasure, that the very serious attention, which has prevailed in Williamstown, has been extended into the college, and affords the churches a pleasing prospect from the institution. It is also communicated that there are hopeful appearances at the present time in Chelmont, Hawley, and several other places.

It is further stated, and the Association deem it their duty to present the unpleasant fact to the public eye, that there is a tract of country of nearly twenty miles square in the northern part of the county of Berkshire, containing seven towns, with a numerous population, in which there is not one settled Congregational minister; and that all those towns, Williamstown excepted, are in a condition which yields no rational hopes, that by their own efforts any of them will be soon supplied with sound evangelical teachers. They are therefore earnestly recommended to the attention of those missionary Societies and Associations of ministers, which can most conveniently afford them that aid, which they so much need; and the rather because this region is nearer

* According to the present plan, two delegates are chosen by each association.

EDITORS.

home, than any other which has been the scene of missionary labour. And for encouragement, it is further stated, that when ministers have occasionally visited this almost forsaken people, they have been gratefully received.

The General Association is founded upon the pure principles of Congregationalism. One design of it is to cherish, strengthen, and transmit these principles. It wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals.

This objects of this Association being in respect incompatible with those of the Convention of ministers annually holden in Boston, no interference between them is designed, or can reasonably be apprehended.

Having these views, the General Association continue to invite their brethren to unite with them in an institution, so evidently promotive of the all important interests of Christianity. And for their accommodation it is hereby notified, that the next meeting of the General Association is to be holden at the house of the Rev. Samuel Austin in Worcester, on the last Wednesday in June next, at 9 o'clock, A. M.

STEPHEN WEST, *Moderator.*

Attest, SAMUEL AUSTIN, *Scribe.*
Windsor, June 23, 1807.

For the Panoplist.

Transcribed by Enoch Hale, *Secretary.*

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

EARLY in the year 1803, a number of gentlemen, among whom were his Honor Samuel Phillips, Esq. late Lieutenant Governor of Massachusetts, and the late Professor Tappan, stimulated by "the success of individuals and of societies, in disseminating Christian knowledge by means of religious Tracts and otherwise, were induced to confer together repeatedly on the best means of promoting the same important object.

* These eminent men both died before the Society was formed.

The result of their consultations was a persuasion, that the civil, moral, and everlasting interests of their fellow-men might be essentially promoted by united and systematic exertions for diffusing evangelical truth." Accordingly, on the first of September of the year before mentioned, they associated by the name of "The Massachusetts Society for promoting Christian Knowledge," and adopted a constitution for their government. They have since been incorporated by an act of the Commonwealth.

In the year 1804, this Society distributed books in Massachusetts Proper, in Rhode Island, Virginia, South-Carolina and Georgia, to the number of 6263, and in the year 1806, in a compass a little more extended, to the number of 9174. Among the books distributed are several of the works of Doddridge, Henry, Burder, Wilson, Lathrop, Vincent, Leslie, &c.

In future Nos. of the *Panoplist*, we shall present our readers with interesting extracts from some of the numerous letters to the Directors of the Society, from their agents to whom books have been sent for distribution, containing strong approbation of the design of their institution, and encouraging accounts of its usefulness.

It is with much satisfaction we learn, that an institution of the same kind with the above has been lately formed at Providence, in the State of Rhode Island, by the name of "The Providence Association for promoting Christian Knowledge." In their address, they say, "We have in view the promotion of no interest separate from that, which involves the highest happiness of our fellow creatures: Whatever be the religious sentiments, which we individually embrace and advocate, we are resolved to adopt no measures in our associated capacity, which will favour one denomination of Christians, in preference to another. In determining on books for distribution, we shall, agreeably to our constitution, carefully avoid all such, as are on points of controversy; and select those only, that contain sentiments in which all real Christians are cordially united."

§ This Constitution we shall publish at large in a future No. of the *Panoplist*.

Extract of a Letter from a respectable Gentleman, dated New London, July, 1807.

"We had a delightful day yesterday. Seven were added to our church; all of them, I trust, ordained to eternal life. The complexion of all our late converts has been very uniform and satisfactory. Two were propounded yesterday. About ten are in a hopeful way; besides which, four children, of about 12 years of age, have all together appeared on the side of religion, with the features of a new creation on their souls. This event has given a new animation to the friends of religion. On the whole, I am inclined to think, that our awakening is on the increase."

GREAT BRITAIN.

London Missionary Society.

ONE of the missions of this society in SOUTH AFRICA (viz. that stationed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at *Zak river*, under the Rev. Mr. Kicherer, does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring *Boschmen* placed both the lives and the property of those who remained in imminent danger. The school however still contained 31 children and 11 adults, and the whole number in the settlement was 103.

A missionary, Mr. Creighton, has been sent to the newly captured colony of *Buenos Ayres*, containing a population of 70,000 souls.

A free school is about to be opened by this society for the instruction of children of Jewish descent, both male and female. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls' school. *Ch. Ob.*

PENITENTIARY.

An address has recently been circulated, signed by about twenty respectable merchants and others in London, containing proposals for a new institution, to be called "THE LONDON FEMALE PENITENTIARY, the object of which shall be to afford an asylum to unfortunate females, who shall have deviated from the paths of virtue, and are anxious to be restored, by means of Christian instruction, moral discipline, and the formation of industrious habits, to a respectable station in society." All who are acquainted with the extensive prevalence, and the fatal effects of the evil which it is intended to remedy, must feel a lively interest in the formation and progress of such an institution. The Magdalen charity, however excellent, both in its design and in its effects, is obviously inadequate to meet more than a very small proportion of the enormous mischief in question; and it must therefore be admitted, that one or more additional institutions of the same kind are loudly called for. We only hope that they will be formed with a due regard to the extreme delicacy of the case, and with the same prudence and circumspection, which have distinguished the management of their prototype. *Ch. Ob.*

IRELAND.

WE formerly mentioned that a society had been formed under the title of "The Hibernian Society," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, which, if correct, is highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow-subjects in Ireland from their present state of barbarism and moral degradation. In the south, the proportion of Papists and Protestants is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the holy scriptures. Schoolmasters are much wanted in every part of Ireland; and such is the solicitude manifested by

the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the Bible as a school book. The committee state that they have been forming a plan for instituting schools in every parish in Ireland, in which no religious tract

or catechism is to be introduced, but the scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand, is now directing its attention, too long withheld, to this momentous object.

Ch. Ob.

Literary and Philosophical Intelligence.

SAURIN'S SERMONS.

Rev. Mr. Sutcliffe, of Halifax, England, has translated a *seventh* volume of Saurin's Sermons. This volume consists of twelve discourses on the following subjects, viz. The Delay of Conversion; Perseverance; the Example of the Saints; St. Paul's Discourse before Felix and Drusilla; the Covenant of God with the Israelites; the Seal of the Covenants; the Family of Jesus Christ; St. Peter's denial of his Master; and the Nature of the unpardonable Sin. The Editors of the Eclectic Review, speaking of the Translator of this volume, say, "We are free to acknowledge, that in placing himself by the side of Robinson and Hunter, he has assumed no rank, as a translator, which he cannot honourably maintain." "As the general character of the whole of these interesting discourses," they observe, "that while they display the talents of the orator in a manner little inferior to any of his sermons hitherto translated, they are superior to most of them in exhibiting the earnestness, the solemnity, and the faithfulness of a conscientious ambassador of Jesus Christ." We hope the American Editor* of the six volumes of Saurin's discourses, will speedily gratify his subscribers with this additional volume.

ENGLAND.

STEREOTYPE PRINTING.

THE art of STEREOTYPE PRINTING is advancing rapidly towards full activity in this country. Different

* Rev. Mr. Collier.

editions of the New Testament and Common Prayer books, a Welch New Testament, and a beautiful nonpareil Bible have already proceeded from the Cambridge press; which will soon be followed by other editions, both at Cambridge and at Oxford. The London press of Mr. Andrew Wilson has produced an edition of Entick's Dictionary, which, for beauty, accuracy, and cheapness, surpasses, it is said, all other editions of that work. Various smaller works are now publishing from the same press; and Mr. Wilson has announced that correct, well-printed stereotype editions of the following works, at reduced prices, will be in the course of publication during the year 1807, viz.

GREEK AND LATIN.

HKAINH ΔΙΑΘΗΚΗ, cum Versione THEODORI BEZÆ.

DAWSON'S Lexicon to the New Testament.

Nov. Testamentum. Int. TH. BEZÆ.

CESARIS Commentarii,
CICERONIS Orationes,
TERENTII Comædiæ,
HORATII Opera,
VIRGILII.....
OVIDII
SALLUSTII.....

In Usum
Serenissimi
Delphini.

Gradus ad Parnasum.
SCHREVELII Lexicon.
CLARKE'S Introduction.
CORDERII Colloquia.
Eton Grammar, Latin.
Greek.

FRENCH AND SPANISH.

Nouveau Testament.
El Nuevo Testamento.
Les Aventures de Telemaque.

L'Hist. de Gil Blas de Santillane.
Les Fables de CHAMBAUD.

ENGLISH AND WELSH.

GOLDSMITH'S *History of England.*

Roman History.

History of Greece.

JOHNSON'S *Dictionary*, 8vo.

EXFIELD'S *Speaker*, improved.

ASH'S *Institutes.*

LOWTH'S *English Grammar.*

English Exercises.

Universal Spelling Book.

T Bibl Sanctaidid, } 12mo.

Testament Newydd, }

The friends of Mrs. Chapone are preparing a volume of *Letters and other Writings* of that lady, hitherto unpublished; with an account of her Life and Character, in contradiction to some injurious statements lately printed.

FRANCE.

From the Report of the Central Vaccine Committee for the year 13, it appears, that 125,992 persons have been inoculated in the course of that year in 42 departments, from which the returns had been received. A progressive diminution of deaths is reported in those places, where vaccination has been introduced: and an increase in the number, where the practice has been neglected.

A canal has been projected upon a grand scale, to unite the Rhone with the Rhine, and thus connect the North Sea with the Mediterranean. Its extent will be 71 leagues, and it is to receive the name of Bonaparte. The expense is estimated at 14 millions of livres. M. Koeh, member of the Tribunate, pronounced a discourse on the subject, at a meeting of the Legislative Body; in which he gives a historical account of this project, which was first suggested under the Roman Emperors. He enumerates also the advantages which not only France, but Europe at large, will derive from the execution of this scheme.

So large a demand is expected for the New French Catechism, that a bookseller has purchased the copyright for 25,000 dollars. It is to be stereotyped.

A historical column is to be erected in the Place Vendome; denominated the *column of Austerlitz*. It is to be 120 feet in height, and entirely cov-

ered with bronze. It will display the most memorable events of the campaign of 1805 in basso relievo. The subjects to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already begun.

RUSSIA.

Twenty years since, there were but two booksellers' shops in Moscow; the returns of which did not amount to 10,000 roubles per annum. The number is now twenty; and the yearly return is about 200,000 roubles. The increase of the trade and circulation of books in Moscow, is principally owing to the exertion of Mr. Novikow. He procured translations from foreign languages, established libraries, studied and anticipated public taste, and traded in books with acuteness and success. Not more than 600 copies of Moscow newspapers were formerly sold; but under his management, the demand increased, in ten years, to 4,000 copies; at present their sale has reached 8,000.

The University of Dorpat, in Livonia, established in 1802, has made great progress in opening schools under its direction, throughout the four provinces of Livonia, Courland, Fionia, and Esthonia. Attention has hitherto been chiefly directed to those establishments, which are especially destined for the instruction of youths intended for commerce, trade, or the arts; and as preparatory schools for those, who are subsequently to make literature their profession. The parochial schools, where the first elements of education will be taught, begin also to be organized: of these, every town, however small, will contain two; one for children of each sex: and similar institutions are formed in the country. But, as able teachers are greatly wanted, five seminaries have been formed in the district of the university, for the express purpose of training and qualifying schoolmasters. The Emperor has granted 42,000 roubles per annum, for the support of these five seminaries; which will continue in full activity for three years. Each student receives, while in these seminaries, 300 roubles yearly; and engages to take the charge of one of the public

schools, when appointed, and to continue in his office for at least ten years.

The Emperor suppressed, by ukase, in February last, the imperial seminary for the reception of young ladies, which was amply endowed by Catherine II. In the preamble of his edict, he declares, that the funds of this institution would be employed to greater advantage, in the education

of those youths, who are intended to serve their country; and that the education of a female, being chiefly limited to the management of family affairs, she will sooner acquire the knowledge of them in her father's house, than in a sumptuous school, where it is attempted, but in vain, to teach them the rudiments of sciences, the knowledge of which nature does not allow them to acquire.

List of New Publications.

Elements of Therapeutics; or, a guide to health; being cautions and directions in the treatment of diseases. Designed chiefly for the use of students. By Rev. Joseph Townsend, M. A. Second American edition. Boston. 1807. Etheridge & Bliss.

An illustration of some difficult passages of Scripture on the doctrine of absolute predestination: attempted in a sermon by William Woodbridge, A. M. Middletown. 1805. J. & B. Dunning.

The Victim, in five letters to Adolphus, by the author of "the Guide and Refuge." Hartford, 1807. Lincoln & Gleason.

An Address delivered before the Right Worshipful Masters and Brethren of the lodges of St. John, St. Peter and St. Mark, at the Episcopal church in Newburyport, on the anniversary festival of St. John the Baptist. By Joseph Dana. Newburyport, June, 1807. E. W. Allen.

Sentiments on Resignation, by Rosewell Messenger, pastor of the first church in York, Maine. Portsmouth, N. H. 1807. W. Treadwell.

A sermon preached at the ordination of the Rev. David Thurston, over the church of Christ in Winthrop, Maine. Feb. 18, 1807. By Elijah Parish, A. M. Augusta, 1807. Peter Edes.

A sermon, occasioned by the death of Capt. Cyrus Bullard; and preached at Medway, May 25, 1806. By Luther Wright, A. M. pastor of the first church in Medway. Dedham, 1807. H. Mann.

A discourse, delivered before the members of the Female Charitable Society of Newburyport, at their fourth anniversary, May 20, 1807. By

James Miltimore, A. M. minister of the gospel in Stratham, N. H. Newburyport. E. W. Allen.

Mr. Dufief, of Philadelphia, has published a new edition of his work, entitled "Nature displayed in her mode of teaching language to man; or a new and infallible method of acquiring a language in the shortest time possible, deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French." Valuable improvements are made in this edition.*

A discourse, delivered at the Funeral of Mrs. Mary Woodward, consort of the late Hon. Professor Woodward, in the meeting-house near Dartmouth college, March 29, 1807. By Roswell Shurtleff, A. M. professor of divinity in Dartmouth college. Hanover. Moses Davis.

A new edition of the *Boston Oration*, commemorative of the *Fifth of March, 1770*. Boston. W. T. Clap.

The Seasons in England. Descriptive Poems. By the Rev. William Cooper Taylor, A. M. Boston. Joseph Greenleaf.

WORKS PROPOSED.

W. W. Woodward, Philadelphia, proposes publishing by subscription, in two handsome octavo volumes, *A Theological Dictionary*, containing definitions of all religious terms; a comprehensive view of every article in the *System of Divinity*; an impartial account of all the principal Denominations, which have subsisted in

* For our opinion of this work, see *Panoplist* for Oct. 1805, p. 215.

the religious world, from the birth of Christ to the present day. Together with an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. By Charles Buck. This work is in the press.

Thomas Dobson proposes to publish by subscription an Elegant Edition of the New Testament, very large print, with those very full marginal references, known by the name of Canne's notes.

W. W. Woodward intends publishing in ten handsome quarto volumes "Dr. Gill's Exposition on the whole of the Old and New Testaments, critical, doctrinal, and practical. In which are recorded the original of mankind, of the several nations of the world, and of the Jewish nation in particular: The lives of the Patriarchs of Israel; the journey of that people from Egypt through the wilderness to the land of Canaan, and their settlement in that land; their laws, moral, ceremonial, and judicial; their government and state under judges and kings; their several captivities, and their sacred books of devotion; with a copious exposition on the books of the prophets, shewing that they chiefly belong to gospel times, and a great number of them to times yet to come; and a dissertation on the several apocryphal writings. Containing a correct copy of the sacred text; an account of the several books, and the writers of them; a summary of each chapter; and the genuine sense of every verse; and throughout the whole, the original text, and the versions of it are inspected and compared; interpreters of the best note, both Jewish and Christian, consulted: difficult places at large explained; seeming contradictions reconciled, and various passages illustrated and confirmed by testimonies of writers, as well Gentile as Jew.

The European edition is nearly out of print, and cannot be imported and sold in America under two hundred dollars. An American edition, much superior, can be printed by subscription for sixty dollars.

B. B. Hopkins & co. Philadelphia, propose publishing by subscription, Dr. Campbell's Lectures on Church History, in connexion with his celebrated Essay on Miracles.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mohammedan Apostasies; the tyrannical Reign of Antichrist, or the infidel Power; and the Restoration of the Jews. By the Rev. George Stanley Faber, D.D. Vicar of Stockton-Upon-Tees. Boston. Andrews & Cummings, and L. Blake.

Proposals are issuing for publishing Lewis and Clark's tour to the Pacific ocean, through the interior of the continent of North America, performed by order of the Government of the United States, during the years 1804, 1805, and 1806. The work will be prepared by Capt. Meriwether Lewis, and comprised in three volumes octavo, embellished with a great many maps and illustrative plates. Detached from this work, will be published Lewis and Clark's map of North America, from longitude 9 deg. west, to the Pacific Ocean, and between 36 deg. and 52 deg. north lat. with extensive marginal notes.

The Life of Washington, by Dr. Ramsay, is ready for and will shortly be put to the press. Several gentlemen, who have seen the manuscript, do not hesitate to pronounce it, what would naturally be expected from the author and the subject, a work of the most classic elegance. It will be comprised in one volume octavo, and printed in an elegant manner.

An English Poet, of the name of Northmore, has been a considerable time engaged in writing an epic poem, to be completed in ten books, entitled Washington, or Liberty restored. The basis of the work, exclusive of the imagery, will rest solely on historic truth.

Proposals have lately been offered by Mr. Pelham, a Bookseller of Boston, for publishing, by subscription, a new system of notation, by which the variable sounds of the vowels and consonants in the English Alphabet may be accurately distinguished. This is proposed to be effected by printing a new edition of Dr. Johnson's well-known novel, entitled Rasselas, Prince of Abyssinia, on the following principles:—1st. By means of a variety of marks placed over the same vowel or diphthong, in different words, to ascertain its sound in every variation. 2d.

By marks attached to such consonants as are subject to variation, to point out their difference of sound. 3d. Each diphthongal or vowel mark to denote one invariable sound. 4th. The marks applied to consonants to vary sufficiently for the purpose of discrimination, and still subject to general rules. 5th. Very slight additions to be made to the characters, so as to retain the general appearance of each letter. 6th. Every word to be correctly spelled, there

being no necessity for false spelling to convey an idea of pronunciation.

The distinct sound denoted by each mark, being committed to memory, the learner can never be perplexed on finding the same vowel or diphthong employed to express different sounds—because whatever the vowel or diphthong may be, the sound denoted by the mark above it remains invariable.—A specimen of the work may be seen at the Publisher's, No. 59, Cornhill.

Obituary.

DIED, at Brunswick, (Me.) July, 1807, Rev. JOSEPH M'KEAN, D. D. President of Bowdoin College in that place. [Character of this excellent man, in a future No. of the Panoplist.]

At Newark, N. J. Rev. ALEXANDER M'WMORTON, D. D. 73 years, senior Pastor of the Presbyterian church in that place. He lived a life of eminent usefulness, and has died greatly and justly lamented.

At the city of Washington, July 19th, Hon. URIAH TRACY, Esq. of Litchfield, Connecticut, a Senator of that state in the Congress of the United States.

At Marcellus, N. Y. March 24th, Mrs. DIANA ATWATER, consort of the Rev. Caleb Atwater. In her dying moments she was animated with the Christian's hope, and with her faltering voice sung the following verse and expired:—

*"Jesus, to thy dear, faithful hand
My naked soul I trust,
And my flesh waits for thy command,
To drop into my dust."*

On Tuesday last, Mrs. Abigail Tuckerman, consort of Rev. Joseph Tuckerman, of Chelsea.

In France, General de Rochambeau, aged 82.

TO CORRESPONDENTS.

THE review of Dr. Holmes' Anniversary Discourse at Plymouth was received too late for this month. It shall appear in our next. It was our intention to have attended early to this valuable production, the design of which is in perfect unison with that of the Panoplist, and in which so much justice is done to the characters and principles of the Fathers of New England. But from various causes, which it is unnecessary here to enumerate, it has been delayed to the present time.

We thank *Eusebius* for his six letters to his son on a seasonable subject. We shall insert them with pleasure in our future numbers.

Another interesting communication from PASTOR is just received, which, with several others from different correspondents, shall enrich our next number.

It is our wish to give all our readers their portion in due season. Our friends, who are concerned for the literary character of our country, will read, with interest, Mr. Webster's communication; while those, who give a preference to serious and evangelical subjects, will find something to gratify their taste and wishes.

The request of B. T. shall be attended to.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 27.] AUGUST, 1807. [No. 3. Vol. III.

Biography.

BIOGRAPHICAL SKETCH OF THE REV. SAMUEL WILLARD,
PASTOR OF THE SOUTH CHURCH IN BOSTON, AND VICE-PRESIDENT OF
HARVARD COLLEGE.

Mr. WILLARD descended from a very respectable family. His father sustained some of the highest offices, civil and military. But it was justly considered his chief honour to be the father of a son, who was an ornament and blessing to the church and world; one in whom was concentrated a rare assemblage of excellencies, natural and acquired, moral and spiritual.

His intellectual powers were confessedly of a superior order. In perception, he was rapid, yet correct; in thought, equally profound and clear. His imagination was rich, but not luxuriant; active and ardent, but habitually under the restraints of a solid judgment. His argumentative powers were unusually strong.

His improvements were not inferior to his capacities. By intense application of mind, and familiar converse with the best authors, he soon became a scholar. He took an extensive range in the field of science; but pass-

ing, with a rapid glance, objects of mere amusement, or ostentation, he consecrated all the ardour of his mind to things substantial and useful. His researches after truth were equally assiduous, humble and independent. By abundant reading, his mind was richly stored with ideas: he accurately studied their relations and dependencies, and well knew how to unite or separate them, so as to increase his stock of real knowledge.

To all his eminent talents, was superadded a remarkable and unaffected *modesty*, which was not merely the companion of his youth, but continued with him to the last. Yet the veil, which he thus threw over his various accomplishments, while to the vulgar eye it diminished their splendour, appeared to the discriminating and judicious, their best ornament.

His favourite object was divinity. Prompted to this sublime study, equally by inclination and a sense of duty, he made such

acquisitions, as might naturally have been expected from uncommon genius and diligence, sanctified by prayer. He was familiar with the most abstruse parts of theology. In these he principally excelled. He was *mighty in the scriptures*, as appeared from his common discourses; and especially from several *commentaries* which he left, unpublished, on the Psalms, and on the Epistles to the Romans, Corinthians and Galatians. His acquaintance with systematic divinity was generally known and celebrated. Of the treasures of this kind, which he had amassed with so much care, he was generously communicative, especially to the people of his charge. In his attempts to maintain the doctrines of the gospel in their genuine purity, he was zealous and indefatigable. These doctrines he not only stated with great plainness and precision, and confirmed by incontestible arguments, but enforced, with great energy, on the conscience and heart.

Uniting to a dispassionate mind, a warm heart; and to a clear discernment of truth, an inflexible adherence to its distinguishing principles, Mr. Willard shone as a *controversial writer*. As became one *set for the defence of the gospel*, he vigorously opposed the errors of the time, however imposing and triumphant the attitude they assumed. With equal energy and skill, he ~~wielded~~ wielded the sword of the Spirit, to the confusion of gainsayers, and sometimes to their conviction, as well as to the establishment and comfort of the friends of truth.

Nor was he more eminent in gifts than in grace. All his talents, all his acquisitions in science, were piously devoted to the glory of God, and the best interests of man. All the pure, humble and lovely virtues of Christianity dwelt in his bosom, and shone forth in his life. His soul was evidently moulded into the temper of the gospel. It was a *temple*, consecrated to the worship of the *living God*, and to the residence of the *Holy Spirit*.

Under the influence of this divine Spirit, he was early brought to the knowledge of himself, as an apostate creature; depraved, guilty and helpless. He was likewise led into believing views of the glory and grace of Emmanuel, as the only hope of a sinner; the Author and Finisher of salvation. Henceforward, sin was his great burden and grief. Nor did he ever cease to lament his inward corruption, nor to sigh after deliverance from it, to the latest hour of life. Meditation on divine things was his habitual employment and delight. What fervour and enlargement he attained in this holy and instructive exercise, may be learned from those excellent *sacramental meditations* which were published after his death, and which are thought to have been written for his own particular use. His daily walk was that of one who felt a lively impression of invisible and eternal realities. When speaking or hearing of the wonders of divine grace in redemption, he was not unfrequently transported with admiration, gratitude and love. In contemplation of the glorious

sovereignty of Jehovah, in the kingdoms of grace and providence, his soul was filled with profoundest humility and reverence. In defending the cause of Christ and his truth, he exhibited a zeal truly primitive and apostolic; a zeal enlightened, meek and affectionate; a zeal directed and restrained by Christian prudence. Courageous and inflexible in discharging his duties as a Christian, and a minister, he neither forgot the rights, nor intruded into the province of others. He was a man of a genuinely *quiet spirit*. Such was his value for peace, that he could sacrifice every thing but truth and duty, for its preservation. He was a bright example of self denial, of abstraction from the world, of patience under the reproaches of men, and of resignation to the correcting rod of his heavenly Father. In the darkest seasons of distress, he meekly bowed to the righteous sovereignty of the unerring Disposer. Nor did he think it enough, amid scenes like these, *not to complain*. He maintained a *cheerful spirit*. Perceiving by the eye of faith, the excellence, glory, and grace of Jehovah's government, beaming through the darkness which surrounded his throne, he rejoiced in the Lord, and triumphed in the God of his salvation.

The qualifications which constitute a faithful, indefatigable and useful *pastor*, were remarkably combined in Mr. Willard. His eminence in this character was acknowledged and celebrated throughout the churches. In his earlier years indeed, his station was fixed in an obscure part of the vineyard. But the same

all wise Being, who, from the first, designed him for extensive usefulness, and richly furnished him for it, prepared him a suitable sphere. The aspects of Providence seemed plainly to indicate his removal; and being fixed in the South Church in Boston, he became a great blessing, not only to his own congregation, and to the town, but to all New England.

His public discourses were uniformly elaborate, judicious and instructive. It is said that his common sermons were such as might have been pronounced with applause before an assembly of divines. The subjects which he discussed were various, well selected, and with much care and judgment adapted to the state and circumstances of his flock. He inculcated, not a system of mere natural religion, not the refinements of metaphysics, but the plain, peculiar, unadulterated doctrines of the gospel. On this foundation, he erected the whole fabric of practical religion. He made it appear that the doctrines of grace were not mere speculations, but so many powerful persuasives to love, to gratitude, to devotion, to all holiness of heart and life. And with the utmost vigilance and assiduity did he labour to guard them against that licentiousness to which they were sometimes perverted. His *addresses* were peculiarly pungent and powerful; calculated at once to solemnize, to humble, and win the hearer. His style was such as became the pulpit; simple, with dignity; and masculine, with ease. In his manner of delivery, there was always a seriousness and gravity which commanded attention;

and sometimes a tenderness and ardour almost irresistible.

To the insensible and secure, he was a *son of thunder*; and a *son of consolation* to the humble mourner in Zion. In his treatment of those under mental distress, he acted the part of a faithful and tender physician. He neither slightly healed the wound, nor willingly suffered it to rankle; but pointed the patient to the precious *Balm in Gilead*.

His public prayers were pertinent, pathetic, devout, and enriched with an unusual variety of thought.

He bore his flock with the utmost affection on his heart. Their joys, their sorrows, their perplexities he made his own. When any applied to him for information or advice in the concerns of religion, they were sure to be treated tenderly and faithfully, and to have the result of his maturest thoughts.

It ought to be recorded to the honour of Mr. WILLARD, that in one of the darkest seasons which New England ever experienced, he maintained a vigorous, though prudent opposition to the general infatuation. No man was more indefatigable, or more successful than he, in detecting and exposing those *strange and lamentable delusions*, which, for a time, not only affixed a foul stain on the *character* of the community, but threatened to deluge it with blood.

In a word, such was his devotion to his ministerial work, such his anxiety to redeem time, such his diligence *in season and out of season*, and such his exemplary fidelity, that with propriety he might have appealed to his people at his departure, that he was *pure from the blood of all men*.

He died suddenly, Sept. 12, 1707, at the age of 68. His removal was deeply lamented by the church and congregation under his care, and by the University, which had for several years enjoyed the benefit of his able and faithful superintendence. Indeed, it was considered as a severe judgment of Heaven upon the whole community. An affectionate tribute was paid to his distinguished worth, by his venerable colleague, Mr. PEMBERTON, in a funeral sermon, which has furnished the principal materials of the present memoir.

Mr. WILLARD was one of the most voluminous writers of his time. He published, during his life, a variety of sermons and other religious treatises, which were highly esteemed. His *Exposition of the Assembly's Shorter Catechism* may, however, be considered as his most important work. It is said to have been the first folio volume on Divinity, printed in New England. His exposition was originally delivered to the author's congregation in the form of monthly lectures; excepting that his sickness and death having prevented the completion of his design, several lectures are inserted which he had merely *prepared* for the desk, and a few of the last are supplied from a shorter exposition which he had delivered many years before, to the children of his flock. The work was published at the pressing solicitation of many of the most intelligent persons in Boston and its vicinity. And though it appears under some of the disadvantages usually attending posthumous publications, it must be allowed to pos-

sess great merit. Few systems of theoretic and practical divinity are to be found, even at the present day, exhibiting such variety of matter, such a compass and depth of thought, and such an intimate acquaintance with the word of God. It displays the great doctrines of Christianity in their evidence, their harmony, and practical use; it refutes the principal errors by which they have been opposed; it solves many of the Christian's perplexities; and all in a way calculated to impress the conscience, and interest the heart.* Even the style, though not polished according to modern rules, partakes of the richness and energy of the author's mind. In a word, whatever minor inaccuracies, either of the logical or philosophical kind, may sometimes meet the critic's eye, these lectures will be perused by the serious Christian with equal profit and delight.

Z.

SKETCH OF REV. WILLIAM COOK.

MR. WILLIAM COOK, of St. Michael's Church in Chester, was educated under the famous Mr. John Ball. In his family there was a remarkable succession of piety from parents to children for several generations. He had great natural powers, a quick apprehension, and a strong memory. He was studious to a prodigy; and his proficiency, in whatever he applied his mind to, was astonishing. His skill in the oriental languages procured

him respect from the learned Bishop Walton. Sir J. Burgoyne was his great friend and patron, and first assisted him in undertaking the work of the ministry, which he began at Wroxal in Warwickshire; whence, by advice of the London ministers, he removed into Leicestershire. He was there ejected for refusing the engagement, and afterward settled in Chester, where he was a useful minister, till he was ousted by the act of *uniformity*. He was a zealous royalist, and thought it his duty to join with Sir G. Booth, when he made an attempt to restore the king in 1639, and persuaded the citizens of Chester to deliver up their city to him. For this he was brought up a prisoner to London, and long confined in Lambeth house; and, had not the times turned, he would have been tried for his life. But all this could not afterward procure him liberty to preach the gospel of Christ, without strict conformity. Nay, quickly after his being silenced, he was confined by the Mayor to the common jail of Chester for preaching in his own house. But he strictly adhered to his principles in all the changes of the times; suffering with great patience and meekness, and continued to his death in a pastoral relation to a society of many eminent Christians in that city; though during the heat of the five mile act, he was forced to withdraw to Puddington, where he constantly attended the public ministry of the parish, and preached in the intervals.

He was a Christian of the primitive stamp; a man of a most godly, mortified life, and

* On the subject of the *decrees* Mr. Willard's ideas were carried further than those of many Calvinists.

unwearied labour ; who could go in mean clothing, live on little, and travel on foot, trampling on this world as dirt. He was very indefatigable in his ministerial labours, in which he never sought any one's assistance, but would preach and pray almost the whole week, as he had opportunity, in season and out of season. While he had liberty, he constantly kept a public fast in his congregation every month ; as also a private one in his own closet and family every week. He usually set apart one afternoon every week to visit the families of his congregation, to catechise their children and servants, and to discourse with them personally about spiritual affairs. His visits were short, but edifying. He managed them like one, who was a good husband of his time, and seldom parted without prayer. He governed his family with great strictness and prudence. Every morning, in his family worship, after he had briefly implored the divine assistance, a psalm was sung, then a chapter in the Old Testament (and in the evening one in the new) was read, which he expounded ; pointing out the several parts, of which it consisted ; then giving an account of the substance of it in as few words as possible ; then explaining the chief difficulties in it ; concluding with useful instructions. He then spent a quarter of an hour in prayer and praise, usually improving much of the chapter read, as matter for both. He was eminent in all the parts of prayer ; but commonly abounded most in the confession of sin, in admiring all the divine excellencies, and in praising God for

all his benefits. On all occasions he was importunate for the church of God, and for the enlargement of the kingdom of Christ. His regard to justice was uncommonly exact ; and his charity, considering his contracted circumstances, was stupendous. Having no child of his own, he freely took into his family three or four poor children, whom he boarded and clothed at his own expense, and instructed in literature and religion. These and his servants he catechised twice a week, explaining every thing to them in the easiest manner.

When he could no longer exercise his ministry in the church, he performed most parts of it in his family, with the same care and diligence he was accustomed to use in public, though no other person was present. He was a strict observer of the Lord's day. His family constantly had their work done by 4 or 5 o'clock on Saturday afternoon. He then spent an hour and a half in explaining scripture, and in prayers. After this, all retired to their apartments, to learn the catechism, and for devotion. At eight they supped, and then he dismissed his family as usual every other day. He always rose early on the Lord's day. Every one in his house read a chapter in the morning, and he spent an hour and a half in expounding and prayer. Then he and his family went to public worship, and upon their return, (after his being silenced) he prayed and repeated the sermon, and then prayed and preached, as he was wont to do in public. After dinner he went to church, and at his return performed the same, as

before. After supper each of the family gave an account of the sermon, and he concluded the day with singing a psalm, and with solemn prayer and praise. He went through all this labour with surprising vigour, cheerfulness, and fervour of spirit. He was a great lover of peace; civil, courteous, and obliging, but a stranger to ceremoniousness. He was very free in reproving his relations and all his acquaintance, as occasion required; and was much concerned, when he heard of the prosperity of any of them, that they might be provided against the temptations of their condition; and he was an earnest intercessor for the afflicted. His abstinence and self denial, his strict watch over himself, and regard to divine Providence, in all instances, were very uncommon; as also was his humility. He fortified himself to an uncommon degree against every thing, he could suspect of having a tendency to tempt him even to a moderate conceit of himself.

Though he was not free to join in the common prayer, and bore his testimony against prelacy and the ceremonies of

the church with zeal, he managed his dissent with great candour and moderation. His great piety, integrity, and charity recommended him to the respect of many, who differed from him. He was a great scholar, and continued a hard student to the last. So far was he from entangling himself in the affairs of this life, that he knew not what he had, save the bread which he ate; nor was he very conversable about worldly concerns; but in discourse on the things of God none were more free and affable. He lived and died an eminent example of close walking with God, and of a heavenly conversation. When he lay on his death bed, an aged friend of his asking him, if he had not comfort in reflection on his labours in the cause of God, he replied, "I have nothing to boast of." He finished his course with joy, in 1684, aged 72. Though for some time before he died, such was the heat of persecution, that he durst not show his face in the city; many persons of consequence were forward to do him honour at his death.

Religious Communications.

SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 23.

As we have undertaken to disclose some of the dangers of the churches with respect to the *Christian faith*; and as that faith includes several doctrines eminently profound and incompre-

hensible; we beg leave, before proceeding, to present the following observations.

It is not unfrequently alleged, as an argument against preaching or otherwise exhibiting some of

the peculiar doctrines of revelation, that they are *mysterious in their nature, attended with many perplexing difficulties, and exceedingly liable to be misunderstood*. But this argument must be weighed. Suppose certain Christian doctrines are *mysterious*. Is this a reason why they should be passed over in silence? Because they are mysterious, are they therefore incapable of being fairly stated? And are the propositions, which contain them, necessarily unintelligible? According to this reasoning, we ought to maintain perpetual silence on the divine character. For what subject is so incomprehensible, as the *self-existent, the eternal, the infinite God*? And yet this subject, which is attended with higher mystery than any other, is the very subject, in which we are most deeply concerned, and on which it is our duty, with the warmest emotions, to meditate and converse. In the propositions, which relate to this most *incomprehensible* subject, are involved our everlasting interests. To understand these propositions, though imperfectly, constitutes our most valuable attainment in knowledge. The peculiar doctrines of the gospel derive their mysteriousness from their relation to those boundless objects, which finite minds cannot comprehend. But that same relation renders them exceedingly interesting, and capable of the most extensive utility to mankind. Shall such doctrines be suppressed? Does a religious truth, which is mysterious, admit no homage, but that of silence and neglect?

It is argued, that because the doctrines referred to are attended

with perplexing difficulties, and liable to be misunderstood, it is safest to let them rest in silence. But the truth evidently is, that their being attended with perplexing difficulties, and being liable to be misunderstood are reasons for the most luminous and thorough explanation that is possible. An important subject, on which people are greatly exposed to mistake, should be guarded against false constructions by the whole strength of improved reason, and surrounded with all the light, which divine revelation affords. *The mysterious doctrines of the gospel are most misunderstood, where they are most neglected*. Where they are frequently and ably exhibited, serious, attentive minds obtain more clear and satisfactory conceptions, are perplexed with fewer difficulties, and are able to improve their knowledge to more important purposes.

Many persons have been led astray by the misconstruction of the following scripture. Deut. xxix. 29. "The secret things belong unto the Lord our God; but those things, which are revealed, belong to us and to our children forever." *This passage, it is said, should keep us at the greatest distance from the doctrines of the Trinity, the divine decrees, &c. These are the secret things which belong unto God, but not to us*. However unaccountable it may seem, this reasoning is adopted by many, who will not deny that these very doctrines are contained in the Bible. But if contained in the Bible, they are certainly among *those things which are revealed*, and which, according to the very words cited, *belong to us and to our children forever*.

ever. The connexion of the passage shows, that it was designed to check the fruitless curiosity of the Israelites respecting those great and awful events, which Moses had just predicted. One or two brief observations may set this matter in its proper light.

1. As far as any thing is revealed, it ceases to be a secret. That there are intelligent creatures superior to man is *revealed*, and therefore their existence is not a secret, but a well known fact. That the awful events predicted by Moses would take place, was no secret, but a certain truth. But 2. Things may be revealed, in some respects, which are not revealed in others. This was the case with the things referred to in the words above cited. That such distressful events would take place was abundantly declared. But the time, and other circumstances of those events, were concealed. As to the number, and many particular qualities of the angels, we have no knowledge, though their existence is put beyond doubt by the word of God. The same is true of the doctrine of the Trinity. That a Trinity exists in the *one* God is revealed. But in *what manner* God is *trine*, or *how* divine Trinity exists in unity, is not revealed. The same observation applies to the decree of God respecting the salvation of his people. That their future felicity is infallibly included in the eternal purpose of the divine mind, is clearly revealed. But what particular persons the purpose of salvation embraces, and why it embraces them, and not others, is not revealed. That there is such a thing, as a divine

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election of some persons to eternal life, is written on the page of inspiration in the most legible characters. But who are the particular objects of God's discriminating love will not be certainly known, before the all-revealing day.

I shall only observe further, that our views and practice should accord precisely with the state, in which every subject is left by revelation. That the sublime and inscrutable subjects of religion are *so far illuminated*, is matter of pious gratitude to the *Father of lights*. That in certain attitudes they are still enveloped in obscurity, should excite the humblest submission. *Where God's word communicates distinct knowledge, the want of faith is rebellion.* Beyond the bounds of that knowledge, anxious curiosity springs from pride, and ends in profanation.

In this number some notice will be taken of *the most injurious representations of the doctrine of election*, and the most popular objections against it. This doctrine, which is contained in the faith of the reformed churches in general, and, as many of its enemies acknowledge, in the holy scriptures, implies that God, in the eternal purpose of his wisdom and grace, determined, that a certain number of human offenders should be the subjects of holiness and final salvation. In the larger catechism it is thus expressed; "that God, by an eternal and immutable decree, out of his mere love, &c. hath in Christ chosen some men to eternal life, and the means thereof."

The statement of this doctrine frequently given by its enemies

is in substance this: *It represents that God beheld all mankind through Adam's fall imputed to them as their sin, rendered obnoxious to his eternal wrath, and utterly unable to escape it; that although he saw no reason to withhold favour to any of them, rather than to all, yet he arbitrarily and absolutely determined to have mercy on a few only, leaving the far greater part under the dire necessity of perishing, for the offence of their forefather Adam, committed long before they had a being.* This is the light in which the doctrine is exhibited by Whitby, its ablest opposer.

To all who are in any measure acquainted with controversy, it must have frequently occurred, that men of subtle minds can, by the assistance of perverse misstatement, very easily distort and entangle a moral or theological subject; and that much care and labour are often necessary to unravel the perplexity, and present the subject in a fair and unexceptionable light. The misstatements frequently made of the doctrine of election are involved in difficulties peculiarly hard to be removed, and very hurtful to unwary minds, because they contain an imposing compound. Part of the ideas really contained in the doctrine are united with others, which are foreign and heterogeneous. So many ideas of the former kind are introduced, as may lead one to suppose that the statement exhibits the real doctrine in its own form; and yet so many of the latter are interwoven, as to give the whole the appearance of absurdity and error.

To the summary statement of the doctrine above mentioned, there are several weighty objections. 1. The statement signifies that the reason why God did not include, in his gracious purpose, the salvation of those who are to be finally excluded from heaven, is the offence of Adam. But although the confessed manner, in which some Calvinistic writers have expressed themselves, has given occasion for such a statement, we utterly reject it. The supposition, that the guilt of Adam's sin is transferred to his posterity, is deemed an absurdity too palpable to need refutation. The connexion between the first man and his descendants, though exceedingly important in its nature and consequences, implied nothing inconsistent with the nature of things, or with the unchangeable rule of righteousness. But on this particular subject, which has been so ably and satisfactorily treated by Edwards and others, I shall not enlarge.

2. The statement given of the doctrine intimates, that the moral condition of mankind is rather unfortunate, than criminal; that future punishment will be the effect of sad necessity, rather than of voluntary transgression; an unavoidable evil, rather than a just recompense. Here our complaint of misrepresentation might be urged very strongly.

3. In such a statement, as that now under consideration, it is signified, that God's decree of election was arbitrary, or that he had no proper reason for it, aside from mere will. Here we repeat the charge of misstatement.

It is indeed a sentiment clearly taught in scripture, that God's gracious choice of his people did not proceed on the ground of any moral good, by which they were, in themselves, distinguished from others. But we think it an impeachment of God's infinite perfection to say, that any part of his scheme was adopted without sufficient reasons. What those reasons were, in the case before us, we pretend not to know. These are *the secret things which belong unto God*. But that he had sufficient reasons is clearly deducible from his attributes, and from those passages of scripture, in which his sovereignty is most highly exalted. When Jesus expressed his acquiescence in discriminating mercy, he evidently hinted at the reasonableness or wisdom of the divine conduct. "Even so, Father, for so it *seemed good* in thy sight." If it *seemed good* to divine wisdom, there were sufficient reasons for it. So the apostle: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the *good pleasure of his will*." It was a matter of choice, being ascribed to his will; and the choice made was founded on reasons perfectly satisfactory to his wisdom, so that it was proper, suitable, or as the original word signifies, *well pleasing* in his sight. The choice, though to us inscrutable, was in his view perfectly reasonable; though sovereign, it was not arbitrary.

4. According to the above-mentioned statement, the doctrine of election implies, that only a small part of the human family is designed to salvation, and that by far the greater part

is absolutely precluded from it. But this, by no means, belongs to the doctrine, as revealed in scripture, or as stated by its most respectable advocates. It is evident from scripture, that the number of good men at particular times, and indeed through all past ages, is small, in comparison with those of the opposite character. But according to the opinion of many of the ablest Calvinistic writers, the Bible clearly countenances the idea, that a large majority of the whole family of man will be the subjects of future happiness; and few respectable authors can be found, who advance any thing to the contrary.

Now take away from the doctrine under consideration the frightful notion of Adam's transgression being transferred to his posterity, and their being doomed to perdition for what he did; take away the notion of any person's being put involuntarily under the dire necessity of perishing forever; separate also every idea of any thing *arbitrary* in the divine purpose, or contracted in divine goodness; divest the doctrine of all these heterogeneous appendages, so adverse to the tenor of the Bible and to the best views of Christians, and present it in the pure light of revelation; and what heaven taught soul will not see its certainty and its beauty? *God, in his infinite benevolence, determined to bestow everlasting life on a part of the human family, through the mediation of Christ. Their salvation was eternally included in the all comprehensive scheme of divine wisdom.* Who can object to such a sentiment? In what respect is it more incompatible

with the perfection of God, than any of his eternal purposes? If the actual salvation of the saints manifests the infinite excellence of God; how can it be viewed as inconsistent with infinite excellence, to consider their salvation as divinely predetermined? Among men a fixed design to perform a work of extensive utility is always accounted an honour. The longer such a design is entertained, the greater, it is commonly thought, is the proof of benevolence. How, then, does the grace, which saves sinners, become less honorary to God, by being previously designed? Why is it less valuable, because it was made certain by an immutable divine purpose? Why is it not rather a matter of pious joy, that a good so unspeakably precious, as the salvation of all Christ's people, rests not on fallible causes, but on the unchangeable counsel of God?

But an objection occurs. *Such an unchangeable divine purpose is inconsistent with the moral agency, freedom, and accountability of man.* In the minds of many this objection has great weight, and is indeed the main difficulty. It is the same objection, which was urged by the opposers of Paul, Rom. ix. 19. To enter fully into the consideration of this objection would not be consistent with the design of this number. It is deemed sufficient to offer the following brief remarks. We utterly disclaim the idea, that the purpose of God respecting the salvation of his people is in any degree incompatible with the freedom and moral agency of mankind. That they enjoy as much liberty, and exercise as

much moral agency, as they could upon any other supposition, yea, as much as is really desirable, or even possible, is what we believe and defend. It is abundantly evident, that the scripture always addresses itself to men, as being perfectly free from constraint; as suffering no diminution of their moral agency from the predetermination of God, or from any other cause. Indeed, what is there in the nature of God's purpose, which can be thought to interfere with man's intellectual and moral freedom? Suppose *God has chosen men to salvation through sanctification of the Spirit and belief of the truth.* How can this choice be considered, as at variance with the highest degree of moral liberty in those who are chosen? Cannot God execute his purpose, without precluding the voluntary exertion of his creatures? Because God, according to his eternal purpose, sanctifies men, and disposes them to believe the truth, does it necessarily follow, that in the exercise of faith and holiness, they are not free and voluntary? It has, we are sensible, been often asserted with confidence and triumph, that the hypothesis of a divine immutable decree, and of a divine, efficacious influence is not reconcilable with free agency. But, except reiterated, confident assertion, what proof of this has ever been produced? Who has clearly pointed out an unavoidable inconsistency between the most fixed, unalterable purpose of God; and the consummate moral agency of man? Who has given a full and exact description of man's free agency, and of God's

eternal purpose, and then showed *in what particular respect*, or *on what account* they cannot consist together? In other words, who has made it clearly appear, that God's having and executing an unchangeable purpose necessarily destroys *that*, in which man's free agency consists? Till this is fairly and unanswerably done, we shall have a right to treat every statement which implies it, as misrepresentation.

Perhaps the most popular objection of all, against the scripture doctrine of election is, *that it would have an unkind and injurious influence upon those who are not elected*. This objection has been referred to in previous remarks. But it may be proper to consider it more particularly.

In order to support such a charge of unkindness and injury, it must be proved, beyond reasonable doubt, that God's purpose of election either deprives those who are not elected of advantages to which they are entitled, or exposes them to evils from which they might otherwise be free; or in some way renders their state less favourable, or more dangerous, than it would be, if there were no such divine purpose.—Let us attend briefly to these particulars.

1. Does God's gracious election of some to eternal life deprive *others* of any advantages, to which they are entitled? To say that transgressors of God's law are *entitled* to any advantages whatever, is a virtual impeachment of that law. What astonishing ingratitude, then, would it be for sinners under the dispensation of God's mercy, to overlook the undeserved blessings, which his goodness has bestow-

ed, and presume to claim others, which his justice has withheld. Let it not be forgotten, that God's determination to save his people, instead of depriving *others* of privileges to which they are entitled, is the occasion of their enjoying ten thousand privileges, to which they have no title, and which they would not otherwise enjoy. The work of God's saving grace brings numberless blessings upon mankind at large. It has occasioned a suspension of their merited punishment, and introduced a dispensation of divine forbearance, compassion, and proffered forgiveness.

2. Does God's purpose of mercy toward his people expose others to any evils, from which they would otherwise be free? If any one affirms this, let him show what those evils are, and how God's gracious purpose introduces them? To set aside the purpose of God, respecting the salvation of his people, would be, in effect, to set aside the work of redemption. For it is preposterous to suppose that God would give his Son to redeem the world, unless it were his unalterable purpose to bestow salvation on some. Now without the work of redemption, what would be the condition of sinners? From what evils would they be free, to which they are rendered obnoxious by the election of a part to salvation? How does the purpose of election render their state in any view less favourable or more perilous, than it would be, if there were no such purpose? What providential benefit, what overture of grace does it prevent? What alteration will it make in the proceedings of the judgment day? In the

retributions of eternity, the question will not be, what was the divine purpose concerning others, or concerning them; but what was their character and conduct? If God treats them according to the perfect rule of righteousness, what reason will they have for complaint? The truth is, God's electing love is not, in the least imaginable degree, unfriendly or injurious to *them*, while it is the source of everlasting advantage to *others*. It must, therefore, be a great good, except in the eye of envy and malignity.

It is said by many, that the doctrine of the decrees, even supposing it to be true, cannot be of any imaginable importance; because, according to the views of its ablest advocates, it has no influence upon the conduct or condition of men. It is granted, that men act without any kind of constraint or influence from the divine purpose, and that the doctrine, which affirms that purpose to be of no consequence, as being the rule of human conduct is correct. The chief importance of the doctrine is its *inseparable connexion with the divine character*. It must, we apprehend, be implied in every rational and scriptural view of infinite perfection. Nor should we think the denial of it worthy of so much notice, did we not think such denial a dishonourable reflection upon the eternal glory of Jehovah. It must, however, be added, that although the doctrine of election is not the rule of human action, it is capable of being used to the most important purposes. The view, which this doctrine gives of God, is of peculiar efficacy to promote

humility, and reverence, and every thing which belongs to rational devotion. It is calculated to unveil and mortify the pride of sinners, and to expose the delusion of hypocrites. It gives animation and hope to the saints in times of great defection and impiety, and excites them to all diligence in the work of religion.

Having attended to some misrepresentations of this doctrine, I shall add a few remarks on the manner, in which men frequently attempt to invalidate the arguments commonly deduced from scripture in its favour.

When passages are quoted, in which it is expressly asserted, *that God has given a people to Christ; and that all, who are thus given to him, shall come to him and be saved; that God chose them in Christ before the world was; chose them to salvation through sanctification of the Spirit and belief of the truth; that he predestinated them to be conformed to the image of his Son, &c.*; the common method which men employ to suppress the plain, obvious meaning of such passages is this; they cannot mean that any particular persons are chosen to salvation by an absolute, unchangeable decree; because if that were the case, others could not reasonably be accused of not coming to Christ; for, upon such a supposition, only they, whom God had chosen, *could* believe, and it could not be imputed to others, as their crime, that they do not or will not believe. Thus the invitations of the gospel to sinners, it is said, would be nullified, and the future punishment of unbelievers would appear unjust. It is added that, upon supposition

of an absolute decree, the scriptures, which warn those, who are chosen of God, and represent their salvation, as depending on their repentance and persevering holiness, would have no force or propriety.

The substance of this reasoning has already been attended to. The following remarks are here thought sufficient.

In the first place, in such reasoning it is taken for granted, that the divine purpose in favour of a part infringes the moral freedom, and diminishes the advantages of others, and renders the inviting language of the gospel unmeaning and absurd. But of this, we repeat it, there is no proof, but positive assertion. To those, who most strenuously support the gracious doctrine of election, it is a principle obviously just and important, that the divine election of some operates as no injury or unkindness to others, no diminution of their freedom, no abridgment of their advantages, and no hindrance to the sincerest offers and most gracious invitations of the gospel.

Again; such reasoning takes it for granted, that on supposition of a divine decree, it would not be necessary that persons, designated for heaven, should possess the requisite qualifications, or make any exertions in order to obtain salvation, that it would be safe for them to neglect the means of final blessedness, and that it would be unsuitable to treat them, as rational, voluntary agents. I shall only say that the advocates of the decree of election maintain, that those, who are the objects of that decree, *must* possess the requisite qualifications for heaven; that they can

no more obtain salvation without a compliance with the conditions divinely prescribed, than upon supposition there is no decree; and that they are in every respect and to the highest degree the subjects of free or voluntary agency. To adduce the evidence of all this is not my present design. The candid and devout inquirer will easily find that evidence in the scriptures, and in authors, who reason correctly on scripture principles; at the same time he will find that those, who assert the contrary, are content to assert without proof.

I close with a remark on the infelicity of those, who suffer their minds to dwell continually on the difficulties which attend gospel doctrines, to the neglect of the arguments in their favour. There is no Christian truth, which is not attended with difficulties sufficient to preclude the exercise of faith, and occasion great perplexity in those, who are inattentive to direct evidence. This is true even with respect to the existence of an infinitely perfect God. The habit of musing disproportionably on the difficulties, which attend that primary truth, has been the source of uncomfortable doubt, of daring impiety, and the most obstinate atheism. But while the Christian believer candidly admits that there are objections against the doctrine of a God, which he is not able completely to answer, he finds the evidence of the doctrine perfectly satisfactory, and believes and knows* it to be certainly true. It is so with respect

* John xvii. 8, and many similar passages.

to all the profound and mysterious doctrines of the Bible. Were the difficulties in his way ten times as many as they are, they could not prevent his unwavering faith in those truths, which are supported by the word of Jehovah, and illumined with the light of heaven.

PASTOR.

LETTERS FROM A CLERGYMAN
TO HIS SON.

LETTER I.

Dear Frank,

ALL the letters, which I receive from you, I read with pleasure; especially as they give me reason to think, that you still retain those religious sentiments, which appeared to direct your conduct, while you dwelt under my roof. The question proposed in your last is important, and deserves an answer; viz. "How shall a young man pursue the business of his secular calling with success, and without interference with religious duties?" The general answer is, Let your secular business become a part of religion. Or, in the words of the wise man, "Commit your works to the Lord, and your thoughts shall be established." "In all your ways acknowledge God, and he will direct your paths." If you commit your works to God, they must be such as he approves and requires; not such as he has warned you to avoid. The man, who engages in an evil design, or adopts unlawful means to effect an innocent design, shows that there is no fear of God in his heart; and for him to commit his works to

God is the height of abomination; the extreme of impiety.

"Trust in the Lord and do good." Do that which is right, and leave the issue to his disposal. In matters of *prudence*, to judge what is expedient, you must look to the probable consequences. But in matters of *moral obligation*, repair directly to the word of God, prove what is acceptable in his sight, follow this invariably, and commit the consequences to him. There are many cases, in which you may be in doubt what to do. Here the *tendency* and *issue* of things must be taken into consideration, before you form your resolution. But cases of this kind are not the most important. They are such only as concern the present life. They are *prudential* rather than *moral*. In cases, which essentially relate to your duty and salvation, God has given you explicit instructions; and by these you must be governed. When you know what God requires, you are not to hesitate and debate, but to apply yourself to it immediately; for whatever may be, or seem to be its first consequences, you may trust the divine goodness and faithfulness, that its result will be happy. When Abraham was called to go forth from his native land, "he obeyed, not knowing whither he went." He knew the call was from God, and he put himself under God's direction, and confided in his care. When Christ called men to follow him, he made them no promises of worldly accommodations; but directed them to trust themselves without anxiety in the hands of Providence.

Perform all your works with a sense of your dependence on God, and accountableness to him, and with humble prayer, that he would assist and accept you in them. Set him always before you, as a God who loves righteousness and hates wickedness, and who will bring into judgment every work and every secret thing, whether it be good or evil. Form your resolutions, encounter your trials, engage in your works, with a full reliance on his support. And by daily communion with him seek his direction in your doubts, his defence in your dangers, and his smiles on your labours.

Your times are in God's hands. He orders them with wisdom. The reward of righteousness is sure; but God will take his own time to bestow it. Your humble prayers will be answered; but perhaps not in the time and manner, which you expected. Your persevering conflicts with corruption and temptation will prevail; but you cannot promise yourself immediate victory and discharge. "Be faithful to the death, and you will receive a crown of life."

The scripture directs, that "whatever you do," whether in the secular or religious life, "you do it heartily as unto the Lord." You comply with this direction, when you act under the habitual influence of those motives, which God has proposed to you. These motives are of different importance; and a mind rightly tempered and disposed, will feel their relative weight and be influenced by them accordingly.

The highest and purest principle of moral action is the *love of God*, or the love of virtue and

holiness. 'In the conformity of the heart to the character of God consists that *sincerity*, which is an essential quality of gospel obedience. But this principle, in the present imperfect state of human nature, and amidst the temptations of this dangerous world, is not strong enough to triumph over all difficulties, and produce a uniform obedience. In aid to it God has therefore proposed various *external motives*. The greatest of these are the *rewards* and *punishments* of the future world. These may have an awakening effect on unholy minds. And where they do not operate to real repentance, they may restrain from many gross sins, and excite to some useful works. They have a powerful influence on *good* men to make them watchful against all temptations to sin, and diligent and active in the duties of the Christian life. The scripture applies them to holy, as well as to guilty characters. It was a commendation of the virtue of Moses, that "he had respect to the recompense of reward." The godly are admonished to "fear him who is able to destroy both body and soul in hell." All those motives to virtue, which are taken from the future world, are of a virtuous tendency, and directly operate to aid and strengthen virtuous principles. The scripture often calls in *temporal* motives to the assistance of virtue. But these must always be subordinate to the motives taken from the other world. In their proper place they are useful. If they become supreme, they are fatal. There are worldly advantages resulting from a religious life; and it

is just to allow them their weight. But if we value our temporal more than our eternal interests, we invert that order, which is God's supreme law. The things of the world have their value, and we may estimate them according to their value. All beyond this is unreasonable and immoral; proceeds from corruption of mind, and tends to corrupt it still more. The works which we do under the governing influence of wordly affections, are devoted to the world; not committed to God. And 'the friendship of the world is enmity to God.'

You will soon hear more from me on this subject. In the mean time believe me to be your affectionate parent,

EUSEBIUS.

ON THE DOCTRINE OF THE ATONEMENT.

In a Series of Letters to a Friend.
Continued from Vol. II. page 365.

LETTER IV.

Objections to the Scripture Doctrine of the Atonement considered.

DEAR SIR,

THOUGH the doctrine of Christ's atonement seems to be so well supported by the scriptures; yet there are numbers of professed Christians, who think it liable to such objections, that they do not receive it, as an article of their faith.

It is objected, that the guilt of sin is its criminality or desert of punishment, which is inseparable from the sin and the sinner; and so cannot possibly be transferred to a righteous person, so as to render him guilty, or deserving of punishment.

Answer. The confounding of the desert of sin with its guilt, i. e. with the obligation to punishment connected with sin by the law, seems to be the capital mistake, which has embarrassed numbers in their reasonings on this subject. This was a main objection of the Polonian Brethren, which has lately been adopted and urged by some who do not adopt their general system.

They who maintain that Christ bore the guilt and punishment of sin are, as far from imagining that our sin and desert of punishment were transfused into him, as the objectors. They constantly explain their meaning to be, that the guilt of sin is not its criminality or desert of punishment, but the penal debt, or obligation connected with it. And they think it a great injury that their doctrine should be charged with an absurdity so gross and blasphemous, which they have always rejected with abhorrence. The imputation of sin and guilt to our Sponsor, according to our doctrine and to the scriptures, is the transferring of our obligation to suffer the deserved punishment of our sins to Christ, on his voluntarily consenting to take it upon himself, and bear it in our stead. That this is impossible has never been shown.

On the contrary, the penal obligation of the guilty may be, and has been transferred to an innocent person, consenting to take it on himself. Suppose a man's wife, or child, or friend, should for some crime be condemned to pay a fine. And suppose the relation or friend of the criminal should offer to pay the fine for him, and the offer should

be accepted by the proper authority ; this would be a transferring of the punishment from the criminal to the innocent. That cases, not unlike this, have occurred, will not be disputed. If the guilt of sin could not be taken off from a sinner, and he be freed from the imputation of it, we should be in a hopeless state. For God will in no wise clear the guilty.

But it is further urged, that it would be *contrary to truth and justice* to impute sin, and inflict punishment on Christ, in whom is no sin, supposing that this were not naturally impossible.

To this I answer : Since the scriptures so expressly and repeatedly assert, and with such variety of expression, that *the Lord hath laid our iniquities on Christ*, that he hath borne them, was wounded, bruised, and died for them, was made a curse, or bore the curse of the law in our stead, to deliver us from the curse ; is it not too bold to say that this is contrary to justice and truth ?

Besides, the case which has just been proposed, shows that it is not only possible, but also consistent with justice, in the common sense of mankind, for an innocent person to bear the punishment of the guilty, if he be willing to take the penal obligation on himself, and if the ends, for which the punishment was necessary, are answered by it. Now we assert, that Christ was willing to take upon himself the guilt, and to bear the punishment of our sins ; and by doing so the ends, for which the punishment of our sins was necessary, were fully attained ; and God, the Supreme Judge, ap-

proved and authorized the transferring of our penal obligation to our Sponsor, and inflicted on him the punishment our sins deserved. And shall we say that this is unjust ?

But it may be farther pleaded ; " admitting that it may be just for an innocent man to pay the fine imposed on the guilty, and so bear the punishment of their crimes ; yet it would not be just that he be held bound to suffer the punishment of capital crimes, " to be hanged for a murder, committed by his wife or child."

Ans. Though it should be granted to be unlawful and unjust for men to inflict capital punishment on those, who are personally innocent ; yet the supreme Judge of the world, who has the most absolute property in all things, has a right to do that, which it is not fit that ignorant worms should do. We are not at our own disposal, but are the creatures of God, and have no right to give away or dispose of our own lives, or to take away the lives of any but in such ways, as are prescribed by God. And he neither requires, nor allows, that the innocent suffer capital punishment for crimes, to which they have not been accessary. It would also be an injury to society, if the life of a criminal who ought to die, were ransomed by the death of an innocent and useful citizen.

But Christ had power over his own life to lay it down, and to take it again. He was also authorised by God, and sent into the world, to give his life a ransom for those, who were lost, to bear their sins, and to die for them, the just for the unjust. To this he willingly consented, that he

might expiate the sins of the world, knowing that God would hereby be exceedingly glorified, the happiness of the universe greatly advanced, and that he would rise from the curse of the law, to which he subjected himself, to the right hand of the throne of God, there to reign for ever King of saints ; and that, by bearing our sins, and suffering death, he would abolish sin and death in his redeemed ; and that, in seeing the fruits of the travail of his soul he would be satisfied, and rejoice forever.

There is indeed an astonishing display of the grace, and condescension of Christ, in his bearing the guilt and punishment of our sins in our stead. But that this amazing transaction would imply any thing unjust never has been proved. Paul says that God set forth Christ to be a propitiation, or, *to declare his righteousness* in the forgiveness of sins, that *he might be just* in justifying the ungodly.

To reconcile the sufferings of Christ with the justice of God, it is not enough to say that they were voluntary. His sufferings were *penal*. *He died for our sins*. He was willing that our sins, our penal debt, should be laid upon him as our Sponsor ; and the supreme Judge approved and ratified the substitution. Christ was willing to take the burden of our guilt on himself, and God laid this burden upon him. As there was no sin in him, it was the guilt, which he took on himself, which rendered him liable to the curse. The crime was ours ; the punishment Christ took on himself. This, I think, is the only way in which the suffer-

ings of Christ can be reconciled with the justice of God.

We have then a ready answer to the question, which some urge upon us. " Were our sins so transferred to Christ as to become *really* his sins ? Did he suffer, as a *guilty person* ? " The imputation of our sins did not render him in any degree culpable or blameable. It is impossible, that he should be to blame for our faults, which he did not commit, and to which he was not accessary. But our penal debt was *really transferred* to him, and he was *really bound* as our *Sponsor*, to make satisfaction to the law and justice of God.

It is further objected, " if Christ has borne the guilt and punishment of our sins, and satisfied the requirement of the law in our stead, then the imputation of his satisfaction to the redeemed, their acquittance from guilt, and justification, would be but an act of justice, and not of grace. For it is but just, that the debtor be free from the obligation, which his sponsor has satisfied for him.

The consideration of this objection would carry us something beyond the subject of our present discussion. But, as the doctrine of our justification through the redemption of Christ is of great importance, and has the closest connexion with the doctrine of the atonement, I will state my thoughts upon it briefly, so far as seems needful for answering this objection.

The scriptures teach that both the grace and justice of God are exercised and displayed in the justification of a sinner. Grace reigns through righteousness,

unto eternal life, by Jesus Christ our Lord, whom God hath set forth to be a propitiation—to declare his righteousness in the forgiveness of sins—that he might be just, and the justifier of him, that believeth in Jesus. Mercy and truth meet together, righteousness and peace kiss each other. The manifold wisdom of God is displayed in the gospel, in that his justice and grace are both glorified. The justification of sinners is not only *consistent* with his righteousness, but an *exercise* and *expression* of it.

Though the righteousness of Christ is not inherent in a believer, yet, according to the gracious constitution of God, all who are united to Christ, have his righteousness so placed to their account, that they are invested with the rights and privileges of righteous persons, on account of their relation to Christ as their sponsor. They are freed from the guilt of sin; Christ having made satisfaction to justice for them. They are accepted as righteous, and entitled to the reward of eternal life, promised to the righteous, as if they had never sinned. And they are wholly indebted to the grace of God for the benefits of redemption. Grace formed the plan of their salvation. It would have been just, if the rigour of the law had been executed; if a Mediator had not been admitted. But God of his mere grace not only admitted, but also provided a Saviour; authorised his Son to be the Redeemer; sent him into the world, to execute this arduous office, and to give his life a ransom for those, who were lost. The *grace* of God is also exer-

cised in applying the blessings of the gospel to the redeemed; in sending the call of the gospel to them; in enabling and persuading them to comply with it; in working faith in them, uniting them to Christ, conferring on them the gift of his righteousness; in bestowing the benefits of redemption on them freely, without respect to any merit or worthiness in them. In a word, in giving them grace and glory, and all good things, freely of his grace, through the mediation of Christ.

But the rights of justice are not violated, nay, its glory and majesty shine in this astonishing display of sovereign grace; shine with greater lustre, than was seen before. Though justice did not require the salvation of fallen man; neither did it stand in the way of our salvation, if such satisfaction were made for sin by our Sponsor, as would declare the righteousness of God in the forgiveness of sin, and prevent those evils, which would arise, if sin should be unpunished. When, therefore, the Son of God was appointed to bear the guilt and punishment of sin in our stead; then the justice of God was manifested in exacting this satisfaction of him. Then he did not spare his beloved Son, but delivered him up to death, as an atoning sacrifice. As *our offended Sovereign*, God was wonderfully gracious in giving his own Son to be our Mediator and Redeemer. But as *the supreme Judge* and executor of the law, he was strictly just in the condign punishment of sin, though it fell on the Son of his love. The justice, as well as the grace of God, is displayed in the

justification of believers. Having, in *sovereign grace*, given them faith, united them to Christ, given them an interest in his righteousness, and the rights and privileges of the gospel; as a *righteous Judge* he imputes this to them, and accordingly justifies them in the forensic sense, declares them free from the imputation of sin and guilt, and pronounces them as righteous.

According to Paul, *righteousness without works is imputed to the sinner* in his justification. What righteousness can this be, but the righteousness of Christ? But it has been said, that "by the *imputation of righteousness*," Paul means no more, than the *non-imputation or forgiveness of sin*. For the words of David, quoted by him, as describing the blessedness of the man, to whom righteousness without works is imputed, are, "Blessed is the man, whose transgressions are forgiven, and to whom the Lord will not impute sin." I answer. Nothing more can be argued from these words, than that they, who have righteousness imputed to them, are the same persons, with those, described by David, to whom sin is not imputed. Righteousness is imputed to those, who are forgiven; and sin is imputed to all those, to whom righteousness is not imputed. Indeed in the language of scripture the forgiveness of sin often implies also the imputation of righteousness, without which none are forgiven. By comparing the words of David and Paul, we must conclude, not that the imputation of righteousness means no more, than merely a non-imputation of sin; but

that both are inseparably connected and implied in the justification of sinners.

A Christian of the Ancient School.
To be concluded in our next.

QUESTION CONCERNING GENERAL ASSOCIATION.

Messrs. Editors,

It is impossible for me to express the peculiar satisfaction I feel in the late proceedings of the *General Association* in Massachusetts, as exhibited in the last No. of the *Papelist*. The explanations there given of the design of the institution have removed from the minds of many the objections, which had arisen against it. For my own part, I am resolved to promote, as far as I am able, the important ends proposed by the *General Association*, and should immediately hope for a connexion with that body, did my circumstances permit. My only difficulty is, that I belong to an association of ministers, whose views on this subject are different from mine. I am acquainted with many individual clergymen, who labour under the same difficulty. I request that your attention may be directed to this subject. It is my wish, and the wish of many brethren, that, if possible, some suitable method may be pointed out, in which, notwithstanding the abovementioned difficulty, we may directly promote the design and enjoy the advantages of the *General Association*.

INQUIRER,

Messrs. Editors,

In No. 3. Vol. II. p. 122, and No. 1. Vol. III. p. 14, of your excellent work, I find letters

on the death of infants. In these letters it seems to be taken for granted, that the doctrine of the salvation of those who die in infancy is taught in the word of God. If you will be pleased in a future No. to show on what scriptural evidence this doctrine is supported, either in respect to the deceased infants of believers or of unbelievers, you will oblige one who reads, with increasing pleasure, your instructive publication.

B. T.

B. T.'s request shall be attended to, as soon as previous engagements shall have been fulfilled.

Editors.

THOUGHTS ON GAL. iii, 19 & 20.

In the preceding part of this chapter, the writer endeavours to show that the Mosaic law furnished no grounds of justification for sinners. He asserts that the covenant made with Abraham, was a covenant of grace, of which faith, not works, was the condition; that the promise, *that in his seed all nations should be blessed*, had respect to the blessing to come on the Gentiles through their faith in Christ, and not to their union with the Jews in the ceremonial observance of the Mosaic law; and that this covenant, having been made, and sealed with *the seal of circumcision*, could not, on the principles, which regulate human contracts, be disannulled. *This I say therefore, that the covenant which was confirmed before, in, or through Christ, the law, which was 430 years after, cannot disannul; which on the theory of his opponents, it had done, having annulled the condition*

of salvation from faith in Christ, to an observance of its own institutions. This we suppose to be the amount of the apostle's reasoning. He goes on, in the 13 verse, to consider an objection, which some might urge against the tendency of his argument. If the law be not to be obeyed, as a condition of justification, what then is its use? *Whereto serveth the law?* He answers, *It was added because of transgression, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a Mediator.* We would offer the following paraphrase of these words. The complete fulfilment of these gracious promises, made to Abraham, was reserved, till the coming of THAT seed of his, for whom they were more peculiarly intended, and through whom the blessings contained in them were to be dispensed to the nations. In the mean time, the posterity of Abraham, while sojourning in Egypt, became corrupted from the worship of the true God; turned aside to the idolatry of the Egyptians; and were in danger of entirely losing sight of their covenant relation to God. *Because of this transgression; to prevent its fatal effects; and to preserve them from idolatry for the future, the Mosaic law, containing a system of rules for the regulation of their worship, was added; not as a new dispensation, and designed to abrogate the former; this was impossible; but to serve as a means of preserving in their minds a sense of their covenant relation to God, and an expectation of the eventual bestowment of the blessings, which this covenant secured. It was,*

in short, a system of discipline, intended to teach them the necessity of an atoning and propitiatory sacrifice; and thus to keep their views directed to the promised Seed; and likewise to preserve them a distinct people, separated to the service of God, *till the seed should come, to whom the promise was made*; thus, in the natural course of things, keeping the door open for the introduction of *the better hope*. Hence it appears, that the Jewish law, so far from being a new, independent dispensation, and laying a new foundation for justification, was, in fact, a temporary expedient, so to speak, perfectly subordinate and subservient to the gospel, or covenant with Abraham, which the apostle affirms to be the same thing when he says, that the gospel *was preached to Abraham*.

I will here remark, in passing, that this text, in my judgment, presents an insurmountable difficulty in the way of those, who contend that the covenant with Abraham was a mere temporal covenant, relating only to the earthly Canaan. The 20th verse is extremely obscure in its connexion, and uncertain in its import. I shall offer, what appears to me the plainest solution of the difficulties involved in it; only premising that it does not appear so clear to my mind, as to render me very confident, that it is the true one. The apostle had just been showing that the law was subordinate to the Abrahamic covenant; that it was not an independent, disconnected system; but a subordinate part, a codicil, so to speak, of the latter. Having observed that it was established

through the intervention of a Mediator; the mention of the word Mediator, seems to have furnished him a hint for an additional enforcement of his doctrine. *Now a Mediator is not a Mediator of one, but God is one*. This is perfectly in the manner of St. Paul, to depart from the principal subject, whenever a new idea is suggested to his mind by the casual use of a word, or phrase, related to such idea. *A Mediator is not, &c.* As if he had said, "the manner, in which this law was proclaimed and established, furnishes additional evidence, that it was connected with, and subordinate to the covenant with Abraham. Of that covenant Christ was the Mediator: So likewise in ordaining the Jewish law, Moses, the type of Christ, acted as Mediator between God and the people. This shows, that it was of the nature of a covenant, where *two* parties enter into a *contract*; and not, strictly speaking, of the nature of a *law* given by a prince to his subjects. For in the establishment of laws, properly so called, there is but *one* party, the lawgiver; the consent of the subject not being necessary. Therefore the Jewish law, being ordained by the mediation of Moses, acting as a type, and in the room of Christ, must have been a part, an under part, so to speak, of the former covenant, of which Christ was Mediator. Deity, considering that covenant, as still in force, and the Jewish nation, as a party to it, would not introduce these temporary and subsidiary provisions without their formal consent. He therefore employed Moses to negotiate the terms between them. The argument, in short, thus:

The Jewish law was a temporary institution, connected with, and subordinate to, the covenant with Abraham. For, had it been an original, independent law enjoined upon men, there would have been but one party in its establishment; *for God the lawgiver is one*; and the consent of men had not been required. But to the establishment of this law there were *two* parties. For there was a Mediator employed, which necessarily supposes two parties; *for a mediator is not a mediator of one*. The conclusion

therefore is, that the Mosaic law was of the nature of a covenant; that it was considered, as closely connected with the former; and as a subordinate part of the same; not designed to abrogate that, and furnish a new ground of justification; it did not touch this subject at all; but to regulate the manners of the people in the earthly Canaan; to secure them in possession of the blessings of it; and gradually to prepare them for the coming of the Messiah, the promised Seed. J. C.

.Selections.

EXTRACT OF A LETTER FROM DR. DODDRIDGE, TO MR.
PEARSALL, OF TAUNTON.

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprising linguists in the world: he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture, and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God; of their miseries inflicted by him; of the only hope that remains for

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them, by returning to their own Messiah; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer; and besought him to instruct their children, that they might preach Christ also."

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin; that he could not hear it without many tears; and that he told him that sermon converted a Rabbi, who was master of a synagogue.

[*Gen. Mag.*

ON THE EVILS OF BACKBITING.

PEACE, harmony, and love are some of the graces of the Divine Spirit, which create a little heaven upon earth, wherever they are found to prevail; while the contrary tempers must have just the contrary effects.

The sin of backbiting stands registered in the word of God, not only as a great evil in itself, but as being very mischievous in its consequences and effects. It is a great evil in itself: it is recorded as being one of the worst of crimes committed by the Heathen world, who are said to be full of envy, murder, debate, deceit, and malignity. From these principles, we have next whisperers and backbiters; while even on the same list are next registered the haters of God.* The Psalmist observes, that such are not to be reckoned among the real citizens of Sion; for he, the real citizen, "speaketh the truth in his heart, he backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour;"† and in the fiftieth Psalm we have the following sharp rebuke of the same evil: "Thou givest thy mouth to evil, and thy tongue frameth deceit: thou sittest and speakest against thy brother; thou slanderest thine own mother's son:"‡ and in the 120th Psalm, David offers up this prayer against the same evil: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue;" and then adds, "What shall be given unto thee, or what shall be done unto thee, thou

false tongue? Sharp arrows of the Almighty, with coals of juniper." Even among the professors in primitive times, this spirit was unhappily found to exist. St. Paul thus complains against some belonging to the Corinthian church: "I fear, lest when I come, I shall not find you such as I would; and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." But it is enough further to observe, that it is a direct violation of the ninth command; while the evil consequences which attend a backbiting spirit are incalculable. Chief friends are separated thereby; and the spirit of mutual patience, forbearance, brotherly love, and all these milder graces, which so eminently belong to the Christian character, are entirely forgotten and thrown aside. It were well if all professors would but remember, "that the tongue is a fire, — a world of iniquity:" that it "defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell;" and that "it is an unruly evil, which no man can tame."§

Now, notwithstanding these evils are so glaring, and the consequences so pernicious, yet there is scarce a backbiter upon the earth who cannot make an excuse for his crime. I mention some of them: "I spoke nothing but the truth; and where is the harm of that?" But we are never in a right spirit, or fit to speak at all, but as we are enabled to *speak the truth in love*. Let such apologists for themselves

* Rom. i. 29, &c. † Ps. xv. 2, 3.

• See James iii.

ask their consciences the following question: "Are they ready to repeat the same words, and in the same spirit, they formerly uttered behind your back, when they next meet you face to face?" Besides, as most backbiters speak at random, and by mere report, where would be the harm of going personally to such people, that if falsely accused they may have a fair opportunity of explaining themselves? It is amazing, what astonishing mischief is done by the false colouring that is frequently put upon the words and actions of others, quite the reverse of their real purpose and design!

This sin of backbiting, perhaps, may discover itself by other vehicles, than by the tongue. When the envenomed anonymous letter-writer sends you his rancorous charge, is not he a backbiter? First, You may almost depend upon it, that he is just as free with his tongue as he is with his pen. Then let his charges be ever so cruel and unjust, he gives you no opportunity to speak for yourself, while he perplexes your mind with a thousand suspicions against others, not knowing who this clandestine writer can be. If he writes in a good spirit, need he be ashamed of his name? If he writes in a bad spirit, should he not be

ashamed of himself that he ever wrote at all?

Of the same description, I conceive, are the writers of anonymous pamphlets. I mean so far as the characters and sentiments of individuals are attacked. If such sort of opponents mean a fair and honourable attack, why not first make themselves known to the persons whose sentiments or conduct they design to oppose! If we have no party designs, or any other unjustifiable motives, why secrete our names. And does it not bear the mark of that which is very mean and cowardly, in a very high degree? In short, truth is fair and open, and loves to appear best in the light. Let truth and love be guides to each other, and the world will be a thousand times happier than it is. I find, however, that I am on a subject that will soon outgrow my design. Short papers are best for magazines. I drop these hints that others may take up the same subject, especially as it is so much calculated to promote the general good. May peace be within the walls of all our houses! May peace rest upon Zion universally! And "may the peace of God, which passeth all understanding, keep all our hearts and minds through Jesus Christ our Lord!" *Ev. Mag.*

Review of the Eclectic Review.

Concluded from page 84.

THE Reviewers allege that the "omission of *u* in *honor*, *favor*, &c. militates against a rule adhered to in question ~~uses~~ ; that of preferring the orthography of the language from

which a word *directly* comes to ours, whatever its origin may have been."

This rule was followed by Dr. Johnson in many cases, with evident propriety, because it best answered

the purpose of writing, which is to represent sounds to the eye, and in many cases, the orthography of words received from the Latin, through the French nation, is best adapted to express the pronunciation, as in the example Johnson gives, *entire*, instead of *Integer*.

But to the Reviewers, it may be replied, that retaining *u* does not preserve the French orthography of the words mentioned, which is *honneur, faveur*; and therefore the rule, if just, is not applicable to the case. The French acted with wisdom in adapting the orthography to their pronunciation; and this is an unanswerable reason why the English should not follow them, for their spelling does not suit the English pronunciation.

The rule, however, is far from being generally adopted in our established practice; nor can it be adopted as a general rule, for in a multitude of cases, it is impossible to know whether a word was taken originally from the Latin or the French. Indeed a careful inspection of particular words and classes of words will show that no general rule has been followed. We write *legal* and *lateral*. Is this the Latin orthography, omitting the termination? Or is it the masculine gender of the French? If so, why do we write *motive, figurative, relative*, the feminine gender of the French, and not the masculine *motif, figuratif, relatif*. If we have followed the Latin in *legal* and *lateral*, why not in *futile, volatile*, omitting the termination, *futil, volatil*. We have received many words in *ic* from the French *ique*; perhaps *public, music*; yet we have conformed to the Greek and Roman originals in the orthography. Words in *ous* deviate from the French as well as the Latin, as *odious, precious*. *Nourish, flourish, debt, doubt, indorse*, &c. are neither Latin nor French. *Confessor, predecessor, protector* are from the French *confesseur, predecesseur, protecteur*, yet always written without *u*; and what crowns the contradictions on this subject, is, that even those, who pretend to follow the French in *honour, favour*, depart from it in the derivatives, *honourable, favourable*, which the French write without *u*, *honorable, favorable*.

The truth is, the history of our

language exhibits a series of contradictions and absurdities, partial corrections, mixed with gross blunders, and repeated efforts of the learned to refine and improve it, without rejecting numberless barbarisms. Formerly all words of the class under consideration were written with *u*; *authour, debtour, candour, inferiour, ancestour, traitour*, &c. without any reference to the question, whether they were of French or Latin original. The English have retrenched *u* from the whole class, except perhaps ten or twelve. We are pursuing the alteration to a uniform consistent rule; the omission of *u* is now the prevailing usage in the United States; and as far as respects this class of words, it is an improvement which ought to be encouraged.

The Reviewers are far from expecting that the public will approve of some of my corrections of orthography; yet they express their own approbation of particular instances. In general they observe that a lexicographer should adopt the prevailing orthography of the age in which he writes. This rule, if received without qualification, is fraught with mischief to our language. Indeed it is impracticable; for in some classes of words, the usage is not ascertainable, the orthography being unsettled. But the rule itself contradicts the principle adopted in every other branch of literature, that errors are to be corrected, when discovered or clearly proved to be such. Dr. Johnson adhered to the rule generally, as laid down by the Reviewers, but not without exceptions. He deviated from the principle—"Quid te exempta juvat spinis de pluribus una?" Why correct one error, when you cannot correct the whole? For in words, where the orthography had been "altered by accident or depraved by ignorance," he held it to be his duty to inquire into the true orthography, by tracing them to their originals, and deciding in favor of the etymology. See Preface to his Dictionary. *I have pursued the same rule; and have attempted only the correction of a few palpable mistakes and incongruities.* Nor ought any lexicographer to decide every case by numbers. When the practice is unsettled, it is his du-

ty to inquire into the original of words, and establish that orthography which is etymologically correct, or which is best suited to give the true pronunciation. In selecting authorities, he ought not to be guided exclusively by a majority of numbers; but when he finds a smaller number who are correct upon principle, he should decide in favor of their practice, in preference to the authority of greater numbers who are evidently wrong. There is an obvious propensity in writers to a regular orthography, a strong inclination to purify the language from its barbarisms, which, in defiance of custom, gradually corrects a mistake, lops off an excrescence, and retrenches superfluity. Thus, since the days of Dr. Johnson, *publick*, *musick*, *politick*, &c. have lost the *k*; *deposi*t and *reposit*, have lost *e*; *u* is retrenched from many words, as *ambassador*, *error*, &c. and the merchant who should follow Johnson's spelling of the words *insurance*, *enforcement*, would not escape ridicule. Some of the greatest authors in the English nation wrote *examin*, *determin*, *imagin*; among these are Camden in his *Britannia*; Lhuyd in his *Archeologia*, and Davenant on the revenues of England. Newton, Camden, Lhuyd, Hooke, Prideaux, Whiston, Bolingbroke, Middleton wrote *scepter*, *theater*, *sepulcher*, &c. Pope, Dryden, Hoole, Camden, Thompson, Goldsmith, Edwards' *Hist. of W. Indies*, Gregory, &c. wrote correctly *mold*, for *mould*. How shall these diversities be prevented? A certain part of writers will spurn the chains of authority, and prefer correctness to custom; while others from indolence, convenience, or ignorance, will follow their lexicons. There is therefore but one plain rule for the lexicographer to pursue, that of determining doubtful cases by etymology or analogy. A regular orthography, or that which falls into established analogies, is the highest authority; and to this, after some struggles with habits, men will ultimately submit.

Is it not the most mischievous doctrine, that we must be bound by common usage, whether right or wrong? Must we sanction the most obvious errors, and add our authority to ren-

der them perpetual? What, because former writers were negligent, or failed of arriving at truth, by ill-directed researches, are posterity obliged to recognize their mistakes? The Reviewers themselves have decided this principle, in their remarks on *each* and *either*; for they say, "if Saxon writers, and the translators of the Bible confounded the proper meanings of these words, did they bind all their posterity to do the same?" In that case the question is inapplicable, for no such confusion is found. But the Reviewers, in one case, admit the right in posterity to alter, correct and improve language; which right, in another case, they deny.

But I will never degrade the business of lexicography, by complying with the erroneous principle of adliering, in every case, to common usage. I will not, like the English lexicographers, sanction what is admitted, on all hands, to be wrong. What, shall I admit the barbarous word *comptroller*, because this orthography can claim the authority of common usage? Shall I, like Johnson, introduce it with the authority of Shakespeare, Temple, and Dryden? Far be from me such a dereliction of my duty. The lexicographer's business is to search for truth, to proscribe error, and repress anomaly. This is the only direct and easy method to purify our language from the corruptions and barbarisms entailed upon it by the Norman conquest, and by the ignorance and negligence of writers. Few men have an opportunity to investigate the origin of words. Most men even of letters confide in the do-

* I take this opportunity to correct a mistake in the Preface to my Dictionary, page 17; in which I have represented Johnson as having mistaken the etymology of this word. This is an error occasioned by my misapprehending his meaning—an error, I believe, that has been common. Johnson mentions the mistake of others; but by setting down *comptroll*, and its derivatives, with the exemplifications, he has, directly contrary to his intentions, spread the use of this orthography—as gross a blunder as ever was made.

eisions of lexicographers; for which reason the compilers of dictionaries should not be "dabblers in etymology," as many of them have been; but men of deep research, and of accurate philological knowledge. Compilers of this character, instead of transcribing and sanctioning the errors of writers, who had no authority but the errors of their predecessors, who have immemorially copied the same mistakes, would gradually acquire a dominion over practice, subdue its anomalies, and improve the language.

The Reviewers remark, that in speaking of pronunciation, I have passed no censure on the *accenchnation* and *grachulation* of Walker, nor on the *furnichur* and *multichood* of Sheridan, which they condemn. But the Gentlemen misapprehend my motive in making a comparison between Sheridan, Walker and Jones, in the class of words to which they refer. It was not for the purpose of censuring either; but to exhibit the diversities of practice and opinion among standard authors. I can however assure the Reviewers, that in the instances mentioned, as in many other words, I do heartily agree with them in giving the preference to Jones.

In respect to the pronunciation of words, the Reviewers concur with my criticisms, in some instances, and dissent from them in others. The next club of Reviewers will probably give a directly contrary opinion. The fact is, no country, city, village or private club can be found in which all the individuals can agree upon the pronunciation of certain words. All men prefer the pronunciation to which they have been accustomed. The preference is determined by habit, rather than by principle; except in young men ambitious of fame, who seek to imitate the pronunciation of some popular speaker, upon the stage or at the bar. But the lexicographer should not be misled by his habits, nor biassed by the caprices of eminent men. The lexicographer who attempts to change the common pronunciation of words, upon the authority of a distinguished player, or a "great luminary of the law,"* precludes the possibility of uniformi-

ty in national practice. This eagerness to give books a currency by imitating particular men of popular fame, tends to unsettle established usages, and keep the language in perpetual fluctuation.

The effort of the Reviewers to vindicate the English practice of giving to *a* its long sound in *angel*, *ancient*, which is also the practice in some of these states, is beyond measure feeble. What, "a strong accent" give to *a* its long sound, in *angel*, *ancient*, and not in *angle*, *anguish*, *annual*, *angry*, *anchor*, *anecdote*, &c. ! Surely the Gentlemen cannot be serious. It is far better to admit the real fact at once, that the practice is a departure from the original sound of the letter, in Greek and Latin, and from the analogies of other English words. Let me add that the Americans do *not* pronounce *a* in *angel*, *ancient*, as they do in *command*.

In the criticism upon the orthography of *though* the Reviewers *may* be correct; and this is the only point in which their strictures wear to me an appearance of correctness. I had well weighed the facts which they have suggested. The original orthography, *theah*, *theh*, *thoth*, I had examined, and carefully considered the primitive guttural sound of *h*. Still I am not satisfied with Mr. H. Tooke's opinion that *theah*, and *thof* are from the same root. *Thof* is certainly the imperative of *thafian*, to allow; but I have a strong suspicion that *theah* is from the same root as the Latin *da*, *dare* to give—in the imperative *da* or *tha*, which we see in the Celtic *daigham*. But I prefer the orthography, *tho*, as it gives the pronunciation, without obscuring the etymology, and makes an obvious distinction to the eye, between *though* and *through*.

On the subject of a repugnance among the learned to a reformation of orthography, I wish to be indulged in a few general remarks.

1st. My own attempts go no further than a correction of obvious errors and inconsistencies.

2d. Philosophical precision in orthography is found in no modern language, nor is it necessary.

3d. The material anomalies in the orthography of the English language might be corrected without

* See Walker, under the word record.

any new characters; without rendering any book useless, and without occasioning any difficulty to elderly people. The schemes of Sir Thomas Smith, Dr. Gill, Dr. Franklin and others which have been offered, create difficulties which are needless, and which must forever prevent their success. If any general effort were to be made to effect the object, I could present a scheme, for the purpose, of far greater simplicity.

4th. The friends of English literature have a deep interest in reforming the orthography of the language, for its irregularities are among the greatest obstacles to the diffusion of it in foreign countries. This circumstance has had a material influence in retarding the study of English among foreigners, and giving a preference to the French. The French is far inferior to the English, in copiousness and strength; indeed the French is inferior to most languages in Europe. Yet the French nation have had the address to spread the knowledge of their language, so that it is, in a manner, a common medium of intercourse in Europe, and in some parts of Asia.

Few men seem to have observed the connexion of this extension of the French language with the political views of the French government, and its influence upon the manners and morals of other nations. The French language is unquestionably one of the principal instruments of extending the influence of the nation from the Ganges to the wilds of America. The natives of France are spread over the habitable globe. Not a country, city, or town, and scarcely a village can be named, in which we may not find Frenchmen, who, either in the characters of ministers, consuls, merchants, travellers, refugees, teachers of their language, painters, dancing masters, fencing masters, music masters, or barbers, are spreading a knowledge of their language, introducing frivolous amusements and levity of manners, or securing political attachments with a view to some national advantage. In no country can the French government want influence, where a party of friends is not previously secured to their hands; and the late events in

Europe demonstrate that the general diffusion of the French language has been the pioneer to their arms. Yet with all these lessons of experience, the English, whose very existence is menaced by the power of France, are so little sensible of the policy by which her influence and dominions have been extended, that they cannot establish a college even in India, without attaching to it French professors. The people of the United States fall into the same current of fashionable error; and our sons and daughters are taught to believe, that a knowledge of the French language, like French cotillions, is essential as a polite accomplishment. Little as men are accustomed to reflect upon the remote or primary causes of great revolutions, we may be assured that the French language has been a principal instrument by which the government has divided the citizens, and vanquished the armies, of the neighbouring states; while it has propagated the most licentious manners, and the most detestable system of political principles.

To pave the way for this extension of their language, the French had the policy to refine and improve it, by purifying its orthography, and reducing it to a good degree of regularity. In short, they first removed the chief obstacles to the easy acquisition of their language by foreigners; and without this previous measure, their efforts would have been unavailing.

The English pursue a different line of conduct; and with a far more excellent language; with more extensive colonial establishments; with an unlimited commerce, and all the motives to extend their influence, which any nation can have, they take incredible pains to retain in their language, the anomalies which offer almost insurmountable obstacles to its progress among foreigners. Every suggestion of a reformation is repelled by the dogmas of Dr. Johnson, or other writers, that "change is inconvenient, even from worse to better, and that there is in constancy and stability a general and lasting advantage, which overbalances the slow improvements of gradual correction." These positions, with-

out great modification, are not true, and would be as applicable to the Laplanders and Caffres, as to the English. The principles are just only when they apply to things in themselves indifferent, in which custom is the only ground of right or propriety. They are true as they regard the formation of language, and the words used as symbols of ideas. But when oral languages are formed, and characters have acquired a particular sound or use, it is no longer a matter of indifference which characters are used for particular sounds. In this case also the convenience is on the side of change. The amount of all the trouble attending a reformation would not equal the inconveniences, which are encountered every month in teaching an anomalous language. In short, the principles, as laid down and perpetually repeated by men of letters, if they had been adhered to in practice, would have interrupted all improvement, and chained men to the condition of savages. The true principle to be settled in every question of change, is, whether the advantages overbalance the inconveniences; and on this question, in this case, there can be no doubts. In regard to the propagation of principles of freedom, the arts, sciences, and manufactures; in regard to every thing which exalts mankind and tends to diffuse the blessings of civilized society; the improvement of our language deserves the united efforts of the learned, and the encouragement of government.

Further, the friends of the Christian religion have an interest of vast moment in the improvement of our language, as an instrument of propagating the gospel.

The colonial establishments of the English, and the missions for preaching the gospel, in the remotest parts of the earth present to the friends of religion, science and civilization, a most animating prospect. In Asia, Africa, and the South Seas, the English are laying the foundation of empires, which shall consist of their descendants; but the diffusion of their language among foreigners will be greatly retarded by the difficulty of learning it; an obstacle which

might be removed with less effort of a few distinguished characters, than is necessary to carry into effect the object of a single missionary society.

A language, in which a large part of its words are so written, that the characters are no certain guides to the pronunciation, a language which may be called a compound of alphabetical writing with hieroglyphics, can never make its way extensively among foreigners.

I will only remark further, that the opposition to a correction of our orthography is confined, in this country, to the learned. The great body of the people are so much perplexed with the difficulties of learning to spell, that they desire a reformation, and would readily embrace it. They know not from what cause such irregularities originate, and cannot conceive why they are permitted to exist. I have been repeatedly solicited to undertake the task of reformation; but men of letters, who encourage every other improvement, resist all attempts to improve the orthography of the language—*Quadammodo virtutes odio sunt*. Tacitus.

The Reviewers recommend to me, before I execute the etymological part of my undertaking, to study the various dialects of the ancient British language, and name Lhuyd's *Archæologia Britannica*, as the best elementary work on the subject. I sincerely thank the gentlemen for their advice, and for any assistance which they or other English gentlemen will afford me. But the gentlemen are informed that I have already studied Lhuyd, with diligence, and probably with success, as I have found many of the radical words, not only of English and French, but of the Latin, which had escaped the observation of others. I have also made discoveries calculated to illustrate some points of ancient history. It is my earnest desire to prosecute my designs to a useful conclusion; but my means are scanty, the labour Herculean, and the discouragements numerous and formidable.

N. WEBSTER.

New-Haven, June 10, 1807.

Review of New Publications.

The New Cyclopædia : or Universal Dictionary of Arts and Sciences : Formed upon a more enlarged plan of arrangement than the Dictionary of Mr. Chambers. Comprehending the various articles of that work, with additions and improvements : Together with the new subjects of Biography, Geography, and History ; and adapted to the present state of literature and science. By Abraham Rees, D. D. F. R. S. Editor of the last edition of Mr. Chambers' Dictionary. With the assistance of eminent, professional gentlemen. Illustrated with new plates, including maps, engraved for the work by some of the most distinguished artists. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. Philadelphia. Samuel F. Bradford. Vol. I. Part I.

In entering upon the review of a publication so extensive and important, as an Universal Dictionary of the Arts and Sciences, we deem it not improper to mention some of the characteristics, which ought to distinguish a work of this kind, that it may effect, as far as possible, the beneficial purposes, which alone give it a claim to patronage. No objections, we presume, can be justly made to the propriety of such a delineation, as it will obviously assist both ourselves and our readers, in the different stages of our progress.

Vol. III. No. 3.

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A Cyclopædia professes to give a brief, though, in a great measure, a satisfactory account, not only of the Arts and Sciences, properly so called, but also of those branches of knowledge, which derive most of their importance from daily use. Indeed the advantage most expected and desired, by subscribers in general, is that which results from having within their reach a manual, by which they may satisfy their curiosity, correct their mistakes, and, upon a hasty reference, gain that information, which may be immediately useful. The adept in science, and the accomplished scholar, while prosecuting their studies, have recourse rather to the original treatises, in which most of the advances in science, and inventions in arts, are made known to the world. The UNIVERSAL DICTIONARY may more properly be compared to a vast magazine, filled by the industry of man, and containing supplies for ordinary wants, and materials for future labour, than to a magnificent palace, or a solemn temple. To such a work as this of Dr. Rees, the artisan, the navigator, the merchant, the traveller, and the agriculturist, as well as those who are engaged in the learned professions, recur for the acquisition of that general knowledge, which few, if any private libraries contain, and which every man of extensive views must, at some period, find necessary. Hence the first publication of an Encyclopædia was hailed by

the scientific part of mankind, as an improvement of high and distinguished importance to the cause of learning.

That one compilation cannot contain all that has been written, nor even all that has been well written on every subject, is sufficiently obvious. It is necessary, that the scientific heads should be treated with peculiar caution and ability. A small mistake in a chain of arguments, in a demonstration, or in an experimental process, may terminate in absurdity. Clearness in every thing, intended for instruction, is an indispensable requisite; and this indeed is an excellence, in which the copier and abridger may be supposed to surpass the author and inventor. The author himself, having a clear conception of his own ideas, naturally imagines that he communicates them clearly to others, which is not always the fact, but the copyist, who in this respect stands in the place of the reader, and perceives his obscurities of style, or ambiguities of expression, may easily correct them.

The articles of biography are of primary importance. This species of writing is the most useful branch of history. The biographer ought therefore to possess the qualities, which constitute a good historian, but especially a fixed and inflexible regard to truth; and uniformly to reject every thing, which savours of sectarian bigotry, or the animosity of party.

But above all, the Editors of a *Cyclopædia* ought to be careful, as friends to their fellow men, and servants of their Maker, to admit nothing, which will natur-

ally tend to undermine the great foundations of morality and religion. A sincere Christian, writing on almost any subject, will show to his readers, on which side he ranks himself, in the great contest, which has always existed in the world, between the friends of God and his enemies. Such has been the practice of many of the most resplendent luminaries of English literature; and such will continue to be the practice of those, who feel a solemn responsibility for all their actions, and particularly for those actions, by which the rising generation may be materially influenced. Let us not be misunderstood to approve of that species of cant, by which religion is irreverently dragged into every paragraph, however incoherently, and unnecessarily, and the same hackneyed observations are repeated on a thousand different occasions, where they neither elucidate, nor enforce; where they give neither strength to argument, nor animation to piety. Let Christians profit by the plans, and the diligence of infidels. It is well known, that the enemies of revelation during the last half century have employed all their ingenuity and strength in every species of publication, to infuse and spread their malignant theories through the world: and that in *Dictionaries* and *Encyclopædias*, they have found an ample field for their purpose. No walk of literature has been secure from their open assaults, or insidious ambuscades. It is therefore of peculiar importance, that the friends of truth cast not away the weapons, which Providence may put into their hands, and that they be

constantly mindful of the cause, which they are bound to support ; and of the means, which may be used with most success.

These are some of the most important characteristics, which we would wish to find in a Universal Dictionary. We shall now briefly mention some of the improvements, which the public has a right to expect in this American edition.

The American Editor, in his advertisement states, that he "has engaged, in the various departments of science and literature, the assistance of gentlemen, whose talents and celebrity do honour to their country, and will essentially enrich this great and important work. Several important additions and corrections have been made to the present part ; [Part I. Vol. I.] sometimes in the body of an article, without any distinguishing mark, but most generally at the end, and enclosed in crotchets." Anxious for the honour of American literature, we received this information with mingled pleasure and solicitude. On examination of the first half volume, in reference to the *additions* and *omissions* made by the American Editor, in conformity to his original plan, we are free to make this general remark, that, with few exceptions, both have been judicious, and real improvements of the work. But loud, and we think unreasonable, complaints were raised against the Editor, on account of his omissions in some particular articles, and against the plan of omitting any part of the English edition. These complaints induced the American Editor to change his

first plan, and to pledge himself in the remainder of the work, to retain the whole of the English copy, and to enclose all additional matter in crotchets. The principles, which are to govern the gentlemen employed by the Editor, to examine and remark on the articles, which relate to morals and theology, are announced in the following words :

"Since, indeed, it has been determined that nothing which appears in 'Rees' New Cyclopædia' shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed, the principles which will govern us in examining and remarking on the moral and theological opinions which it exhibits. We are sensible that this is an arduous, an important, and a delicate duty. We have approached it not without undissembled diffidence in our ability to discharge it worthily. In its execution we believe that we can promise *diligence* and *vigilance*; and we shall endeavour not to transgress the prescriptions of decorum, the laws of candour, nor the demands of Christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little concern to us in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him who has touched irreverently the hallowed depository of God's revealed will. In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character: for we believe with Young, that "with the talents of an angel, a man may be a fool." Those who sympathise with heretics and infidels will in vain endeavour to turn us from our purpose. Our work is sacred and we dare not slight it. Our responsibility is not only to man, but to God."

We are, on the whole, pleased with this change in the plan of the Editor, as it removes all ground of complaint against him

or his assistants, of partiality in deciding on the parts to be omitted; as it also affords opportunity for stating both sides of a question, in "matters of doubtful disputation;" and especially as we feel a confidence that sufficient antidotes will be provided against all the poisonous sentiments and insinuations, which are scattered through the English edition. Some inconveniences, however, will evidently result from this restriction. It will of necessity considerably increase the size of the work. The article *America*, for example, has been enlarged to nearly twice its original size; and principally for the purpose of contradicting and disproving false statements, copied from interested, partial, or ignorant, romantic travellers. Had these statements been either wholly omitted, or at once corrected, the article would have been much contracted, and freed from that controversial form in which it now appears.

Another inconvenience, attending the execution of this new plan is, that it naturally leads to unnecessary controversy, and will, we apprehend, sometimes lead to *bitter* controversy. The article *Abernethy*, would probably have led to this, had it not been altered previously to the adoption of the present plan. In that article, as it appears in the English edition, some violent partisan has embraced the opportunity to censure, in the most reproachful language, a whole order of respectable men. The American Editor, by a few omissions and alterations, has judiciously expunged from the article this extraneous and offen-

sive matter. Some of the sentences, left out, however, we think should have been retained, and we unfeignedly regret their omission. Still we think this distinguished character stands uninjured, and sufficiently high, as delineated in the American edition; unless any should think it necessary to the perfection of a biographical sketch to anticipate the judgment of the great day, presumptuously to usurp the prerogative of Heaven, and pronounce the sentence of the final Judge.

In the article of *American Biography*, the publisher, in his advertisement, announces his determination to make such arrangements as shall lay claim to some degree of originality. This promise, if punctually fulfilled, will doubtless enhance the value of the work, in the opinion of every American, who looks with reverence and affection on the long list of venerable names, which shed a lustre over his country. When we consider our means of information with respect to the characters of our most celebrated men, it is natural to expect that material additions will be made to this most interesting branch of knowledge.

The geographical articles, which relate to this country, it may also be justly expected, will receive great improvements. Not only our distance from Europe, but the rapidity, with which alterations take place in our population, wealth, and national greatness, renders it highly improbable, that a correct and impartial description of the United States will ever be given by foreigners. To this part of their

duty, therefore, it is hoped, the American Editors will sedulously apply themselves.

The two last subjects derive no inconsiderable importance from the fact, that a surprising and unaccountable ignorance of this country prevails among the learned, as well as the vulgar, in England. There are individuals, no doubt, who regard us in a point of view more conformable to truth ; but the most chimerical tales, and the most preposterous falsehoods, when *we* are the subjects, are received by many even of the *literati*, with all the credit and deference, due to grave history. Even the despicable vulgarity of a Parkinson, the unprincipled and empty raillery of a Moore, as well as the more credited misrepresentations and partial statements of a Weld, contribute to give a false and unfavourable view of our national character. It is indeed astonishing, that men of sense could be deceived, as they *repeatedly have been* with respect to us, by representations supported only by the assertions of the most worthless of men, whenever they undertake to publish what they call Travels. To repel all this calumny, no method so effectual can be adopted, as to publish the facts, which relate to our schools, our religious institutions, our industry, and general improvement, and the various wise measures, adopted by our forefathers, to promote the prosperity of their children. These and many other particulars, at which we have not hinted, will properly find admission in some part of the work before us.

As the principal aim of the Panoplist is to communicate mor-

al and religious information and instruction, we shall, in the following review, pay a marked attention to subjects of this nature ; not, however, withholding such reflections on any other topic, as may promise to be useful.

The foregoing remarks have originated from a consideration of the importance of the work, under review, and are such, as strike the mind without any reference to the manner, in which that work is executed. The reader shall be detained no longer from our critical observations.

On examining the first part of Vol. I. it is with no common pleasure, that we are enabled to bear direct and honourable testimony to the style of its execution. The paper, the type, the engravings, and the accuracy of the printing, will not, it is believed, suffer by comparison with any similar work, with which we have any acquaintance. In saying this, no more than a just tribute is rendered to the care and industry of the Editor.

Yet there are some articles of small importance, in which improvements might be made. It would be an alteration of some convenience, if the subject or article treated of first, in each column, were noted in the margin at the top of the page. This has been done in other works of this kind, and facilitates the use of such a Dictionary. It is well too for the sake of easy reference, to be able to note the page ; and, as the trouble of printing two or three figures is so trifling, we can see no objection to it. Every alteration ought to be made, which will so often save even a few seconds of time in the course of a man's life.

We suggest one thing more, which we have never seen in any similar Dictionary; and that is, when there is reason to fear an inexperienced reader will find difficulty in *pronouncing* a word, the true *pronunciation* might be expressed, by spelling it according to the natural powers of the letters in English. It is well

known how differently foreign names are pronounced from what an Englishman would imagine, were he to regard the orthography alone. Hence arises the striking disagreement in pronouncing them, observable among persons of education.

To be continued.

Religious Intelligence.

The friends of missions and the followers of Him, who commanded his disciples to "love one another," will be gratified with the following extract of a letter from an American gentleman in London, dated May 20, 1807.

"THE last week would have been a very interesting week to you, had you been in London. It was the grand Jubilee of serious Christians throughout England. Perhaps there is no meeting in the world so interesting, as the meeting of the Missionary Society. Tens of thousands of private Christians, and hundreds of Christian ministers, uniting on this delightful occasion is a sight peculiarly grateful to every serious mind. On Wednesday morning, May 13, the services commenced at Surry Chapel, a very large, commodious building, where the celebrated Rowland Hill preaches. After the church service was read by Mr. Hill, Mr. Newton of Witham delivered a very judicious discourse from the words, "All nations shall call him blessed." I presume there were about four thousand souls present, and among them between two and three hundred ministers. The collection at the door was 255*l.* sterling. In the evening the service was at the Tabernacle, a place of worship built by Mr. Whitefield, which is larger than Surry Chapel. Mr. Tack of Manchester preached an excellent sermon from Isaiah xxvii. 6. The collection here was 142*l.*

Thursday morning a most interesting report of the missionary society

for the last year was read at Haberdasher's Hall by the secretary, (Rev. Dr. Burder.) It contains an abundance of important information. This meeting closed with a short address by Mr. Hill of Homerton, considering the missionary society as the cause of humanity, the cause of truth, and the cause of God. In the evening Mr. Griffin of Portsea preached a most valuable sermon, at Tottenham Court Road Chapel upon the signs of the times, as favourable to missions, "The time to favour Zion, the set time is come." The congregation at this place was larger, than at either of the others. The collection was about 150*l.*

Friday morning at St. Saviour's Church in the Borough, Dr. Draper of the Church of England delivered a truly catholic discourse from Matt. xxviii. 18—20, which I heard with very uncommon pleasure. The collection was about 150*l.* In the afternoon we went to Sion Chapel to close the solemn services, in which we had been engaged, by commemorating the death of our common Lord, by celebrating together the riches of redeeming love. Can you conceive a more delightful sight, than two thousand five hundred Christians, of different denominations, sitting down at the same time, at the table of their Lord, and thus publicly professing their attachment to Jesus, and their love to one another? The Rev. Dr. Haweis presided on this interesting occasion. Several ministers exhorted, several engaged in prayer, and thirty or forty

were employed in distributing the elements. The collection was 160l.*

Thus closed one of the most solemn and interesting scenes I ever witnessed. Many ministers, I trust, have returned to their congregations more animated with zeal for the Redeemer's cause than they were before. The prayers of all good people in our dear country will no doubt be offered up to the throne of grace, for such a useful, such an extensive, such a blessed institution, as the Missionary Society. Let us fervently pray, that those excellent men, who have left their native land, with all its comforts, to engage in the dangers, the trials, and the arduous duties of missionary labours, may be supported by that Being, who can make water to flow from the flinty rock, and who can make the wilderness to blossom as the rose; that they may go out with joy, that they may be led forth with peace; then shall the mountains and the hills break forth into singing. Instead of the thorn, shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for a sign, that shall never be cut off. Hasten the time, Lord Jesus!"

EXTRACT OF A LETTER FROM THE
REV. CHARLES COFFIN, VICE PRESIDENT
OF GREENVILLE COLLEGE,
TENNESSEE, TO A PARTICULAR
FRIEND IN NEW ENGLAND. DATED
MAY 6, 1807.

Dear Sir,

It gives me pleasure to inform you, that at our late examination and exhibition spectators were apparently unanimous in the opinion, that the students evidenced important ad-

* "The expenditure of the missionary society last year was £6200. The society has a seminary at Gosport, under the care of Rev. Mr. Bogue, where there are now 13 students preparing for missionary service." It should be observed, to the praise of many wealthy Christians in London, that during the missionary services, there are as many as thirty houses of private Christians open for the reception of any ministers who choose to come.

vancement both in scholarship and public speaking.

But a scene of much greater moment took place in the vacation, for which you will warmly unite with us in grateful acknowledgments of the triumphant power of divine grace and truth. Union Presbytery, in which for some months Mr. B. and myself have had a regular standing as members, had a session at Greenville, according to previous appointment; and such a reviving season I never enjoyed before, since our arrival at the College. You know the common practice of Presbyterians is to have public worship for several days on a sacramental occasion. Wishing our ministerial brethren from a distance to be heard by the people here as often as possible, we have gladly conformed to the prevailing custom, though with singular exemption from those disorders, which in some parts have greatly marred the visible beauty and comeliness of the church. Public exercises commenced at Mr. B.'s meeting house on Friday afternoon; two sermons were preached there on Saturday, two on Sabbath day, one on Monday, and two at the College on Saturday and Lord's day evenings. We have reason to be thankful that our brethren came to us "in the fulness of the blessing of the gospel of Christ; that they did not shun to declare the whole counsel of God; but that speaking the truth in love, they in meekness instructed those that opposed, and commended themselves to every man's conscience in the sight of God." We have reason to believe that through the divine blessing much good has been done. On Sabbath noon the sacrament of the Lord's Supper was administered. About 70 persons communed; and to the joy of our souls, Mr. W.'s former people, who have heretofore unanimously declined to commune with us, were included in the number. It is remarkable, that the ministers were so enabled to exhibit the spirit of the gospel with its doctrines and institutions, that where opposition is not subdued, its mouth is shut. It would have afforded you high gratification to have witnessed, on the late occasion, the fidelity of the ministers and the solemnity of the people; to have heard those truths, which have here been

wrathfully controverted for so long a time, inculcated with a simplicity, affection and zeal, over which, it appeared, a knowledge of the past could have no power, either to disturb or control. Beholding in such circumstances more than 400 persons rapt in the most profound attention, not a few shedding tears, and a general face of awe and candour on the whole assembly, you would surely have said, "God is in his holy temple."

After the forenoon sermon on Monday, which was intended to open the session of Presbytery, John Gloucester, a freed black man, delivered, as part of his trials for licensure to preach the gospel, a popular discourse in the hearing of the people and of the Presbytery, with which every body was well pleased. He was awakened and converted, we believe, some years ago under Mr. Blackburn's preaching, while a slave. Mr. B. has obtained for him his liberty at the price of 600 dollars, 200 of which remain to be paid. With the advice of Presbytery, Mr. Balch invited him to come and study grammar, geography, &c. in the college, and board with him. We have instructed him and supplied him with books gratis. He has endeared himself to all classes of religious people in the neighbourhood, and bids fair to make a very faithful and acceptable minister of the gospel. His several parts of trial were satisfactory to the Presbytery, as far as pursued, and he has gone on to the General Assembly to be at their direction. Mr. Blackburn, who is our commissioner to that body this year, expects to have him licensed under peculiar advantages for extensive usefulness. He is indeed a genius, an orator, a man of modest and engaging address, well acquainted with genuine good breeding, and, we trust, of more than usual Christian experience. White people think the word of God comes with power from his black lips. We have two members of college, whom we expect hereafter to become able and faithful ministers of the New Testament.

The above mentioned Presbytery includes eleven ministers; and I candidly think some of them are worthy to be ranked among the most instructive and moving preachers that I have ever heard. The session from begin-

ning to end was perfectly harmonious.

I am, &c.

C. COFFIN.

INDIA.

We have been favoured with an account of the state of religion in some parts of our Indian Empire, by a most intelligent eye-witness, a Clergyman of the Church of England, which we shall give chiefly in his own words, as contained in a Letter to a Friend in this Country. The observations were made in the course of a journey by land, undertaken during the last year, from Bengal to Cape Comorin.

"When in the province of Orissa," observes our traveller, "I visited the celebrated Hindoo Temple of Juggernaut. I passed about ten days in making observations on it. Juggernaut appears to be the chief seat of Moloch in the whole earth, and the centre of his dominions in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me, on the day previous to the grand festivals of the Rutt Iatra at Juggernaut. There I first saw human victims devote themselves to death, by falling under the wheels of the moving tower in which the Idol is placed. There I saw the place of skulls, called Golgotha, where the dogs and vultures are ever seen expecting their corpses. There I beheld the impure worship of Moloch in open day, while a great multitude, like that in the Revelations, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape, and at the actions of the high-priest of infamy, who is mounted with it on the throne. Exhausted and disgusted with the daily horror of the scene, I hastened away from it. How different is that valley of Hinnom from the scene which at this moment presents itself to me here among the Christian churches of Tanjore! Here there is becoming dress, humane affections, and rational discourse! Here the feeble-minded Hindoo exhibits the Christian virtues, in a vigour which greatly surprises me! Here Christ is glorified; and this is the scene which now prompts me to write.

"But I ought first to inform you, that I have visited other places where the Gospel is preached to the Hindoos. In some parts of the Deccan the newly-converted Christians have suffered persecution. This persecution has, however, been thus far useful, that it shews the serious change of mind in the Hindoo who can bear it. For it is often alleged in India, that the Hindoo can never be so much attached to Christ, as the Bramin is to his Idol.

"When I was at Tranquebar, I visited the church built by the pious Ziegenbalg. His body lies on one side the altar, and that of Grudler* on the other. Above are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and Grudler both died within two years after. I saw also the dwelling-house of Ziegenbalg. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers saw Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached, the Gospel published to the Hindoos in their own tongue. On that occasion they sung the Hundredth Psalm to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not now what it was. It is only the classic ground of the Gospel. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore. When I entered the province of Tanjore the Christians came out of the villages to meet me. There first I heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff, the successor to Mr. Swartz. There also I found two other Missionaries, the Rev. Dr. John and Mr. Horst, who were on a visit to Mr. Kolhoff.

"On the same day I paid my respects to the Company's Resident,

* See *Christ. Obser.* Vol. for 1806, p. 308 and 607. These two men were the first Protestant Missionaries to India.

who informed me, that the Rajah had appointed the next day, at twelve o'clock, to receive me. Immediately on entering, the Rajah led me up to the portrait of the late Mr. Swartz, and discoursed about that good man, and of his present happiness in a heavenly state. I then addressed the Rajah, and thanked him in the name of Christians in Europe, and in India for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Musselmen, and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Marattah library of the kings of Tanjore, I requested his Excellency would present a catalogue of its volumes to the College of Fort William. The Bramins had formerly remonstrated against this being done; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous, and in the Marattah character, for that is the language of the Tanjore Court.

"Next day I sat some hours with the Missionaries, conversing on the general state of the mission. They want help: their vineyard is increased, and their labourers are decreased. They have hitherto had no supply from Germany in the room of Swartz, Iznicke, and Gericke, and have no prospect of supply. It appears to me that the glory is departed from Germany, and God has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday morning, three sermons were preached in three different languages. At eight o'clock we proceeded to the Church built by Mr. Swartz within the fort. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10. 'And the Gospel must first be published among all nations.' The Resident, and other Gentlemen, civil and military at the place, attended, and also the Missionaries, Catechists, and

English troops. After this service was over, the native congregation assembled in the same church, and filled the aisles and porch. The service commenced with the Common prayer, read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the Bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass gave much harmony to the psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamil tongue, from these words, 'Jesus stood and cried, If any man thirst, let him come unto me and drink.' As Mr. Whitefield, on his first coming to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text, so I was here surprised at a noise of a different kind, viz. that of the iron pen engraving the palmyra leaf. Many persons had their ollas in their hands writing the sermon in Tamil short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not lose one word of the preacher; and the sermon of the morning is regularly read in the evening by the Catechist from his Palmyra leaf.

"Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond, without hesitation, in one voice. The object is to keep their attention awake; and the answer is generally prompted by the minister himself. Thus, suppose he is saying, 'My dear brethren, it is true you are now a despised people, being cast out by the Bramins, but think not that your state is peculiar; for the Pharisee and the worldly man is the Bramin of high and low cast in Europe. All true Christians must lose their cast in this world. Some of you are now following your Lord in the regeneration, under circumstances of peculiar suffering; but let every such one be of good cheer, and say, I have lost

my cast and my inheritance among men, but in heaven I shall obtain a new name and a better inheritance through Jesus Christ our Lord.' The minister then adds, 'My beloved brethren, what shall you obtain in heaven?' They immediately answer in one voice; 'A new name and an inheritance thro' Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene. Children of tender years inquire of each other, and attempt the responses. This custom is deduced from Ziegenbalg, who proved its use from long experience.

"After the Tamil service was ended, I returned with the missionaries into the vestry or library. Here I was introduced to the elders and catechists of the Church. Among others came Sattianaden the celebrated preacher. He is now stricken in years, and his black locks have grown grey. As I returned from the Church I saw the Christian families going back in crowds to the country, and the mothers asking the boys to read passages from their ollas.

"At four o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz, and in which his body now lies. This was a solemn service. Mr. Horst preached in the Portuguese language from these words, 'Ye who sometimes were afar off, are made nigh by the blood of Christ.' I sat on a granite stone which covered Swartz's grave. The epitaph is in English verse, and written by the present Rajah, who has signed his name to it. The organ here accompanied the voice, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools; on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

"In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning, that there would be divine service next day. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in this assembly on this occasion, than

on any of the former. Sattianaden delivered his discourse with much natural eloquence, and visible effect. His subject was the marvellous light! He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, then the efforts making in all lands to produce light, and, lastly, the heavenly light, when there shall be no more need of the light of the sun nor of the moon. In quoting a passage, he desired a lower minister to read it, listened to it as to a record, and then proceeded to the illustration. The responses by the audience were frequently called for. He concluded with a fervent prayer for the Church of England. After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying they had heard good news from thence. I told them the news was good; but that Bengal was exactly a hundred years behind Tanjore. Mr. Kolhoff is a man of meek spirit, but ardent faith, labouring in season, and out of season. His congregation is daily increasing. Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries or thieves who are now humanized by the Gospel. They were clamorous for a minister. They have Churches but no European minister.

"At Trichinopoly is the Church first built by Swartz, and called by him Christ's Church. At this station there are a great number of English, civil and military. On Sunday morning I preached from these words, 'For we have seen his star in the east, and are come to worship him.' Dr. John, who followed me thither, preached afterward to the Tamil congregation. Next morning a serjeant called on me, who said he had seen the heavenly light in the East, and wanted Bibles for the religious English soldiers. There is a great cry for Bibles in this country, both by the native and European Christians. Mr. Polle, the German missionary here, told me he could dispose of 1000 Bi-

bles. I mean to proceed from this place to Madura, where the Roman Catholics cover the land. Mr. Polle told me that one of their priests, who was lately in this vicinity, preached the doctrine of the atonement with great clearness and force; in consequence of which he was removed by his superiors. I shall endeavour to find him out. Some of the Romish Churches are very corrupt, mingling Pagan superstitions with Romish ceremonies. It is nevertheless true, that the Jesuits have hewed wood and drawn water for the Protestant mission." *Ch. Ob.*

GREAT BRITAIN.

British and Foreign Bible Society.

On the 6th inst. the BRITISH AND FOREIGN BIBLE SOCIETY held their third annual meeting, which was numerously and respectably attended. The President (Lord Teignmouth) read from the chair a report of the proceedings during the last year, from which it appears that the society have distributed, either gratuitously or at reduced prices, many copies of Bibles and Testaments in various languages; and that by their encouragement and pecuniary aid, presses have been set up at Basle, Berlin, and Copenhagen, for the purpose of supplying the scriptures in the German, Bohemian, Icelandic, and other languages, to countries which are in great need of them. The Society have further granted 2000*l.* to their corresponding committee at Calcutta, for the purpose of aiding the translations of the scriptures into the native languages of Oriental India.

An abstract of this report, as well as of the reports of the proceedings of the missionary and other societies, will appear in a future number.

On the 12th ult. a Sermon was preached and a collection made at Bentinck Chapel, St. Mary-le-Bone, by the Rev. Basil Woodd. M. A. for the benefit of the Society for Missions to Africa and the East, when the sum of 178*l.* 14*s.* was obtained.

Ch. Ob.

List of New Publications.

A PHILOSOPHICAL Grammar of the English Language. By Noah Webster, Esq. New Haven. O. Steele, & Co. for Brisban & Bannan, New York. 1807.

An oration delivered at Northampton, July 4th, 1807, on the anniversary celebration of American Independence. By Jonathan H. Lyman. Northampton. T. M. Pomroy. 1807.

An oration, delivered at Salisbury, N. H. July 4th, 1807. By Ezekiel Webster. Concord. G. Hough. 1807.

Doddridge's Family Expositor, Vol. II. Samuel Etheridge. Charlestown. 1807.

Rees' Cyclopædia, Vol. V. Part. I. S. Bradford. Philadelphia.

Lectures on the Jewish Antiquities. By David Tappan, D. D. late Hollis Professor of Divinity in the University at Cambridge. 1 vol. 8vo. W. Hilliard and Lincoln & Edmands. 1807.

Sermons on important subjects, viz. On Christian Zeal. On Brotherly Reproof. On secret Faults and presumptuous Sins. On the Love of God. On the Love of our Neighbour. On Christian Charity. On the Vices of the Tongue. The Character of the Wise Man. On the Pleasures of Religion. The want of a practical Regard to Religious Truth, the Cause of dangerous speculative Errors. Naaman the Leper. On the Love of the World. On the Divine Preference of Mercy to Sacrifice. On Christian Hope. The Christian Pattern. Religious Joy explained and recommended. On Prayer. The Spirit, Employment and Design of the Christian Ministry. The Benefits of Affliction. On the Duty and Advantages of Worshipping God. On Forgiveness. On the Connexion between denying the Son and denying the Father. Relig-

ion the one Thing needful. By David Tappan, D. D. late Hollis Professor of Divinity in the University at Cambridge. To which is prefixed, Memoirs of the Life and Character of Dr. Tappan, and Dr. Holmes' Discourse at his funeral. 1 vol. 8vo. W. Hilliard and Lincoln & Edmands. 1807.

Burlamaqui on Natural and Politic Law. 2 vols. 8vo. Fifth edition, corrected. W. Hilliard, Cambridge.

Essays moral, economical, and political. By Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England. First American edition. Boston. Joseph Greenleaf. 1807.

The New Universal Letter Writer. By Rev. Thomas Cook. Boston. Joseph Greenleaf. 1807.

The Mourning Husband. A Discourse at the Funeral of Mrs. Thankful Church, late consort of the Rev. John H. Church, Pastor of the Church in Pelham, N. H. April 15, 1806. By Leonard Woods, Pastor of a Church in Newbury. Second Edition. Boston. Lincoln & Edmands. 1807.

WORKS PROPOSED.

Andrews & Cummings, and L. Blake, propose to reprint by subscription, A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the Great Period of 1260 Years; the Papal and Mohammedan Apostasies; the tyrannical reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-tees.

IN THE PRESS.

The second edition of President Webber's Mathematical Text Book. W. Hilliard. Cambridge.

Ordination.

Ordained at Canaan, (New York) the 17th March last, Rev. Azariah Clark. The introductory prayer was made by the Rev. David Perry of Richmond. The Rev. Alvan Hyde of Lee, preached the sermon. The Rev. Thomas Allen of Pittsfield made

the consecrating prayer. The Rev. Jacob Catlin, of New Marlborough, gave the charge. The Rev. Jonathan L. Pomeroy of Worthington gave the right hand of fellowship. The Rev. John Morse of Green River made the concluding prayer.

Obituary.

Character of Mrs. Elizabeth Devens, wife of Richard Devens, Esq. who died at Charlestown, (Mass.) Aug. 5. 1807. Aged 80.

MRS. DEVENS was a Christian of distinguished piety. She exhibited evidence in her devotional and exemplary life, that she knew from her own experience the blessedness of those, who are chosen of God, and whom he causeth to approach him. She knew what it was to draw near to God, and to hold communion with him. She possessed in a happy degree the knowledge and love implied in this duty; and few Christians have oftener felt themselves in his immediate presence, or performed all their duties with more sincere views to promote the glory of God. Entire conformity to the divine character, and submission to his will, were her constant aim and study. She was desirous "to have no will of her own," but to have God all in all. Her life for a long period before her decease, was a life of self-denial and suffering. The Christian virtues, which distinguished and adorned her character, were of course those, which flourish best in retirement and affliction; patience, resignation, meekness and devotion. In the exercise of these virtues, those who were conversant with her, can witness, how often, and with what delight, she approached her God; with what humble submission, and thank-

fulness for intermingled mercies, she endured her confinement and bodily infirmities; how deep was her sense of unworthiness; how tender her affection for, and how firm her confidence in her Saviour, on whose merits alone she depended for pardon and salvation. Weaned from this world, her conversation was about heavenly things, on which were placed her supreme affections. In her last sickness, which brought her enfeebled body to the grave, her faith was lively and unwavering; her hope was raised, even to assurance; her comforts were strong; no temptations were permitted to assail her; no doubts or fears perplexed or alarmed her. With a smile she yielded her soul into the arms of her Saviour, and in him she fell asleep. In her life, under her sufferings, and in her death, were exhibited the precious fruits of the doctrines of grace, which she had cordially embraced, as the truth of God. In reference to her, it may be truly said, "Blessed are the dead who die in the Lord, that they may rest from their labours, and their works do follow them."

A short time before her death, she repeated the following lines, which were penned, as she uttered them:

"Cold death my heart invades, and I must die;
O Christ, my everlasting life, draw nigh!
Why quiver'st thou, my soul, within my breast?
Thy angel's come to take thee to thy rest.
Quit cheerfully this tottering house of clay,
God will rebuild it at th' appointed day.
I know thy *sins*, but let not them be urg'd;
All those have with the blood of Christ been purg'd.
Is death affrightning? True; but yet withal,
Remember Christ, through death, to life doth call:
He'll triumph over Satan, sin, and death,
Therefore with joy resign thy dying breath."

In contemplating the death of such a Christian, who will not exclaim; "Let *me* die the death of the righteous, and let *my* last end be like theirs." Such Christians, in their death, leave solid ground for comfort to their surviving relatives. They afford impor-

tant instruction to all the living. Their language is, If ye would die as we have died, live near to God, and know from your own experience, as we have known, the blessedness of that man, whom the Lord chooseth, and causeth to approach unto him.

We noticed in the last No. of the Panoplist, the death of Mrs. Abigail Tuckerman, wife of the Rev. Joseph Tuckerman of Chelsea, and third daughter of Samuel Parkman, Esq. of Boston, aged 28. The following sketch of the character of this amiable woman was handed us by one, who well knew her worth.

In noticing the decease of Mrs. Tuckerman, it is not our intention to compose an unmeaning eulogy; we wish to present an amiable character to the readers of this work, not for an encomium on the dead, but to advance the moral improvement of the living.

Jesus Christ, our blessed Redeemer, has given us an example of holiness, which infinitely surpasses all human excellence. Yet the graces of every Christian may be called examples, though in a subordinate and inferior sense. So far as any are followers of Christ, they may be followed. Their examples should stimulate us to desire, to pray and labour for a conformity to the divine image.

The contemplation of pious characters is useful in another view; it gives occasion to the exercise of Christian gratitude and joy. The devout heart gives thanks to God for the graces bestowed upon a fellow disciple.

The amiable subject of this notice was in her manners affable, unassuming, and kind. She made no distinction between the great and the small, the rich and the poor, except to accommodate herself to their capacities, circumstances and wants. She laboured to be useful to all of every condition, with whom she was connected, and in some way to increase the rational enjoyments of each individual.

She possessed, in an uncommon degree, that mild and equal temper, which contributes so much to the happiness of domestic life. Natural temperament may make the attainment of it easy, but it is the *grace of God* alone, which can make it constant.

In the tender relations of sister, daughter, wife, and mother, the sentiments of nature glowed with ardour in her bosom; but they were enliven-

ed, supported, and guided by religion. Christian benevolence gives to the natural affections, all their moral loveliness, and renders them an hundred fold more useful. A Christian sister, a Christian daughter, a Christian wife, a Christian mother may always be depended on. But what confidence can be placed in her, who has no love to God, her Father, Benefactor, Creator, and Sovereign?

Mrs. T. was blessed with the graces of contentment, moderation, and cheerful diligence. The providence of God had presented to her, a cup overflowing with temporal goodness. She received it with gratitude, tasted it with thankfulness and moderation, and delighted to present it to the lips of the poor and needy.

She had the means of possessing, but was preserved from desiring the trappings of vanity. She was made to perceive, that God gives wealth and prosperity, not to gratify the pride and appetites of a few, but to confer on them the honour of being stewards of his bounty to the rest of his creatures.

She laboured to appropriate a suitable portion of time to every duty, and to devote every moment to its proper use. The affairs of her household, charitable visits to the poor and sick, maternal instructions, useful reading and solemn devotion were the principal employments of her life.

Mrs. T. was enabled to submit to the divine appointments, with humble cheerfulness. She was blessed with a constant sense of her own mortality. This seemed to influence her conduct in a remarkable manner. Even her household affairs were ordered with a view to death. Every thing was performed with a solemn regard to this truth, that it was possible, death might arrest her steps, before she should be again called to the same duty. To be prepared for this event, she was accustomed to meditate much upon it; to seek an interest in the merits of Christ through faith; by a diligent study of the scriptures, to learn the duties, promises, and directions of the gospel, and by prayer to seek divine grace, to make them the guides and comforts of her soul.

When it pleased God to visit her with sickness, she submitted with meekness and patience. She passed

into eternity with serenity, faith, and hope. When there is a reasonable ground to believe, that our friends are with Christ, how should it excite our gratitude and love to the God of all grace, and our diligence in glorifying him, who has done so much for our

friends. How devoted ought we to be to that infinitely good Being, who has redeemed us by his own blood.

At Ashford, (Con.) Rev. Enos Pond, aged 51. A worthy, faithful minister of Jesus Christ.

Poetry.

EPITAPH ON WILLIAM JORDAN,

A native of North Carolina, and student at the Greenfield Academy, who died at Greenfield, July 26, 1794, aged 15 years.

SWEET youth ! alike to friends and strangers dear ;
On thy green turf I'll drop the tender tear.
This last, poor tribute let me daily pay,
As here I ponder o'er th' unconscious clay ;
As here I feel thy distant brother's pain,
And see thy hapless sisters weep in vain.
In vain thy soul was bright, thy bosom kind ;
In vain the tears of those thou leav'st behind.
Cold is thy form, and dark thy lone abode ;
Yet thou but tread'st the vale thy Saviour trode ;
With him, fond hope again beholds thee rise
From transient slumbers to superior skies.

LINES

Written in a thunder storm at midnight.

LET coward guilt, with pallid fear,
To shelt'ring caverns fly,
And justly dread the vengeful fate
That thunders through the sky.

Protected by that hand, whose law
The threat'ning storms obey,
Intrepid virtue smiles secure,
As in the blaze of day.

In the thick clouds' tremendous gloom,
The lightnings lurid glare,
It views the same all-gracious Pow'r
That breathes the vernal air.

Through nature's ever-varying scene,
By diff'rent ways pursu'd,
The one eternal end of Heav'n
Is universal good.

With like beneficent effect,
O'er flaming æther glows,

As when it tunes the linnet's voice,
Or blushes in the rose.

By reason taught to scorn those fears
That vulgar minds molest,
Let no fantastic terrors break
My dear Narcissa's rest.

Thy life may all the tenderest cares
Of providence defend ;
And delegated angels, round
Their guardian wings extend !

When thro' creation's vast expanse,
The last dread thunders roll,
Untune the concord of the sphere,
And shake the rising soul ;

Unmov'd may'st thou the final storm
Of jarring worlds survey,
That ushers in the glad serene
Of everlasting day. *Carter.*

EXTRACT FROM COWPER'S POEM ON TRUTH,
Representing the Condition of the Believer at the Day of Judgment.

All joy to the believer ! He can speak—
 Trembling, yet happy ; confident, yet meek :—
 Since the dear hour that brought me to thy foot,
 And cut up all my follies by the root,
 I never trusted in an arm but thine,
 Nor hop'd, but in a righteousness divine :
 My prayers and alms, imperfect and defil'd,
 Were but the feeble efforts of a child ;
 Howe'er perform'd, it was their brightest part,
 That they proceeded from a grateful heart :
 Cleans'd in thine own all-purifying blood,
 Forgive their evil, and accept their good.
 I cast them at thy feet—my only plea
 Is what it was—dependence upon thee ;
 While struggling in the vale of tears below,
 That never fail'd, nor shall it fail me now.
 Angelic gratulations rend the skies :
 Pride falls unpitied, never more to rise ;
 Humility is crown'd, and faith receives the prize. }

EPITAPH

ON THREE DAUGHTERS OF MR. BRADLEY, WHO DIED IN 1775, 1777, and 1779.

STAY, thou passing maiden, stay ;
 Learn how earthly joys decay ;
 Here three lovely sisters sleep :
 Read their fate, and reading weep.
 Swift the hours deceiving fly ;
 Death, unseen, is ever nigh.
 Soon thy form of healthiest bloom,
 Think how soon, may find a tomb :
 Wisdom, then, and heaven to gain,
 Early seek, nor read in vain.

TO CORRESPONDENTS.

THE question of INQUIRER is not new. We are glad it is made public ; and assure our correspondent, that it shall receive the attention, which its interesting nature deserves.

Serious thoughts addressed to the aged, by H. together with C. on the evidence of divine goodness, and T. on the knowledge of God necessary to salvation, are received.

The queries of TIMOTHY are very interesting to the cause of evangelical truth, and merit deep consideration.

The review of Dr. Holmes' Sermon, by *accident*, is delayed ; but shall appear in our next number.

ERRATA.—No. 26. Vol. III. p. 82. 2d col. note, for *La Ouer* read *Cluser* or *Cluverius*. Do. p. 83. 2d col. several places, for *ale* read *alc*.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 28.] SEPTEMBER, 1807. [No. 4. Vol. III.

Biography.

MEMOIRS OF MISS ELIZABETH HUTCHINSON, (GRAND DAUGHTER OF THE LATE EDWARD HUTCHINSON, ESQ.) WHO DIED JULY 10, 1800, NEAR BIRMINGHAM, ENG. IN THE 31ST YEAR OF HER AGE.

Compiled from a Sermon occasioned by her death, and a narrative and letters of the deceased, published by the Rev. Edward Burn, A. M.

WERE the design of the following memoirs to delineate a character of strong sense, invigorated by patient inquiry, and enriched by various, and, at her age, uncommon endowments; the life of the late Miss HUTCHINSON would furnish ample materials. But the object here aimed at is of a much higher nature. It is to show how such a character is adorned by real and distinguished piety. It is indeed to be lamented, that such a combination of excellencies should be deemed rare; but the melancholy truth is, that the age of youth is generally marked by a levity of temper and frivolity of pursuit, which tend to impress the fatal notion, that piety and weakness are synonymous terms; or, at the best, that religion is utterly inconsistent with true happiness. Indeed, the world generally account vital religion to be folly. But the young reader should remember, there is another

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er who judgeth; and that, in his estimation, "The fear of the Lord is wisdom."

It was the privilege of Miss Hutchinson to be the daughter of parents, who feared God, and who, by a large acquaintance with the enjoyments and disappointments of life, were eminently qualified to direct and assist her inquiries respecting both worlds. To the religious care of their children, their united exertions were uniformly directed; and God graciously smiled on their endeavours. Parents are here entreated to recollect, amid all their cares, that the religious instruction of their children is a primary duty. Those young people, who have unhappily undervalued or misimproved the blessing of godly instruction, should also be reminded, that Miss Hutchinson, during her long affliction, and in her dying hours, was filled with gratitude and praise to God for this singular mercy.

She early discovered the love of knowledge, and pursued it with uncommon ardour and success. Besides a complete acquaintance with what is generally deemed necessary to an English education, she made very considerable progress in zoology and botany, and has left several specimens of her ingenuity on these subjects, which would not disgrace a master.

But she had still higher objects, which engaged her attention, and which sanctified and ennobled every inferior pursuit. At the age of *fourteen* she became hopefully pious. From that period, the extraordinary vigour and improvement of her faculties may be dated. So true it is, that real piety, far from debasing or contracting the powers of the mind, is adapted to elevate and enlarge them; instead of checking their due exertion, it calls them into action, and consecrates them to their proper use.

Her inquiries on the subject of religion were attended with peculiar earnestness of mind. Though remarkably vigilant in her attention to the ordinances of public worship, she was much in retirement; and though extensively acquainted with the works of the best modern divines, her principal books were the Bible and her own heart. Here her progress was truly astonishing. Not satisfied with an enlarged and accurate knowledge of what may be attained by our English version, she applied to the study of the Hebrew scriptures; and with such success, that, during the two last years of her life, she read the *original* of the Old Testament not only with ease, but with a de-

gree of critical discernment, that would justly be held reputable in the sacred profession. Such was her facility and delight in this holy study, that she abridged, at the age of *sixteen*, the Hebrew Grammar and Lexicon of Parkhurst; and, during the last six months of her illness, she compiled, and wrote out with her own hand, a large Grammar and Praxis of the sacred tongue, both of which were executed in a style of superior accuracy and beauty. These were presented to her parents, as tokens of filial regard.

It may be proper to remark, that these extraordinary attainments were not accompanied by any airs of affected superiority. Far from that pert loquacity, which, without regard to circumstances, obtrudes itself on all occasions, she heard in modest silence, discriminated with judgment, and treasured up whatever was valuable in the observations of others.

But the prominent feature in Miss Hutchinson's character was piety; not, indeed, that heartless and formal thing, which consists in *bodily exercise*, or in accomplishing a round of external duties; nor that superficial and showy thing, which, despising forms, spends itself in profession and words; but, that enlightened, solid, and holy principle, which humbles the heart, magnifies the Saviour, and dedicates the life to his service. Her humility was deep and habitual, and such as becomes every disciple of Jesus. She saw the refuge, which the gospel sets before us, and fled to it for safety; and this she found the sanctuary of peace.

Her views of sin were extensive and deep. Seldom, if ever,

(says Mr. Burn) have I witnessed in so young a person, and of such amiable qualities, so entire a sense of personal demerit before God. Though, in her conduct as a child, an instance of filial disobedience could scarcely be recollected, she nevertheless felt herself to be a sinner against Heaven. Her hours of retirement were spent in meditation on her apostasy from God, her unbelief, and her want of that conformity to his will, which his word requires. Appealing from human judgment, as the criterion of religious character, she directed her attention to the law of God, as the transcript of his own perfections, and the only perfect and infallible measure of the creature's obligation. The same gracious teaching, which convinced her of sin, which discovered its malignity and guilt, as a transgression of the law, brought her also to acknowledge that its sentence would be *just*, were it to be executed upon *herself*. She saw, that so far from being able to recommend herself to God by the merit of her obedience to any conditions, legal or evangelical, that "by the law no flesh can be justified in his sight;" and that she must be "justified freely by his grace, through the redemption that is in Jesus Christ." This discipline of the law, in the hand of the Spirit, was not the result of a sudden or single impression on the mind. It had none of those characters of an enthusiastic profession, which distinguished the stony ground hearers. It was a conviction of the conscience, following the information of the understanding, and vouchsafed in the use of means; that is, in reading the

scriptures, in earnest prayer, and in an attendance on the ordinances of public worship, with a simple dependence on the promised aids of God's blessed Spirit.

The following extract from a letter, written to her mother, expresses her own views relative to her awakening and conversion.

"You give me encouragement freely to state to you the concerns of my soul, and you say, the more open and free I am, the greater satisfaction it will afford you; and therefore I shall write what first occurs. I shall begin, by telling you, the first thing which put me upon an inquiry, was hearing the sermons of Jonathan Edwards, upon man's enmity to God, which you read on Sunday evenings. No doubt you remember the dislike and opposition, which I then shewed to them. Before that time, I had no notion of my character as a *sinner*, and even *then* I was not fully convinced of it; for though unable to deny, I was yet unwilling to confess it. But the Lord was so merciful to me, that, from that time, I daily felt the burden increasing, till at last I found it was too heavy for me to bear, and that I must seek help from one that is mighty. Fisher's "Marrow of Modern Divinity," and Boston on the "Covenant of Works," were of great use to me in convincing me what a sad state I was in. O! how heavy did I then feel the curse of the law hanging upon me! I knew not what to do, nor where to flee for safety. I had no one, to whom I could open my mind, for this was at the time when you were confined. My heart was indeed overwhelmed within me, and I felt no comfort,

till the Lord, of his great mercy, set me upon the "Rock that is higher than I." A sermon, Mr. ——— preached from Is. xxvi. 1, 2, "In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation, which keepeth the truth, may enter in;" the Lord was pleased to bless to me, and it was the means of restoring peace to my troubled soul. This text also, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," was graciously applied to me. O! what a change did I then feel! My burden, like poor Christian's at the cross, seemed to fall from off my back, and I could go away rejoicing, as he did."

In the following extract she bewails her short comings in duty, and her depravity: "Alas! what do I render to the Lord for all his mercies unto me? Do I live to his glory? Do I honour his name? or rather, do I not daily dishonour him? I find, indeed, that the good that I would I do not, but the evil which I would not, that I do; and this it is which makes me cry out with the apostle; "O wretched creature that I am! who shall deliver me from the body of this death!" May I also say with him, "I thank God, through Jesus Christ, our Lord."

She entertained high and animating views of Christ, and the method of salvation. In a letter to her mother, she says: "Who can describe the love of Jesus! Who can tell what he hath done

to ransom fallen, guilty man! It surpasses, far surpasses all human power even so much as to conceive of it. "He is altogether lovely, the chief among ten thousand." I find my heart drawn out after him; I love, I praise, I wonder. O! that I could express what at times I feel, when enjoying his presence! "In his presence is life, and at his right hand there are pleasures forevermore." Jesus is my portion and my all: "Whom have I in heaven but thee, and there is none upon earth I desire in comparison with thee." I love him supremely; every thing else, compared with him, is less than nothing, and vanity. "As the hart panteth for the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" In him, and in him alone, will I rejoice. "My soul shall triumph in the Lord, and make her boast in the God of her salvation." It is the delightful theme of praise, which occupies the tongues of angels and redeemed spirits throughout eternity. O! I long to join with them in singing this song, which is ever new. Jesus is gone before to prepare a place for me, and when he has made it ready for me, and me for it, then will he take me home to himself, to join the church triumphant, in ascribing "praise and glory to the Lamb forevermore." Till then I would follow the church militant here on earth, and raise my voice with hers, in praising our great Redeemer."

These expressions are not to be resolved into rhapsody and passion; they are such as we ought to use respecting him, "who is the brightness of the Father's glory, and the express image of his person;" him, who loved his church, and gave himself for it;" him, to whom Miss H. felt indebted for all her salvation, and to whom she delighted, from gratitude, to ascribe all the glory. "We love him because he first loved us;" and so far are we from carrying this generous affection to excess, in our admiration of the Son of God, that our highest and best expressions of love to him fall infinitely below their adorable object; and come short even of the sense of obligation we feel to his rich mercy.

It may be conceived by some a strange thing, to speak of religion, as an inward, vital, and transforming principle. But surely it is more strange to conceive how it can benefit any one, without being so. There is no such absurdity as this in the common concerns of life. Riches, in speculation, are held of little value by those, who have them in possession; and all persons can distinguish between the reputed efficacy of a medicine, in the prescription of a physician, and its actual effect on the health of the patient. Persons may acknowledge the authority of the Bible, and express a preference for certain sentiments, without the admission of religion into their hearts. The difference between the *form* of godliness and the *power* is essential; and this important distinction turns entirely on receiving, or not receiving the religion of Christ into the heart.

The *effects* of evangelical principles were conspicuous in the conduct of Miss Hutchinson. "The tree is known by its fruits." The wisdom of this maxim is universally allowed; but, unhappily, neither the tree nor its fruit is, in general, properly discriminated. Nature is constantly confounded with grace, and the fruits of nature mistaken for those of the Spirit. If a young person be amiable, discover a decent respect for the institutions of religion, and, especially, if correct in his morals, he is, of course, with the generality, a religious and good man. We mean not to disparage amiable qualities, much less would we discourage, in youth, a reverence for the appointments of religion, or the sanctions of morality; at the same time, we admonish them to beware, how they mistake qualities, which may be purely natural, for grace; and effects, which may proceed from education and habit only, for the genuine and distinguishing fruits of the holy Spirit. The truth is, these properties, though excellent in themselves, are manifestly defective, not only in their *principle*, but in the *measure* and *motive*. The fountain of desire and of action, the heart, is corrupt before God; and the Lord, who searches the heart, declares, "A corrupt tree cannot bring forth good fruit." The tree, therefore, must be made good, and the fruit will be good also. Where this change is real, the man not only becomes "a new creature," but a new character; his religious and moral deportment, though formerly correct, will now receive

and bear a new impression, arising from supernatural principles, and altogether appropriate to the man, who is "*born of God.*"

Though Miss Hutchinson was called, in youth, from the stage of life, her removal was not sudden. For more than two years she lay in the furnace; but the Messenger of the covenant sat as a *refiner*. A brief account of what passed in her last hours will doubtless be acceptable to the reader.

When speaking of the deep convictions she formerly had of sin, she observed, "At that time I saw more of the danger, and felt more of the terrors of sin; but now I see more of its exceeding sinfulness." At different times, she addressed the servants in a very suitable and impressive manner; telling them, "she had no dependence on any thing she had done, but that the ground of her hope was Christ, who had done all things for her," and repeatedly expressed her great love to him on that account. A short time before her departure, on being told, "You are very poorly," she said, "I am quite willing, quite ready; for me to live is Christ, and to die is gain. I know whom I have believed, and I am persuaded he is able to keep what I have committed to him against that day." When asked by the minister, who attended her, "Is there any subject, or view of truth, which, in your present circumstances, particularly impresses your mind, and which you would wish me to recommend to the congregation?" She answered, after a short pause, with inexpressible composure, "the faithfulness of God;" and, immediately after he retired, she repeat-

ed the words, "Lacked ye any thing?" adding, with ineffable sweetness of countenance, "Nothing! Nothing!" and expressing, at the same time, her wish, that, if a funeral sermon were preached, this might be the text. When speaking of a near relation, whom she wished to see, and who had been written to at her request, she said, "I should be happy to see him; but, if I do not, I shall be still happier; tell him, if I do not, that I am complete in Jesus"—often repeating with peculiar emphasis, "Complete in him!" On that passage being repeated, "Death is swallowed up in victory," she instantly continued, in the exulting strain of the apostle; "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!" After recovering from fainting, she seemed disappointed, and observed, "that her sight and hearing having failed her, she expected to have seen the gates of heaven opened to receive her." After this, she arranged her concerns for this life, and spake of death, as if she had been going a journey; she even gave directions respecting her funeral. "Well," she said, "this poor body will once more go into the house of God." And after a short interval added, "I can now resign you all up, I am going to glory! Do you not wish you were going with me? Well, we shall all shortly meet again! Jesus is the hope of glory!" So strong was her desire to depart, and to be with Christ, that, on reviving a little, she said, with tears, "I feel much better; this has been the greatest trial I have had! I begin to think of

coming back again!" And, a short time after, "If I desire to live, it is to tell what the Lord hath done for my soul! I have not strength to do it now." On the same day she said, "I am very happy, indeed, and quite willing to go, or to continue in the same state." Afraid of losing this sweet composure of mind, she several times repeated that verse of Mr. Cowper:

"But ah! my inward spirit cries,
Still bind me to thy way;
Else the next cloud, that veils my skies,
Drives all these thoughts away."

But a faithful God was better to her than her fears. Not that she was a stranger to those trying exercises, which arise from the absence of sensible enjoyment, and which are more or less common to the people of God. Even in this awful season she said, "I walk in darkness, I have no light; but my stay is on my God! I have no sensible comforts; but what are comforts! they are not the ground of my hope." The *feeble hearted* may learn from this, that their temptation is no "strange thing;" and they will

see, from the sequel, that "God is faithful, who will not suffer them to be tempted above that they are able;" for her soul was afterwards filled with such manifestations of divine love, that her mortal strength could scarcely sustain the impression. She said, in the midst of this, "I am not in extacies, but I cannot express how happy I am. This is no new thing. I know not what the joys of heaven may be, but this body can scarcely sustain what I now feel!" Repeating those beautiful lines of Dr. Watts;

"A mortal paleness on my cheek,
But glory in my soul!"

When her brother arrived, she was very happy, and expressed her readiness and desire to depart. "Now," said she, "I have taken leave of all, I have nothing to do but to die!" Just before she died she said, with composure, "I am going!" and on its being observed to her, "You are going to glory," she replied, with a faltering voice, "Yes; I am going to glory! I love my Jesus! I love my Jesus!"

Religious Communications.

SERIOUS THOUGHTS ADDRESSED TO THE AGED.

In passing through this probationary state, many are the changes, and numerous the trials, which fall to the lot of men. Being mere sojourners on the earth, they are not *long* seen in any *one* situation. Their morning sun rises, it quickly reaches its meridian, and, if the span of life be lengthened out, soon gives place

to the protruding shades of night. In youth, their worldly prospects are commonly *brightening*; in old age, they are daily *diminishing*. In every period, and under every condition of life, the supports and consolation derived from religion are necessary; but, never more so, than when "the evil days" of old age come on, when the sun,

the moon and the stars are darkened, when the clouds return after the rain, when the keepers of the house tremble, and the strong men bow themselves, when the grasshopper becomes a burden, and desire fails. Comparing the vigour and sprightliness of youth with the infirmities and decrepitude of old age, the latter appears to be a *gloomy period*. But there is a path plainly marked out in the word of God, which, if it has been entered on and pursued, not only counterbalances all the evils and burdens attendant on old age, but renders that period, in many respects, the most honourable of any part of human life. Alluding to this path, and the happy consequences of walking in it, the wise king of Israel, guided by the inspiration of the holy Spirit, observed, *The hoary head is a crown of glory, if it be found in the way of righteousness.*

To make this paper the more interesting and instructive to that class of readers for whom it is especially designed, it may be pertinent to notice certain appearances in aged persons, which never fail to render the evening of their days, with all their infirmities, honourable, quiet and happy.

1. When this is the case, they are found *fearing God*.

It is recorded in the scriptures of truth, that "the fear of the Lord is the beginning of wisdom." Of no person, whether old or young, learned or unlearned, can it be said, that he is wise, in the *scripture sense*, who does not possess this fear. All men have, by nature, hearts which are "enmity against God," and which are "not subject to his law, neither indeed can be." To begin to fear and love God, therefore, is the

same thing as to become a new creature, or to be born of the holy Spirit. When aged persons are found in the way of righteousness, they are found in *Christ*, who, by his Spirit, has renewed their hearts, and inclined them to walk with God on the earth. Many, doubtless, who are far advanced in life, and whose probationary state is drawing to a close, are total strangers to the true knowledge of God, and, though they may have been loaded with worldly honours, have all their days been walking the downward road. Nothing short of true religion, that religion which is the fruit of a *regenerated heart*, and which consists essentially in *self-denial*, will distinguish the hoary head from the wicked in general; because there is nothing, short of this, which will translate one of the fallen race of Adam from the kingdom of darkness into the kingdom of Christ. True religion is the lowest condition on which a standing in the family of the Redeemer, and the hope of a peaceful departure from the world, can be maintained. This the aged must possess, or they will be strangers to every degree of that support, which they will need, when they see all their worldly prospects contracting.

2. Aged persons, in order to possess that hope, which is an "anchor of the soul, both sure and steadfast, and which entereth into that within the veil," must not be *novices in experimental religion*.

Of those of our fallen race, who belong to the kingdom of Christ, much the greatest part were called into that kingdom in their youthful days. They were called, and justified, and sanctified,

that, being early in the school of Christ, they might be fitted for the work they had to do on earth, and be "made meet to be partakers of the inheritance of the saints in light." Few, it is believed, *begin* the great work of preparing for eternity, in old age, after they have spent, in sin, almost the whole of their state of probation. The remark has often been made, and, probably, it is founded in truth, that the characters of men are generally formed and fixed for eternity, before they have passed the *meridian* of their days.

Although they, who turn unto the Lord and engage in his service, at the eleventh hour, will, through sovereign mercy, be accepted; yet they will go out of the world, with little experience in the things of religion. Their knowledge of God and of themselves will be very small; and the righteous Judge, who will reward men according to their deeds, will discriminate between them, and those who long denied themselves to build up his kingdom and to promote his glory. Christian knowledge is usually the result of long and diligent attention to the things of religion. Regeneration, or the implantation of grace in the heart, is an *instantaneous change*; but sanctification, or growth in Christian knowledge and experience, is a *work of time*. It is not effected at once, any more than the infant child grows instantly to a state of maturity and manhood. In that divine command recorded in the sacred volume, *give diligence to make your calling and election sure*, it is necessarily implied, that Christians, in order to attain to any *eminence* in religion, must

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make it their first and greatest concern. They must early enter the school of Christ, and be faithful in it.

Aged persons will appear to be *novices* in that knowledge, which is so desirable and important in the near prospect of eternity, if the morning and meridian of their days were spent in sin, and if they did not turn unto the Lord until their natural powers began to fail, under the weight of years. How could it be otherwise with them? How could they expect to have much knowledge of God or of themselves, with little pains and short experience? The present is a world of correction and discipline. In various ways, God is presenting to all, seasonable and important instruction; and they who are *wise* are gaining knowledge, under their advantages. Do the aged appear in character, or as they ought to appear, if, compared with Christians in general, they are mere *babes* in *experimental religion*? This, in ordinary cases, must evince, that they were either very *late* in their attention to the great business of life, or that they have attended to it with *criminal indifference*. But, when we see hoary heads eminent in Christian experience, eminent in prayer, and mighty in the scriptures, being "spiritual men of full age, who by reason of use have their senses exercised to discern both good and evil," we may know it is the result of having been long in the service of Christ, and of having been, in some good measure, faithful to God and to their own souls. It is pleasing to see those, who are old in years, well versed in the knowledge of divine things, and appearing not to have just

begun, but to have made great *advances*, in the Christian race. When they can converse understandingly on the character of God, on the depravity and treachery of the heart, and on the nature of the Christian warfare, they give evidence of having profited, by living *long* in this world, and of their ripening for the grave and for heaven.

3. The aged, in order to appear with honour in their standing, must be *sound in faith*.

An old person, though he may exhibit some evidence of real religion, does not appear to advantage—he does not reflect honour on Christ, nor on himself, if he be a novice in the *doctrines of the gospel*. On the contrary, he exhibits melancholy proof of his great neglect of God's word. The apostle Paul, among many other directions, charged Titus to "speak the things which become sound doctrine; that the aged men be sober, grave, temperate, *sound in faith*." A knowledge of the doctrines of the gospel is not gained, by the study of a few hours or a few days, but is the fruit of a long and careful attention to the Bible, which is the fountain of light. To have a clear view of the scheme of salvation, revealed in the holy scriptures, is a great attainment. Considering the long opportunities for instruction, enjoyed by the aged, especially such as have lived under the light of the gospel, we have reason to look for *this attainment in them*. They ought to give proof, that they are thoroughly acquainted with the sacred volume, that they have thought and conversed much on religion, and that the leading and essential doctrines of

the gospel are familiar to their minds. Indecision, with respect to the doctrines of grace, is not honourable in old men. It neither becomes their hoary heads, nor does it comport with their near approach to the eternal world.

4. The aged appear honourable, when the *families* they have trained up are *well instructed in the things of religion*.

Children, generally, exhibit evidence of the manner in which they have been educated by their parents. Such parents as walk in the fear of the Lord, and maintain consistency of character before their houses, make deep impressions on the minds of their children. This will be especially true, in those cases where parents possessed religion, while their children were young. If they have observed religious order in their houses, and conducted so as to adorn their Christian profession, their children, *generally*, to say the least, are inclined to treat religion, and religious institutions, with outward respect. This will appear when parents are old, and even after they have gone the way of all the earth. The hearts of some parents are frequently filled with grief, that their children are disposed to treat them with no more respect, and that they can have no more influence over them. Perhaps after all, they themselves, by their own unfaithfulness, and by their unwise treatment of their children, have laid the foundation for this grief. They are not respected by their children, because they have never respected themselves, in the view of their children. Far would the writer of these

thoughts be from intimating, that it is in the power of parents to effect, in their children, a saving change. This is the work of God. Notwithstanding this, by consistency of conduct, and by persevering in it, they may gain a surprising and happy influence over them. How pleasing and interesting is the account, which the scriptures give us, of Joseph's going with his children to his father Jacob for a blessing! That transaction may be considered as witnessing for the pious patriarch, that his hoary head was found in the way of righteousness. Joseph would not have taken such a step, if he had not believed, that his venerable father walked with God.

It is an honour to grow old, and wear out, in the service of Christ. If, therefore, we may charitably believe, that an aged person has long been running the Christian race; that his infirmities have not come upon him, in consequence of the indulgence of sinful appetites, but in the service of God, his grey hairs, his trembling limbs, and his faltering voice, at once demand our reverence and respect. The most abandoned persons can hardly refrain from rising up, and calling him blessed. On the other hand, what spectacle, in this world, can be more affecting than an old man, whose "bones are full of the sins of his youth," whose infirmities have been hastened and increased by his irregular life; whose prayers and blessing are never sought by his children and posterity; whose heart has become callous under the instructions of the gospel, and the warning dispensations of providence; who has neglected

the great and important business of life, until his sun is seen to be almost setting! Who can seriously reflect on the prospects of such a person, and refrain from tears? How miserably he has spent the precious moments of his life! moments which can never be recalled! He is on the verge of the eternal world, and yet unprepared to meet his God: Let the aged, who may have opportunity, seriously weigh these thoughts; and may "the Lord give them understanding in all things." H.

ON THE DOCTRINE OF THE ATONEMENT.

In a Series of Letters to a Friend.

Concluded from page 118.

LETTER V.

Objections to the Scripture Doctrine of the Atonement considered.

DEAR SIR,

It is objected, "that the commutation of iniquity and holiness between Christ and believers, which those, "*refuted orthodox*," maintain, is subversive of all rational ideas of divine justice." But this is only a strong assertion without proof. No other kind of commutation is contended for than that, which, by the consent of the parties concerned, transfers, not the acts or the merits of righteousness and sin; but the rights or burdens annexed to each respectively; or than that, which takes place between a debtor and his sponsor; which is thought not inconsistent with rational ideas of justice. But to inflict the curse of the law, and give the wages of sin to Christ, when it is supposed not to be due for any sin in him, or imputed to

him; and to justify one who is personally unrighteous, and has no righteousness imputed, seems indeed subversive of rational ideas of justice, and inconsistent with the character of a righteous Judge.

It is further objected, that "the imputation of Christ's righteousness to a believer would effectually exclude, after the gift of faith, all possibility of farther grace to the children of men."

I answer. 1. God's bestowing on us blessings to which he has freely given us a title, is as much an act of grace, as if we had no previous title to them. Free grace is the source and foundation of all gospel blessings, which we receive through the mediation of Christ.

2. The imputed righteousness of Christ entitles the believer to the promise of eternal life. If we had a perfect inherent righteousness, we could have no title to eternal life *otherwise, than by a divine promise*. Now eternal life and the blessings of the covenant of grace are *promised* to believers, as all allow. But whether these promises be made to them, as clothed in the imputed righteousness of Christ, or not; it is certain, that God, according to his sovereign will, bestows his grace and blessings more on some, than on others, who are equally interested in Christ and in the promises of salvation. He exercises his free and sovereign grace in granting to some believers much greater outward favours and privileges, greater measures of the gifts and graces of the holy Spirit, than he grants to others; and their glory, honour, and happiness in heaven will be distinguishingly great. These

special favours were indeed obtained by the merits of Christ: but they are *farther acts or gifts of grace after the gift of faith*, and such as are not promised or vouchsafed to all alike. The promises will be fulfilled to all, who are interested in the righteousness of Christ. But God grants unpromised favours to some of them, in distinction from others. He has a right to dispense the blessings of his grace, in what manner and measure he pleases.

It is farther argued, "if sinners have a sinless righteousness, which is *properly their own*, they would have no sins to confess and be forgiven. The confession or forgiveness of one, to whom no sin can be justly imputed, seems a contradiction."

Answer. They who have a sinless righteousness imputed to them, to entitle them to justification, or the rights and privileges of the righteous, are yet *in themselves* sinful. The sin is not imputed to them to condemnation, for there is no condemnation to them, who are in Christ; yet pardoned sins are sins as hateful as any, and imputed righteousness is not infused into the person, who is justified by it. While sin dwells in us, we ought to be humbly sensible, that we are sinners, to acknowledge it, ask forgiveness, to hate our sins, and turn from them. If it is the duty of all men, to love God, and keep his commandments, then it is the duty of all, who have sin in them, to hate their sins, and turn from them to God, and to a right temper and practice. Their being pardoned and sanctified would not release them from the duties of repent-

ance, but rather lay them under stronger obligations to them.

But though the righteousness of Christ, imputed to a believer, gives him as good a plea for acquittance and justification in the court of the Supreme Judge, as a perfect personal righteousness would have given; yet it is to be carefully remembered, that, according to the gospel constitution, *none, to whom the gospel is sent, are savingly united to Christ, or have an interest in his imputed righteousness, but penitent believers.* Accordingly, perseverance in repentance and faith, continuance in the word of Christ, as his true disciples, begging forgiveness for his sake, and keeping his commandments, are necessary to our abiding in him. We cannot continue in a justified state, unless we continue *penitent* believers, cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. Though no inherent qualifications in us are to be regarded, as our justifying righteousness, since it is only by the righteousness of Christ, that we are justified; yet without inherent holiness we cannot be pardoned, justified, and saved through his redemption.

It is farther argued; "if believers had a righteousness properly their own, they would neither deserve, nor receive any real punishments."

I answer. If God's giving them an interest in the righteousness of Christ renders it *their own*, then this righteousness, though not of their own working, is *so their own*, as to entitle them to the rights and privileges of righteous persons. Nor are they liable to *vindictive pun-*

ishments, from which Christ hath redeemed them, though they deserve and receive corrective punishments for their violations of God's gracious covenant. But these are not inflicted, to satisfy the justice and the law of God; for they are justified, and their sins are not imputed to them, as subjecting them to the curse. But they are inflicted, as salutary chastisements, designed for their good. They are inflicted by God, not as the *just Judge* in vindictive justice; but as the *discipline of a wise father*, who, while he visits them with the rod, takes not his loving kindness from them. Though these visitations are an evidence, that their inherent righteousness is not perfect; yet they are no proof, that they have not an interest in the perfect righteousness of Christ.

But it may be asked, "What more ample security of our salvation can be desired, than the goodness and promise of God? Why should we want to have our title to salvation supported by his justice, on the ground of a full and perfect, though imputed righteousness?"

I answer. There is no firmer title, than a divine promise gives; and they, who are so selfish, as to desire only to be satisfied that they shall be saved, would be as willing to be justified without a righteousness, as with it; that is, *justified unjustly.* But they, who have a regard for the honour of God, as a *just Judge*, will not be satisfied with that doctrine, which represents God, as justifying those, who are not righteous, and have no righteousness imputed to them. They like that doctrine better, which teaches that righteousness is imputed to believers,

as the ground of their justification, since they cannot be justified by their own righteousness; that the justice as well as grace of God, is declared in the forgiveness of sins, through the redemption of Christ, and that he is just in justifying believers. And that they, who trust in imputed righteousness, are saved by grace, and have as strong reasons for walking humbly with God, as they could have, if they were saved in any other way, is what we confidently affirm.

Another objection is to this effect. "If Christ has fulfilled the law in our stead, and if his active and passive obedience is imputed to us; then we are not bound to obey the commands of God. It would be unreasonable to exact a debt of any one after his surety has satisfied it."

Answer. It is granted, that we are not required to keep the law for the same end, for which Christ satisfied the law for us; that is, to work out a righteousness, by which we are to be justified. But it is impossible for a moral creature to be freed from his obligation to obey the laws of God. This can never cease to be his duty so long as he is God's creature, and so long as God is worthy to be loved and obeyed, and so long as his commands are holy, just, and good. We must have respect to all God's commands, though we expect not that this is to be our justifying righteousness. For this is no less our duty, than if we were probationers for life and happiness under a covenant of works. We must obey the commands of God from motives, and for ends,

proper for those, who are under the covenant of grace. In this way our subjection, love, and gratitude to God must be exercised and expressed, for the glorious perfections of his nature, particularly for his goodness and grace to the children of men, and because it is only in this way, that we can obtain the possession of the blessings, purchased for us by Christ, and promised in the gospel. It is only in the way of faith, repentance, and obedience to the commands of Christ, that our union to him is maintained, and we are qualified to enjoy the blessings, to which believers are entitled by their interest in the righteousness of Christ. Though we are justified wholly by his merits; yet sincere obedience is as much our duty, and as necessary to salvation according to the covenant of grace, as perfect obedience according to the covenant of works.

It is also objected, "that an obligation to punishment is not to be put on a footing with a pecuniary debt."

Answer. Our sins are in scripture termed debts. If they are so termed in a figurative sense, yet this is of no weight, as an objection to the doctrine of Christ's satisfying our penal debt, by bearing the guilt and punishment of our sins. The chief differences between a pecuniary and a penal debt, I think, are the following. The payment of the one is an act of commutative justice; the punishment of the other is distributive justice. A pecuniary debt is commonly for value received; a penal debt arises from crimes committed;

The one is discharged by the payment of the sum owed ; the other is satisfied for by suffering the deserved punishment. The one is ordinarily exacted by the creditor, as his *private right* ; the other is executed *pursuant to the sentence of the judge, as the minister of public justice*, whose office is to maintain the authority of the laws, to make the law the rule of his judgment without respect to persons, to maintain the public rights, and revenge the infraction of them, on behalf of the public. A pecuniary debt may be forgiven by the creditor without satisfaction ; but a just judge, in his judicial capacity, may not clear the guilty. But a pecuniary and a penal debt may both be transferred to a sponsor. Though the crime and desert of punishment cannot be separated from the criminal, and transfused into an innocent person ; yet the penal debt, the guilt, and punishment may be taken upon himself by a sponsor. But, when a pecuniary debt is paid by a sponsor, the debtor is not favoured by the creditor, in his discharge from his obligation. But, though the justice of God, as the supreme Judge of the world, his infinite hatred of sin, the threatening of his law, and the fitness and necessity of his manifesting his truth and justice in the punishment of sin, for his own honour and the public good ; though these considerations required that our sins be not forgiven, without such satisfaction, as would answer the ends, for which the punishment of sin is necessary ; yet we are under infinite obligations to God for his grace

and mercy, in providing a sponsor for us, to make satisfaction to justice, and in giving us an interest in his righteousness, and in justifying us freely of his grace through the redemption, that is in him.

I shall add one more remark. Though the punishment of sin and the sufferings of Christ have been commonly termed *satisfaction* for sin ; yet we are not to conceive of this, as a compensation to God for the good, he has bestowed upon us. Neither our obedience, nor punishment is profitable to him. He does not delight in the misery of any creature for its own sake ; but only when it is necessary for holy and good ends. Nor is our obligation to love and obey God, or to suffer punishment for our sins merely because we have received good from him, (though our obligations on this account are great) but it is chiefly, because he is worthy to be loved and obeyed for what he is in himself, as well as for the abundant communications of his goodness to his creatures.

Thus, Sir, I have communicated to you some thoughts on this important subject. I have endeavoured to express my ideas intelligibly. With what success this has been accomplished, you will judge ; as also whether there be weight, pertinency, and justice in these remarks. Such as they are, please to accept them, as an honest, however feeble attempt to defend the faith, delivered to the saints ; and as a token of the respect and affection of your friend.

A Christian of the Ancient School.

LETTERS FROM A CLERGYMAN
TO HIS SON.

LETTER II.

Dear Francis,

IN answer to your question "How a man may pursue his secular business with success, and still maintain the power of religion," I have advised you to commit all your works to God, and thus make your secular business a part of religion. While you conduct in this manner, you will have a plain practical rule, by which you may judge concerning your duty, in cases where a deceitful heart will pretend doubts and contrive evasions.

There are certain works, which you wish to do, and which you hope you may do without incurring guilt. Now put this question seriously to your conscience, "Can I commit these works to God?" If you cannot do this without manifest impiety, then you must know, that the works are sinful.

In all our just and important undertakings, we may with propriety, and we ought in duty, to seek the direction of God's counsel, the assistance of his grace, and the concurrence of his blessing. The religious husbandman asks God's smiles on his daily labours. The pious traveller in all his ways acknowledges God's directing and preserving providence. The good Christian implores God's blessing on his common meals. In times of apparent danger to his person or substance he solicits the divine protection. In any case where our design is good, and the means to be used are just, we feel no scruple in addressing our-

selves to God; yea, we think we ought to do it.

Now if you feel any doubt concerning the lawfulness of a work in contemplation, ask whether it would be pious, or proper to commend it to God? Or if you knew a neighbour, who often begun such a work with a prayer for God's blessing, ask, what you would think of him? Would you view him as eminently devout, or as adding profaneness to iniquity? If you would be afraid to pray for God's blessing on the work in question; or would condemn as impious the man who should presume to commit such a work to God in prayer, you may conclude it to be abominable.

Guided by this rule, you never will use any artifice, deception, or fraud in the prosecution of your worldly designs; for no man can seriously commend such means to the blessing of God. This rule will exclude *gaming* from the list of lawful works. Whatever opinion some may have of gaming, considered as an *amusement*, no man would dare to pray, that he might find it a profitable trade to get money. That sense of piety which prompts a man to pray for success in his husbandry or commerce, would make him afraid to offer a prayer for success, when he and his neighbour had agreed to put their property to the hazard of a game. He would feel, in such a case, as if prayer were an insult to his Maker. He would shudder at the thought of it. If he knew a brother gamester, who usually sought God's blessing at a card-table, as the Christian does at a dining table, he would think him abandoned to impiety. He would

applaud himself, that, though he practised gaming, he never prostituted piety in the business. But if the business itself be innocent, why may not prayer accompany this, as well as any other innocent business?

This rule will shew you what *diversions* you may admit without prejudice to religion in your heart. I will not deny, but that some amusements may be useful. Such as are, in their nature, innocent, and in their use, subservient to health of body, cheerfulness of mind, sociability of temper, and the improvement of friendship, the Christian doubtless may admit, at proper seasons, and within reasonable bounds. In such recreations you may as properly seek God's direction and blessing, as in reading an instructive book, or in sitting down at a festival table. But if the diversion to which you are invited, or which you have proposed, be of such a nature, or attended with such circumstances, that it would appear impious to implore God's guidance and blessing, it is certain, that you ought to forbear the use of it.

Farther, If realizing the truth and importance of religion, you should adopt means to spread the knowledge and promote the practice of it among others—among the youth, or among people who have not the ordinary means of instruction, you would not fail to commit your endeavours to the divine blessing. But who would venture to pray for success in his endeavours to propagate infidelity and impiety? There are those profane and impious creatures, who treat the scriptures with contempt, and labour to cor-

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rupt the minds of others from the belief of them by cavilling against them in company, and by reading and recommending books written with a design to discredit their authority, and defeat their influence. These persons pretend to believe that there is a God, on whom all creatures are dependent. But could they seriously address the Deity for his gracious smiles on their endeavours? Could they apply to him in prayer for the success of the means, which they are using to subvert revelation? Could they supplicate his blessing to accompany their labours? Certainly they would not venture on so awful a step. But why? If they believed the scriptures to be false and dangerous, they might as consistently pray for their subversion, as the Christian, who believes them to be true and important, can pray for their credit and influence. The truth is, the infidel, while he opposes the gospel, feels an inward suspicion, that he is opposing the word of God. And while he retains any impression of his own accountability, he dares not invoke his Maker to prosper his guilty conduct.

Make it a rule to commit your works to God in humble prayer, and you will not hesitate long, what works you may do. Your own conscience will remonstrate against a prayer for the divine blessing on sinful works. You will not presume to implore his smiles on works, which he condemns. Do nothing, but what you can seriously introduce into a prayer, and make the matter of a petition to God. You will then seldom venture on any criminal design, or on any sinful

LETTERS FROM A CLERGYMAN
TO HIS SON.

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Dear Francis,

IN answer to your question "How a man may pursue his secular business with success, and still maintain the power of religion," I have advised you to commit all your works to God, and thus make your secular business a part of religion. While you conduct in this manner, you will have a plain practical rule, by which you may judge concerning your duty, in cases where a deceitful heart will pretend doubts and contrive evasions.

There are certain works, which you wish to do, and which you hope you may do without incurring guilt. Now put this question seriously to your conscience, "Can I commit these works to God?" If you cannot do this without manifest impiety, then you must know that the works are sinful.

In all our just and important undertakings, we may with propriety, and we ought in duty, to seek the direction of God, the assistance of his Spirit, and the concurrence of his will. The religious husband asks God's smiles on his labours. The pious father directs and presides in the education of his children. The good steward manages God's bounties with common sense. The prudent man seeks the protection of God in all his designs. The honest man has no scruple

selves to God, ought to do it.

Now if you are concerned concerning your work in the world, whether it is proper to do it, or if you often beg for prayer, what you would do.

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There must be a decency, an external order in the church, that peace may be preserved, edification promoted, and confusion prevented.

When a man offers himself as a candidate for the ministerial office, it is incumbent on him to exhibit positive proofs of his qualifications. But before a minister can be justly deposed from office, there must be adduced full and indubitable evidence of his *disqualifications*. The candidate must have a "good report;" and if there arise an ill report, he must disprove and remove it, before he is ordained. But Paul says, "Against an Elder," one already in office, "receive not an accusation, but before two or three witnesses."

the case? *One witness is not sufficient.* Are there other witnesses?

They must exhibit their evidence before a proper judicial authority.

The presence of the accused may hear, cross-examine, and

confront them.

And himself on the stand.

is not prepared—his

are not present; he

has objections against

judges, who assume to try

; and they were called for

the different business. But

perhaps, it will be said, "Here is

a minister, who has openly

avowed his heresy, and who is

therefore condemned of himself.

There is no need of other witnesses."

Be it so; still Paul tells

us, that even in such a case, the

heretic is not to be rejected, un-

til "after the first and second ad-

monition."

If every man assumes to him-

self a power to judge, hereticate

and condemn his brethren, on

mere report, or on his own pri-

vate opinion, or on surmise and

prejudice, without a fair, open

trial,* whose character is safe?

whose standing is secure? where

is the peace and order of the

churches? where is the liberty

with which Christ has made us

free? "God is not the author of

confusion, but of peace in all

churches of the saints."

We may know a minister,

whom we think immoral in prac-

tice, or unsound in faith. Such

a minister we should endeavour

to reclaim by private expostula-

tion.

* We regret that no ecclesiastical

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consistent intention) that our

conduct shall operate to this ef-

fect. But where is our authority

to censure and condemn him?

We were not called for this bu-

siness. Where is our evidence?

Report or rumour, is not to be

received against an *elder*. Have

you or *I* personal knowledge in

means to accomplish an innocent design. Peruse and apply this advice from

Your affectionate parent,
EUSEBIUS.

INTERESTING QUERIES.

Is it an act of Christian and ministerial fellowship to sit in council with the delegates and pastors of churches? Or in other words: Does a minister, when he sits in council, especially in an ordaining council, by such act acknowledge all who sit with him, as pastors, in the council, to be ministers of the gospel, and fellow labourers in the kingdom of Christ?

If this be answered in the affirmative; it is then asked: How can a minister, who believes the doctrines of grace, and considers them essential to the gospel scheme of salvation, sit in council with those ministers who deny them?

These queries are stated with a hope, that some scribe, who is well instructed, will give that attention to them, which their practical importance demands, and kindly instruct those, who often know not what to do.

TIMOTHY.

ANSWER.

When we sit in council, be it an ordaining or other council, we acknowledge all the ministers, who sit with us, to be in good ecclesiastical standing; i. e. to have been duly inducted into office, and not to be now in a state of deposition, or under censure; and we acknowledge the delegates to be messengers of the churches of our common

Lord. Thus far, and no farther, as I conceive, we declare our fellowship with them. We do not by this act express any opinion relative to their grace, or their orthodoxy. If the ministers are visibly in good standing, have been regularly introduced into their office, and have not been regularly ejected from it, we are to treat them as officers in the church, whatever may be our private opinion concerning their personal character or qualifications. Our Saviour had communion with the Jewish church, though there were in it many things which he condemned. While the pharisean Scribes sat in Moses' seat, he directed the people to attend on their instructions, and observe them, as far as they were agreeable to the law of Moses; but cautioned them to avoid the errors taught, and the sins practised by these teachers.

In the kingdom of Christ, "all things are to be done decently and in order." There must be a visible decency, an external order in the church, that peace may be preserved, edification promoted, and confusion prevented.

When a man offers himself as a *candidate* for the ministerial office, it is incumbent on him to exhibit positive proofs of his qualifications. But before a *minister* can be justly deposed from office, there must be adduced full and indubitable evidence of his *disqualifications*. The *candidate* must have a "good report;" and if there arise an ill report, he must disprove and remove it, before he is ordained. But Paul says, "Against an *Elder*," one already in office, "receive not an accusation, but before two or three witnesses."

The officer is not to be *deposed*, or *treated* as deposed, on mere "report." There must first be an open trial; an accusation sustained by competent testimony; he must have the accuser and witnesses face to face, that he may hear them, and have an opportunity to confront them. Even *written affidavits*, taken at a distance, are never to be admitted in such trials, nor indeed in any ecclesiastical trials; for the gospel requires, that the witnesses be present. Our civil courts require the same in criminal prosecutions. And church prosecutions are all criminal.

If we refuse to sit in a council, to which we are called, some reason must be assigned for this refusal; otherwise it speaks no explicit language, and may be interpreted by men's suspicions to speak any thing and every thing that is ill. If our avowed reason be, that *such a minister is present, and we cannot act with him*, then we declare, by words and actions, that this minister ought not to be owned and treated as a minister; that the whole council ought to discard him; that his people ought to withdraw from him; that all Christians ought to shun him, as an evil and dangerous man. We not only slander him before proof of guilt, but, as far as our influence can avail, we lay him under censure; and it is our intention, (if we have any consistent intention) that our conduct shall operate to this effect. But where is our authority to censure and condemn him? We were not called for this business. Where is our evidence? *Report* or rumour, is not to be received against an *elder*. Have *you* or *I* personal knowledge in

the case? *One* witness is not sufficient. Are there other witnesses? They must exhibit their testimony before a proper judicature, and in the presence of the accused, that he may hear, cross-examine and confront them. Must he defend himself on the spot? He is not prepared—his witnesses are not present; he perhaps has objections against the judges, who assume to try him; and they were called for quite different business. But perhaps, it will be said, "Here is a minister, who has openly avowed his heresy, and who is therefore condemned of himself. There is no need of other witnesses." Be it so; still Paul tells us, that even in such a case, the heretic is not to be rejected, until "after the first and second admonition."

If every man assumes to himself a power to judge, hereticate and condemn his brethren, on mere report, or on his own private opinion, or on surmise and prejudice, without a fair, open trial,* whose character is safe? whose standing is secure? where is the peace and order of the churches? where is the liberty with which Christ has made us free? "God is not the author of confusion, but of peace in all churches of the saints."

We may know a minister, whom we think immoral in practice, or unsound in faith. Such a minister we should endeavour to reclaim by private expostulation.

* We regret that no ecclesiastical tribunal exists in our Congregational churches, before which such a trial may be had. We hope the wisdom of the ministers and churches will be employed to supply this great defect in our ecclesiastical discipline.

tion. If we fail of success, we may desire some proper persons, who know the case, to assist our addresses. We are to exercise meekness, patience and candour. And before we attempt, by any action of ours, to impress a stigma upon him, I should suppose, we ought to institute a regular process against him, before some proper tribunal, that if he is innocent, he may be acquitted, and

our minds relieved from painful suspicion; and if he is guilty, and obstinate in his crimes or errors, his folly may be made manifest to all men, and the churches secured from dangerous imposition.

Thus, I imagine, peace and order in churches, and purity and soundness in ministers will best be preserved.

TITUS.

Selections.

We invite the attention of our Readers to the following observations from "The Religious Monitor," a valuable periodical work, published at Edinburgh, in Scotland. The few remarks, which are of a more local nature, contain information, which will not be unacceptable to our Readers, while the general tenor and spirit of the whole, it will be readily perceived, render them reasonable and applicable to the existing state of religion in our own country.

A BRIEF REVIEW OF THE PRINCIPAL CONTROVERSIES AMONGST PROTESTANTS, WITH REMARKS ON THE PROGRESS OF RELIGION.

THE state of society is seldom long stationary, and Paul speaks of the course of this world: What then, it may be inquired, since the reformation, has been our progress?

I shall suggest a few hints on religion, rather with the view of calling the attention of others to this subject, than of exhausting it myself. From the reformation to the present day, the controversy between Protestants and Papists has existed; and a minute attention to the different aspects it has assumed, might serve to discriminate the religious character of the intervening ages. Another method of ascertaining our direction at least, and

perhaps somewhat of our progress also, is to attend to the successive controversies, which have arisen among Protestants themselves.

During the sixteenth century, the chief controversy among the reformers was about the habits, rites, and ceremonies. These were of themselves confessedly indifferent, and judging by the reasoning of Paul, Rom. xiv. the guilt of schism rested on the imposers. In a neighbouring church,* a violent discussion has been excited concerning their articles, whether they are Arminian or Calvinistic. It has

* The church of England.

sometimes been hinted, that the scriptures must be very obscure, since so many contradictory opinions are derived from the same source: but this controversy may shew us, that no words are so precise, as that an ingenious disputant may not attach to them a meaning different, nay, even opposite, to what they were originally intended to convey. Their expressions might not be so accurate, nor the line of distinction so minutely defined, as after the subtle disquisitions on the Arminian point; but the sentiments of the leading reformers, on the important doctrines of the gospel, were nearly the same. At a subsequent period, not only their pious bishops, but even the House of Commons, rejected the Arminian interpretation, classing it with that of the Jesuits.

Another, and perhaps more important controversy among Protestants, was concerning the form of church government. This broke out before the close of Elizabeth's reign; and was first agitated between the Episcopalians and Presbyterians, and afterwards with the Independants. James had long laboured to introduce a species of Episcopacy into Scotland; and from the time of his ascending the English throne, his purpose was more avowed, and his attempts more open. The same course pursued by his son, with other concurring circumstances, produced those dreadful calamities, by which the middle of the 17th century was convulsed. One form of church government may be better adapted to promote the purposes of edification than another, as well as nearer to

the apostolical model, yet it is certainly carrying the matter by much too far, to make any one of them essentially necessary to the existence of a Christian church. God hath been pleased to bless the labours of Presbyterians, Episcopalians, and Independants: May we not then adopt the reasoning of Peter concerning the Gentiles, that as God appears to make little difference among these, so to insist that any one of them should, in all cases, be submitted to, would be to tempt God, and wreath a burdensome yoke around the necks of our brethren.

The Arminian controversy may be reckoned the third, by which the Protestant church was divided. Previous to the accession of James, the doctrines of predestination, and of the perseverance of the saints, had been opposed; but it was not till after the synod of Dort, that divines began to range themselves under the banners of Calvin and Arminius. James displayed a fiery zeal against the Arminian party in Holland; but at home, as they did not oppose the arbitrary measures of the court, they were highly favoured, both by himself and his son. Towards the close of the 17th century, Arminianism, somewhat modified, was supported by Barrow and by Tillotson; and without reproach, it may safely be affirmed, that during the 18th century, the sentiments of by far the greater part of the English clergy, have been at least Arminian. The topics brought under discussion in this controversy are far more important, than those formerly mentioned, and ultimately resolve themselves into

the question, Whether the glory of man's salvation ought to be ascribed only to the Creator, or, in part at least, is due to the creature?

Soon after the commencement of the Reformation, the divinity of Christ was questioned and opposed. During the 17th century, the opinions of Socinus were favoured by few in Britain. In the early part of the last century, several persons began to speculate on these points, who in general appear to have adopted the Arian hypothesis; but from the middle to the close of the century, Socinianism met with many open and avowed defenders; and its progress among the people, it was boasted, was rapid and extensive. As this controversy respects the object of worship, and the method of acceptance with God, all who are not wholly indifferent to religion must admit, that it reaches to the very foundation of vital godliness.

Lord Herbert has long been accounted the father of our English deists, and though his offspring has been exceedingly numerous, few, if any of them, have excelled him in ability, or equalled him in propriety of conduct. He did not absolutely deny the possibility, or even the existence of revelation; but overlooking man's peculiar situation as a sinner, unhappily supposed, that the light of nature could discover all that it was necessary for us to know. During the last century, a great variety of deistical publications appeared in England; and at present, it is supposed, that infidelity is pretty prevalent among the literary and philosophical part of the community,

and extensively diffused through the body of the people. One thing may with safety be affirmed, that religion has not that hold of the public mind, nor that influence over individual conduct which it once had.

From this brief review, which, though very imperfect, is, I hope, so far as it goes, just, it appears that our progress has been, from questioning things indifferent, to proceed to those of importance; from what is important, to those which are essential; till at last revelation itself is by many assailed and rejected. In every science, some first principles are necessary, on which the whole superstructure is raised. In geometry there are certain axioms on which all the reasonings are founded. If, instead of pursuing the high speculations of this science, a mathematician should exert himself to overturn the axioms, he might in this display great ingenuity, but the tendency of his labours, instead of advancing, would be to involve the whole science in uncertainty. The sacred scriptures are the foundation on which divines build their systems, and they furnish the materials of which these systems are, or ought to be composed. But, if instead of holding fast these, as our forefathers did, and of imitating their example in explaining and illustrating them, we are chiefly employed in discussions about the truth of revelation, this shews that our movements instead of progressive have been retrograde.

It is not meant that Christianity is unsupported by evidence, or that its evidence ought not to be studied; but from the language frequently used, we might be

tempted to believe, that if not absolutely to question the truth of revelation, yet to controvert its peculiar doctrines, and to treat its writers with little respect, are received by some as sure marks of the progress and improvement of theology. But does theology admit of no improvement? It certainly does; though I am afraid we are apt to be misled, by what took place at the Reformation, and by the successive theories, which have been started in moral and natural science. At the Reformation, a great and astonishing change took place in the theological systems; and we are ready to imagine, that, to carry on the progress of what the Reformers so happily commenced, it is necessary for every succeeding age to depart as widely from that which preceded it, as they did from the doctrines and practice of the Romish church. But their situation and ours is widely different. Much of the time of the first Reformers was occupied in removing the rubbish, which one age after another had heaped on religion, and in searching for its true foundation, laid in the word of God. When they obtained this, they held it fast, and so ought we; as the only way, in which progress in religion can be made, is by adhering to "the word of the Lord, which endureth forever." The theories in Moral and Natural Philosophy, which have successively been started, so far from being worthy of the imitation of theologians, are proofs of the imperfect state of these sciences. These theories generally account, or seem to account for a variety of phenomena; but not comprehending the whole, they give

place to their successors, which grasp a more extensive range, or are recommended by the ingenuity of their principles, or the elegance of their expression. Were they fixed on a solid basis, such changes would be unnecessary and hurtful. Few are now disposed to call in question the Newtonian theory, and if no such agreement is found in morals, it arises from the reluctance men have to admit the principles of scripture, and the impossibility of finding a true foundation whilst these are rejected. Truth admits not of change, and it is the glory of Christians, that it is not subject to the fluctuating fashions of society. If we have the scriptures exactly as they were left by the sacred writers, and accurate translations of these in our own language, no farther improvement is to be made upon them. Diligent study and fervent prayer must be employed in searching the word of God—its doctrines may be anew illustrated from historical fact, observation, or experience—and so far we ought to attend to the progress of society, as to bring forward scripture truth in opposition to the reigning vices and errors; and to express our sentiments in such language as may not increase the dislike, which the human heart naturally has to the holy, humbling salvation of the gospel. Still it must be remembered, that it is on us, not on revelation, that the change is to be effected; and that it is only by more clearly understanding its doctrines, by more firmly believing its promises, and by more stedfastly obeying its precepts, that we can make progress in religion, or hope to excel the ages which are

past. The scriptures are not intended to furnish us with materials for the construction of fanciful systems; they are the grand instrument employed by God in fitting men for heaven. He forms them for himself, by delivering them into the mould of the doctrine of Christ.

When once we ascertain the species of improvement of which religion admits, it will not be difficult to perceive, whether we still continue to make progress, or have long since begun to decline.

1. The number of those by whom revelation is rejected, is far greater at present, than it was at the Reformation, and for some succeeding ages. This will not be denied; and it will also be admitted, that the increase of unbelievers is a convincing proof that religion amongst us is on the decline. This increase is the more surprising, as at no period have the evidences of revelation been more clearly and ably stated; nor the cavils of its opponents more fully refuted. Still infidelity makes rapid progress. Whence is this? Without entering far on the subject, it appears to me, that a considerable share of blame rests with the defenders of revelation. In the early part of the last century, several divines, to counteract the effects of infidelity, published systems of natural religion, which, by the unacknowledged aid of scripture, they rendered tolerably complete. In this way they expected to win over their opponents; a plan just as likely to succeed, as it would be, to hope to prevail on a sick man to call a physician, by telling him that he would recover without his aid.

In later times the defences of Christianity yield up by far too much, and from this charge even the valuable works of Paley cannot be exempted. Writers of the Socinian cast exclude from Christianity, that which constitutes it the religion of a sinner. Should we by external evidence be convinced of the truth of revelation, if we embrace their sentiments, there is little in it to interest the heart. To these may be added, a disposition which has appeared of late, to account for the infidelity of some eminent characters, without imputing to them any moral blame. Besides other circumstances, the terms and style of theologians are sufficient to disgust every scholar, and are held up as one great cause of the rejection of their doctrines. Mr. Foster, in his very valuable essays, appears on this topic to have gone too far; it is not by the wisdom of words, but by the foolishness of preaching, that God is pleased to save them that believe.

2. Many who still profess to believe the scriptures, have not that respect for them, nor that value for their doctrines, which was common among Protestants at, and for some time subsequent to the Reformation. Men who would be offended with the name of infidel, have impeached the credit of some of the sacred writers, rejected from others passages which did not accord with their peculiar system; and degraded all of them from that high station, to which, in the opinion of our forefathers, they were so justly entitled. When we are told of the difficulties to be encountered before we can ascertain their meaning, we might judge them ob-

scure as the responses of the Delphic oracle ; and, if for safety we put ourselves under the guidance of one of these sage interpreters, however substantial, or important the passage at our outset might have appeared, when stripped of eastern hyperbole, and Jewish phraseology, it is nought but a shadow. The irreverence with which the German divines treat the sacred writers, has long been known ; perhaps similar instances of disrespect might be found among ourselves ; at least in our periodical publications, some of which appear to have been very successful instruments in freeing the public mind from the shackles of religion. " Nor is it to be forgotten," says a late writer in the *Monthly Review*, " that Paul was tinctured with the theology of the school of Gamaliel, and his epistles ought to be perused under this recollection." As the apostle mentions another instructor whom he had in theology, (Gal. i. 11, 12) and seems to lay considerable stress on this, that he received not his gospel from man ; it would have been but decent in the Reviewer, before contradicting him, to have told us whence his information was derived. Besides, there are many by whom the doctrines of the gospel are admitted as true, but at the same time treated as unimportant. This appears often in biographical sketches, in which persons are exhibited, as distinguished for all that is great and good, without the least hint that they were actuated by Christian principles ; and at last safely placed in the mansions of bliss, without the smallest allusion to Jesus, the only way of access to the Father. Many a sermon

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might be adduced, to prove that if the preacher believed the doctrines of the gospel to be true, he did not at least think them of sufficient importance to be introduced into his compositions. He must have been a very careless observer, who has not often remarked that in conversation, the truths of scripture are often contradicted by those, who seem to entertain no doubt of their own Christianity. If then it is a fair criterion, to judge of the progress of religion by the respect paid to the sacred scriptures, and if the representation here given be just, no doubt can remain but that among us, religion has been, and still is, on the decline.

3. But though we may have dropt somewhat of the theory, it may be alleged, that we have made great progress in the practice of religion. Persecution, the stain of humanity, and the disgrace of our Reformers, is now abolished. The investigators of truth are marked by a liberality of mind, and freedom of inquiry, in their own speculations ; and by a candour and charity to those, who differ from them, unknown till the present enlightened age. " Let another man praise thee," said Solomon, " and not thine own mouth." What is proper for an individual, might not be unsuitable to a nation ; and were the age modest, as well as enlightened, posterity might be trusted with the celebration of our praise. It is readily admitted, that the first reformers did not entirely lay aside the spirit of persecution ; yet in this they acted on principle, though a mistaken one, that they, who believed not the truth of God, nor worshipped him in the way of

his appointment, ought to be punished by men. Episcopalians were frequently guilty of persecution; and Presbyterians too, I am sorry to say, displayed much of the same spirit. But there was this difference between them: Episcopalians persecuted for noncompliance, with what they themselves acknowledged to be indifferent: Presbyterians were unwilling to tolerate those who did not adopt a form of government, which they deemed essential to the *well being* of a Christian church. But is it certain, that no latent spark of this spirit still remains, ready to burst forth on proper occasions? A disposition to bear down their opponents, by other weapons than those, which the apostles used, is alleged to have appeared oftener than once among their successors in the southern part of the island; and in Hill's View of the Church of Scotland, there are some sentiments which would by no means disgrace the lips of a Spanish Inquisitor. With gratitude let us bless God for the freedom from persecution, which we have so long enjoyed; nor let us forget, that to our civil, more than to our religious rulers, we are indebted for this blessing.

But it is supposed, that in liberality, candour, and charity, we as far excel the Reformers, as they surpassed us in zeal. In your valuable publication, that indifference to religious truth, which is so often veiled under the name of charity, has been already well described; and I have no wish to resume the subject. To steer clear of persecution and illiberality, it is surely not necessary to maintain the innocence of error; for if error is innocent,

truth is useless. Yet this is the extreme into which some have gone, whilst others of the same school, who appear to be in earnest in what they assert, can hardly be said to possess all the candour of which the age boasts. Dr. Priestly was accounted the most candid man of his party; and now that he is gone, the palm of candour may perhaps be transferred to Mr. Belsham. In a recent publication, speaking of Calvinism, he describes it as "a rigorous, a gloomy, and a pernicious system; as full of horror; as the very extravagance of errors; and as a mischievous compound of impiety and idolatry." "The God of Calvinism," says he, "is a gloomy, arbitrary tyrant; a malignant, omnipotent demon." Though the object of censure is different, Mr. Belsham is as keen, and, if we durst say it, almost as illiberal as an old Puritan. But Calvinists, I suspect, are not comprehended in the bill of charity; and from Mr. B.'s account of them, it must be acknowledged, they hardly deserve such a favour. With them the ordinary rules of warfare may be set aside; and this pestilent sect, hunted to destruction by every possible means. The above quotation will shew, that candour and liberality are not yet universally prevalent; and that Calvinists are no longer entitled to the exclusive privilege of abusing their opponents.

Much light might be thrown on this subject, by comparing the moral systems of the present day with the morality of scripture, which was that adopted by our first reformers. Our national character ought also to be compared with that of our fathers at the close of the 16th, and during the

greatest part of the 17th century. But as I have already trespassed too far, I shall conclude with observing, that king James would no longer find it necessary to publish a book of sports, to prevent the too strict observance of the Sabbath; and that, if our Confession of Faith and Catechisms were again submitted to the consideration of Parliament, instead of grave discussion, they would provoke to ridicule, or excite disgust:

*Aggravates.
[Rel. Mon.]*

The following are the Rules, which the celebrated Lord Chief Justice HALE prescribed for himself, at his entrance into office, copied from the original, under his own hand.

THINGS NECESSARY TO BE CONTINUALLY HAD IN REMEMBRANCE.

1. THAT in the administration of justice I am entrusted for God, the king and country; and therefore,

2. That it be done, 1. Uprightly. 2. Deliberately. 3. Resolutely.

3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God.

4. That in the execution of justice, I carefully lay aside my own passions, and not give way to them, however provoked.

5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts, as unseasonable, and interruptions.

6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business and both parties be heard.

7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

8. That in business capital, though my nature prompt me to pity; yet to consider, that there is also a pity due to the country.

9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

10. That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.

11. That the popular, or court applause, or distaste, have no influence in any thing I do in point of distribution of justice.

12. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice.

13. If in criminals it be a measuring cast, to incline to mercy and acquittal.

14. The criminals that consist merely in words, when no more harm ensues, moderation is no injustice.

15. In criminals of blood, if the fact be evident, severity is justice.

16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending.

17. To charge my servants,
1. Not to interpose in any business whatsoever. 2. Not to take more than their known fees. 3. Not to give any undue prece-

dence to causes. 4. Not to recommend council.

18. To be short and sparing at meals, that I may be the fitter for business.

MISCELLANIES.

ON KILLING GAME.

MR. GILPIN, in his remarks on the scenery of the Isle of Wight, (See Observations on the Western Parts of England, &c. London, 1798, p. 339) having noticed the immense swarms of sea fowl, which at certain seasons hang on the beetling precipices near the Needles, proceeds, as follows :

"That man has a right to destroy such animals as are *noxious* to him is undoubted. That he has a right also over the lives of such animals as are *useful* to him for food and other necessities, is equally unquestioned. But whether he has a right to destroy life for his *amusement*, is another question. If he is determined to *act the tyrant* (that is, to consider *power* as conferring *right*), the point is decided. Power he certainly has. But if he wish to act on authorized and equitable principles, let him just point out the passage in his charter of rights over the brute creation, which gives him the liberty of destroying life for his *amusement*."

"On Noah, and in him on all mankind, The charter was conferr'd, by which we hold

The flesh of animals in fee ; and claim O'er all we feed on, power of life and death.

But read the instrument, and mark it well.

The oppression of a tyrannous control Can find no warrant there."

"I would not enter on my list of friends

(Though grac'd with polish'd manners and fine sense,

Yet wanting sensibility,) the man Who needlessly sets foot upon a worm."

"The sum is this. If man's convenience, health, Or safety interfere, his rights and claims

Are paramount, and must extinguish theirs.

Else they are all—the meanest things that are—

As free to live, and to enjoy that life, As God was free to form them at the first,

Who in his sovereign wisdom made them all."

COWPER's Task.

That hares, and partridges and woodcocks, and all other animals fit for food, may be deprived of life for the purpose of being used for food, is unquestionable. The profession, therefore, of a game-keeper or a warrener is equally innocent with that of a butcher. But the *sportsman* will do well to ask himself, Whether, though the animals which he kills are fit for food, amusement is not, as his appellation indicates, his main object in destroying them ; and whether, to use Mr. Gilpin's language, a clause authorizing their destruction for that object is to be found in his charter of rights over the brute creation ? X. Y.

[Ch. Obs.

A HERMIT'S MEDITATION.

The author unknown.

In lonesome cave,
Of noise and interruption void,
His thoughtful solitude
A Hermit thus enjoy'd :

His choicest book
The remnant of a human head
The volume was—whence he
This solemn lecture read.

Whoe'er thou wert,
Partner of my retirement now,
My nearest intimate,
My best companion thou!

On thee to muse
The busy living world I left;
Of converse all but thine,
And silent that,—bereft!

Wert thou the rich,
The idol of a gazing crowd?
Wert thou the great,
To whom obsequious thousands
bow'd?

Was learning's store
E'er treasur'd up within this shell?
Did wisdom e'er within
This empty hollow dwell?

Did youthful charms
E'er redden on this ghastful face?
Did beauty's bloom these cheeks,
This forehead ever grace?

If on this brow
E'er sat the scornful, haughty frown,
Deceitful pride! where now
Is that disdain!—'tis gone!

If cheerful mirth
A gayness o'er this baldness, cast,
Delusive fleeting joy!
Where is it now!—'tis past!

To deck this scalp
If tedious long-liv'd hours it cost,
Vain fruitless toil! where's now
That labour seen!—'tis past!

But painful sweat,
The dear earn'd price of daily bread,
Was all, perhaps, that thee
With hungry sorrows fed?

Perhaps but tears,
Surest relief of heart sick wo,
Thine only drink, from down
These sockets us'd to flow!

Oppress'd perhaps
With mis'ry, and with aged cares,
Down to the grave thou brought'st
A few and hoary hairs!

'Tis well, perhaps!
No marks, no token can I trace
What on this stage of life
Thy rank or station was!

Nameless, unknown!
Of all distinction stript and bare,
In nakedness conceal'd;
Oh! who shall thee declare?

Nameless, unknown!
Yet fit companion thou for me,
Who hear no human voice,
Nor human visage see!
From me, from thee,
The glories of the world are gone!
Nor yet have either lost
What we could call our own!
What we are now,
The great, the wise, the fair, the brave,
Shall all hereafter be,—
All hermits in the grave. [Ch. Obs.

PURITAN.

A PRETTY correct anticipation of the use of the term *Calvinist* is given by Fuller in his account of the use of the term *Puritan*. "We must not forget, that Spalatro,* (I am confident I am not mistaken therein) was the first, who, professing himself a Protestant, used the word PURITAN, to signify the defenders of matters doctrinal in the English church. Formerly the word was only taken to denote such as dissented from the hierarchy in discipline and church government, which was now extended to brand such as were Anti-Arminians in their judgments. As Spalatro first abused the word in this sense, so we could wish he had carried it away with him in his return to Rome. Whereas now, leaving the word behind him in this extensive signification thereof, it hath since by others been improved to asperse the most orthodox in doctrine, and religious in conversation." Book x. Sect. vi.

[Ch. Obs.

* The name of this unhappy man, true only to his own avarice, was Antonio de Dominis, archbishop of Spalatro, misspelt by Fuller Spalato. He is celebrated as the editor of Fra-Paolo's History of the Council of Trent in London.

Review of New Publications.

A Sermon, preached before the Convention of the Congregational ministers in Boston, May 27, 1807. By JOHN REED, D. D. pastor of the First Church, and Congregational Society in Bridgewater. pp. 38. Boston. Munroe & Francis. 1807.

THE occasion on which this sermon was delivered; the character of the auditory; the principal subject of which it treats; and the respectability of its author, all conspire to confer upon it a greater degree of importance, than usually belongs to single discourses. We shall, therefore, examine it more at length, and with more care, than we have commonly bestowed on similar productions.

The passage of scripture selected, as the foundation of this discourse is Matt. xxiii. 8, 9, 10, "*But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, who is in heaven: Neither be ye called master, for one is your Master, even Christ.*" We doubt the propriety of this selection. The text was intended to put the disciples of Christ on their guard against a spirit of *ambition and domination*, especially over the consciences of men in matters of faith. The sermon is chiefly employed in endeavouring to shew, that Christians ought not to think or speak ill of each other on account of differences of opinion. There is now and then indeed a remark in unison with the text; but the body of the discourse, we think, is not

so. We are not however to be surprised at this. A preacher must be contented with the best text he can find; and if we understand the scope of Dr. R.'s sermon, it would not have been easy for him to have found a passage of scripture, from which it could be legitimately deduced.

So far as Dr. R. reprobates an assumption of authority over the consciences of men; so far as he opposes uncharitable and rash judging, prejudice, bigotry, rancour, violence, and bitterness of censure, we cordially concur with him: and though some of his remarks on these topics may not be so immediately suggested by the text; yet we shall offer no objection against their being introduced and urged. But when he speaks against the use of *creeds and confessions*; when he proposes that we should regard those, who agree with us, and those, who differ from us, with respect to the most important articles of Christian faith, "with equal satisfaction;" (p. 38) when he seems entirely to forbid our forming an unfavourable opinion, or expressing a fixed and decided abhorrence of heretical sentiments; when, in short, he exhorts us to hate nothing but *vice*, and to despise nothing but *selfish, illiberal notions*, we are constrained to pause and to ask, Whether this strain of address can be reconciled with scripture? and, indeed, Whether it comports with some things advanced by the author himself, in different parts of this discourse?

Can it be reconciled with scripture? We think not. The

sacred writings speak of *damnable heresies*; of *contending earnestly for the faith once delivered to the saints*; and of *rebuking men sharply, that they may be sound in the faith*. The apostle John declares, *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed*. The apostle Paul says, *A man that is an heretic, after the first and second admonition, reject*. What is the meaning of these passages? Not that we should undertake to judge the hearts of men; not that we should attempt or desire to be "*Lords over the conscience*;" not that we should condemn rashly and without evidence, or censure with harshness and malevolence, or presume to decide on the final state of those, who hold unsound opinions; but that we carefully discriminate between the truth, as it is in Jesus, and opposite errors; that we love the former and abhor the latter, in proportion to the degree in which they appear to be heretical and mischievous; that we oppose the abettors of heresy, not with personal malice, but with the firmest decision, and with detestation of their false principles; and that, instead of employing language or conduct, which can be considered as giving countenance to their errors, it is our duty, if the interests of religion require it, to hold them up to public view, in their true light, in order to diminish their influence, and to guard men

against their delusion. Nay, this is not only the plain meaning of the passages above cited, and of others of a similar kind, but it is the necessary result of another principle plainly taught in scripture. If all modes of religious faith were equally safe, as to the final attainment of salvation, we might well feel both surprised and indignant to see men, zealously contending for a particular creed, and bearing a warm testimony against different opinions. But when the Holy Ghost has pronounced some heresies to be *damnable*, will not every real Christian strive to avoid such heresies himself, and warn others, as he has opportunity, against embracing them? While he loves the most extravagant heretics, as men, is ever ready to do them good, and daily prays for their conversion and salvation; he will feel it to be as much his duty to abhor their false doctrines, and, if they are doing secret mischief, to detect and expose them, as to counteract the poison administered by an unprincipled physician, or to unfold a conspiracy against the state.

Nor is such conduct in the least degree inconsistent with Christian charity. Dr. R. in some instances, uses this word, in what we must think an unscriptural sense. An eminent writer, has justly said, that "*Charity, in the language of scripture, means an ardent and unfeigned love to others, and a desire of their welfare, temporal and eternal; and may very well consist with the strongest abhorrence of their wicked principles, and the deepest concern for their dangerous state.*" That

man, therefore, is the most *charitable*, who is filled with the warmest desire for the salvation of men, and is most faithful in warning them against those principles, which corrupt and destroy. And accordingly bishop Burnet excellently observes, that "whatever moderation or charity we may owe to men's *persons*, we owe none at all to their *errors*, nor to that frame which is built on and supported by them."

When one class of men believe that human nature is totally depraved; that there is no salvation but through the atoning sacrifice of Christ; that the Saviour is a divine person, and that to represent him as a mere man, is subverting the foundations of his gospel, and destroying the hopes of the soul: and when another class believe, that man is now as pure and upright as ever; that to speak of an atonement is to dishonour God; that the Saviour is a mere man; that of course to acknowledge and worship him as God, is gross and abominable idolatry; it is difficult to conceive how these two classes can mutually regard each other with the same satisfaction, as those who perfectly agree. If the *Calvinist* be right, he cannot consider the *Socinian*, as a Christian at all; but must contemplate and represent him, when he has occasion to speak on the subject, as an *enemy of the cross of Christ*. And on the other hand, so far as the *Socinian* believes in the truth of his own principles, he must regard the *Calvinist*, as a superstitious and idolatrous corrupter of Christianity. These persons may have much intercourse as neighbours.

Their intercourse may be friendly, and even affectionate. There is no good reason why they should contend with bitterness, or cherish towards each other a malignant or rancorous temper. But that each, so far as he is honest to his principles, and in earnest in his way, must abhor and detest the system of the other, as radically corrupt, as awfully destructive, is too evident to require proof. Dr. Priestly did not hesitate to concede this. He acknowledged with characteristic frankness, in conversation with an American divine, that when *Calvinists* denied him the title of *Christian*, and denounced him as little better than a sober *Deist*, he considered them as speaking a language, which, supposing their system to be true, was inevitable and right.

Dr. R. tells us that "the primitive Christians differed greatly in their opinions, but were remarkable for their brotherly love and friendship." If by this he means, that the disciples of Christ, in the primitive ages of the church, held free and affectionate communion with each other, while they entertained radically different opinions about such fundamental points, as original depravity, the divinity and atonement of the Saviour, and the necessity of the influences of the Holy Spirit to renew and sanctify the soul, we know not whence he has derived his information, and, until he produces his authority, must doubt the fact. We know that one great reason why the pagans were so much enraged against the earliest Christians, was their holding and avowing such rigid and exclusive opinions with respect to

the only way of salvation. This was a new doctrine, and it highly offended them.

But is Dr. R. consistent with himself? Here also we feel constrained to answer in the negative. He speaks much of charity, and of a mild and indulgent temper towards those who differ from us. But he seems to confine this entirely to those who call themselves Christians. Why this restriction? Does a sober Deist differ from a *Socinian* nearly as much, as a *Socinian* differs from a *Calvinist*? Certainly not. Why then should we not include the Deist in our charity, as well as the *Socinian*? The profound remark, that "*we differ from him as much as he differs from us,*" applies as perfectly to the former, as to the latter.

Dr. R. while he pleads for universal mildness and charity, is frequently severe on the rigid and "excluding" advocates of orthodoxy. But why so? If *all*, without exception, who profess to believe in the Christian religion, and whose moral character is good, are to be regarded "*with equal satisfaction,*" however they may differ from each other in articles of faith, why not extend to the highest toned Calvinist, the same indulgence which is granted to the most lax heretic? It is one of the most curious phenomena of modern liberality, that every thing can be borne but strict unbending orthodoxy; that every man is sure of indulgent and even of respectful treatment, excepting one, who has such a deep impression of the importance of divine truth, and so tender a conscience, that he cannot yield to the polite concessions, and temporizing compliments of his

more liberal neighbours. We shall never think this kind of liberality consistent with itself, until it learns to bear with the most rigidly excluding system of principles, as well as of practice.

On the whole, we are by no means satisfied with the strain of reasoning, which pervades this discourse. We cannot think that Dr. R. has given a just or discriminating view of the manner in which professing Christians, who differ radically among themselves, ought to feel towards, and treat each other. We agree with him in believing, that they ought not to indulge in rancour or bitterness, or to dispute with a spirit of pride and dogmatism. But if Christians are not bound to cleave to what they deem the truth, with supreme love, and ardent zeal; if they are not enjoined to oppose error in every form, and especially those errors which affect the character of the divine Saviour, and the foundation of our hope towards God; if they are not under obligations to withstand and denounce, as unsound teachers, and as false guides those, who *preach another gospel*; in a word, if they are not bound to consider those who reject the fundamental doctrines of Christianity, and substitute the miserable and insufficient devices of human wisdom, as enemies of the cross of Christ; and with a mild and becoming temper speak of them as such, and when called upon, to warn others against their fatal delusions; if they are not bound to do this, (which may all be done without one uncharitable or unchristian feeling towards the persons of the deluder!) then we

acknowledge ourselves to have mistaken the language, and the spirit of the sacred volume. But if Christian duty be such, as has been stated, we must think that Dr. R. has given a very vague and unsatisfactory, if not erroneous, view of the subject.

With respect to minor observations on this discourse, we have few to make. The arrangement, though perhaps not so distinctly announced, or so formally marked, as could be wished, is not objectionable. The style, though sometimes chargeable with redundancy and diffuseness, and in a few instances with inaccuracy, is simple, perspicuous, smooth and generally correct. Dr. R. writes like a gentleman and a scholar. It would give us cordial pleasure, if we were able to declare ourselves as well pleased with the matter, as with the form.

DR. REES' CYCLOPÆDIA, VOL. I.
PART I.

Continued from page 134.

ABBADIE. We are happy to observe, that the American Editors, in a subjoined paragraph, have rescued this able defender of the faith, as once delivered to the saints, from the influence of an assertion, in his character, as given by the English editors, that his judgment was inferior to his imagination, learning, &c. But as Abbadie was a distinguished advocate for the doctrine of the Trinity, it is not difficult to assign the cause of such an assertion.

Under the articles *Abbreviation*, *Adverb*, and *Adversative*, Dr. Rees, (for him we name to save needless circumlocution)

has, with great judgment, made use of the discoveries of Horne Tooke, in his *Diversions of Purley*. The labours of this grammarian have thrown much light on the principles of language, and are of such a nature as to enrich a General Dictionary. Our countryman, Mr. Webster, is engaged with ardour in pursuing the same plan; and we hope, at some future time, the public will be benefited by his labours.

ABEL, the name of a great stone mentioned in the scripture history, is added in the American edition.

Those, who are pleased with the lives of military worthies, will derive satisfaction from the account of the late Sir Ralph Abercromby, in a neat, well written article, which is added by the American editors.

ABERNETHY, John. Concerning this article we have already expressed our opinion and our regret at some of the omissions of the American editors.* We think it proper to add a few remarks on this article, which has excited such warmth of feeling and strong disapprobation in the Boston reviewers.

Some of our readers, perhaps, need to be informed, that the Rev. Mr. Abernethy was a distinguished Presbyterian minister settled first at Antrim, and afterwards at Dublin, in Ireland; that he became obnoxious to the synod of which he was a member, on account of some opinions, which he expressed and defended with respect to religious freedom; and that he was finally excluded from the synod; which proceeding was called, by his

* See p. 132. Vol. III. for August.

friends, an act of persecution, and by the advocates of the synod, an act of discipline. Dr. Rees has given him a very excellent character, which he professes to quote from the *Biographia Britannica*. The American editors, conceiving, probably, that some parts were the offspring of too fond a partiality for a friend, and that others savoured of party spirit, simply omitted all such passages, and left his character to stand on its merits, after fairly stating facts. The following are the most important omissions.

"He was much respected not only by his brethren in the ministry, but by many of the laity, who were pleased with the urbanity of his manners. His talents and virtues gave him a considerable ascendancy in the synod, so that he had a large share in the management of public affairs. As a speaker he was considered as their chief ornament; and he maintained his character in these respects, and his interest in their esteem to the last, even when a change of his religious sentiments had excited the opposition of many violent antagonists."

"For this event (his death) he was fully prepared, and he met it with great composure and firmness of mind, a cheerful acquiescence in the will, and a fixed trust in the power and goodness, of the Almighty."

"His two volumes of discourses of the Divine Attributes are still held in the highest esteem by those, who are disposed to approve the most liberal and manly sentiments on the great subject of natural religion."

However well intended may have been these omissions, and though much may be said in justification of the motives of the editors, we still think they have furnished a dangerous example to others, which by designing men might be improved to the injury of historical and religious truth. Honesty is ever the best policy. We applaud their wis-

dom and candour in adopting a different plan of conducting the work.

If the English Life was true and just, such a subtraction from it is highly censurable; if the subject is praised more than truth will warrant, better have fairly shewn it, and openly taken it away. If the spirit of party has heaped deceitful panegyric upon a favourite, let this be made to appear, and the error corrected; and let us know also to whom we are indebted for the discovery and correction. It is not improbable that the American editors considered Mr. Abernethy as a latitudinarian divine; (whether truly or not, is not now the question) and that they were desirous his character should have no more than its due weight and influence against the cause of evangelical truth; and therefore left it to stand on the facts and incidents of his life, which they have given exactly from Dr. Rees. But, though friends to evangelical truth ourselves, we cannot conceal, that we deem this mode of accomplishing their object extremely unfortunate. It is unfortunate, as it throws doubt and distrust over every religious article in their voluminous publication. Suppose the life of the venerable President Edwards should be written in this country, by some person of a kindred feeling, with that glow of affection and admiration, which those who are fond of his writings are apt to feel; and suppose it should be republished in England by a Socinian, who should, without notice, and without authority, (for every man is considered destitute of authority till he produces it) leave out all those passages

which expressed how much he was loved by his friends, respected by the clergy, and revered by all; how sedulously he examined, how firmly he defended the truth; with what benevolence he lived, with what humble confidence he died! What would be said of such a publisher? But what is past can easily be forgiven, as the editors have now explicitly informed their readers what is to be received under the sanction of Dr. Rees' responsibility, and what under that of their own.

The article **ABORTION** has been enlarged with a number of observations on the causes and prevention of this misfortune, either when habitual or accidental, with some advice on the proper treatment of the patient in such circumstances.

Under the article *Abridgment*, the practice of abridging books that are read, or the lectures of public professors in the various departments of science, is recommended as highly useful to assist both the judgment and memory. Two excellent specimens of the kind of abridgment recommended, are subjoined, and which we have extracted for the use of our readers.

In the Essay on Miracles, Mr. Hume's design is to prove, that miracles, which have not been the immediate objects of our senses, cannot reasonably be believed upon the testimony of others. His argument is,

"That experience, which in some things is variable, in others uniform, is our *only* guide in reasoning concerning matters of fact. Variable experience gives rise to probability only; an uniform experience amounts to proof. Our belief of any fact from the testimony of eye witnesses is derived from no other principle than our experience of the veracity of human testimony. If the fact attested be

miraculous, here arises a contest of two opposite experiences, or proof against proof. Now a miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as complete as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence, that it cannot be surmounted by any proof whatever derived from human testimony."

In Dr. Campbell's Dissertation on Miracles, the author's principal aim is to shew the fallacy of Mr. Hume's argument; which he has most successfully done, by another single argument, in the following manner:

"The evidence arising from human testimony is *not solely* derived from experience; on the contrary, testimony hath a natural influence on belief antecedent to experience. The early and unlimited assent given to testimony by children gradually contracts, as they advance in life: it is, therefore, more consonant to truth to say, that our *diffidence* in testimony is the result of experience, than that our *faith* in it has this foundation. Besides, the uniformity of experience in favour of any fact, is not a proof against its being reversed in a particular instance. The evidence arising from the single testimony of a man of known veracity, will go far to establish a belief in its being actually reversed. If his testimony be confirmed by a few others of the same character, we cannot withhold our assent to the truth of it. Now, though the operations of nature are governed by uniform laws, and though we have not the testimony of our senses in favour of any violation of them; still, if in particular instances we have the testimony of thousands of our fellow-creatures, and those too men of strict integrity, swayed by no motives of ambition or interest, and governed by the principles of common sense, that they were actually witnesses of these violations, the constitution of our nature obliges us to believe them."

These two examples contain the substance of about 400 pages.

The article *Absorbents*, is enlarged in such a manner as to suggest several new thoughts to

the medical student on the doctrine of *cutaneous absorption*.

ACACIA, in *Botany*, has received a valuable addition from Dr. Mitchell.

Under the word *Academy* has been introduced an account of the Academy of Fine Arts in Pennsylvania, of the Academy of Medicine in Philadelphia, and of the American Academy of Arts in New York. The account of the Massachusetts Academy of Arts and Sciences has been advantageously enlarged. We hope the editors will assiduously endeavour to supply all deficiencies of the English edition on American subjects.

ACCOMMODATION, in *Theology*. A great part of this, as it appeared in the English edition, has been omitted in the American edition without giving notice to the reader, or mentioning the reasons for the omissions. Though we do not think subscribers have lost any thing valuable under this article, yet for the reasons already mentioned we disapprove of any alteration of a work given to the public as the Cyclopædia of Dr. Rees, without explicit marks of such alteration.

ACHILLES. We confess ourselves not well pleased that Christian critics, and Christian editors, should contribute to raise still higher the admiration of Homer's hero, when it is already more than sufficiently excited by the charms of poetry. The character which Horace gives of this mad warrior, *Impiger, iracundus*, &c. though spirited, is very far short of what he might have said in truth; but it seems even this is too much in the opinion of Dr. Blair, who has

deliberately composed a palliation, which is admitted into Dr. Rees' work. The reader of Homer knows that a more savage destroyer of the lives and happiness of men, a more zealous bigot to cruelty and revenge, than Achilles, rarely, if ever, existed, even in imagination. The tendency of such an example, operating on the corrupt inclinations of men, ought to be counteracted by every possible means; so that, though we admire the genius of Homer, we may be taught to detest the character of his heroes, and be no more in danger of imitating them, than of throwing ourselves into a conflagration, on which we gaze at a distance, with sublime astonishment. For a just criticism on Homer, and his favourite Achilles, see Foster's *Essays*, a work which will give great pleasure to every Christian reader of taste.

Short, but useful additions have been made to the articles *ACID* and *ACOUS*.

ACTION, in *Oratory*, is a blundering article, in which the writer comes to a conclusion directly contrary to all his reasonings. His arguments tend to show the impropriety of using action in public speaking at all, while his conclusion is, that, if properly conducted, it "gives to the speaker in the senate, at the bar, and in the pulpit, very great advantage in enforcing his argument and impressing an audience." Can it be doubted by a grave and learned man especially, whether action be allowable? As well might it be doubted, whether a man should be suffered to *speak* in public. The best method, undoubtedly, will be followed

by those public speakers, who endeavour to speak to purpose, and who use all the powers which God has given them to gain attention, and produce conviction. Much damage to the cause of religion has been done by the opinion propagated by some pious and well meaning divines, that there should be no action in the pulpit ; as though a dull, uniform manner of reading sermons were the most effectual way of influencing men to attend to their most important interests. The rule for public speakers, which embraces all other rules, is "Act as though you were earnest in your business."

ADAM, in *Biography*, is deficient in several important particulars. The reader ought to be informed, what has generally been the opinion of divines, as to the meaning of the threatening, *In the day that thou fastest thereof thou shalt surely die*, or, as it is in the Hebrew, *dying thou shalt die*. It is certainly important, that this portion of scripture should be interpreted rightly. We are not backward to express our conviction, that the denunciation implied death temporal and eternal. *Dying thou shalt die forever*. When the editors say, "there is a certain dignity of intellect, as well as rectitude of will, that is probably implied in the expressions *our image* and *our likeness*," they do not sufficiently explain the nature of that dignity and rectitude, with which Adam was endued by his Creator. Our first parents bore the moral image of God ; it was impossible they should bear any other image of him. They were perfectly holy, pure, and benevolent, and every way disposed to serve God, and

promote each other's happiness. As to their moral character, before the fall, they truly and exactly resembled their Maker. It would have been well, if more useful knowledge, with respect to the *first of mankind*, had been collected and inserted in place of the fables of Rabbins, and Mahometans.

IN ADAM, MELCHIOR, is an error of the press, which is mentioned not so much on account of its importance, as that the Editors, if they should see this review, may be cautious of errors in quotations from the learned languages ; this not being the first we have seen. Books in general are very faulty in this respect. Instead of *Vitæ illustriorum virorum*, it should be *illustrum*. We ought in justice, however, to say, that this work is more free from errors of the press, than any similar one we have known.

We are pleased to see that revolutionary patriot, SAMUEL ADAMS, introduced into this work. A person desirous of obtaining a good knowledge of American Biography will be sorry however to find the article so short and imperfect. We understand that voluminous and valuable papers of Mr. Adams', which throw much light on the history of the American Revolution, are in possession of his heirs. We hope some patriotic and enterprising bookseller will cheerfully lend his aid in their publication. The American editors will contribute much to the gratification of the public by paying peculiar attention to the Biography of our eminent countrymen. Of these there are many whose lives have never been written, except in a

hasty manner for the perishable columns of a newspaper.

There are four articles under the head of ADAMS, in *Geography*, added, viz. a town in Massachusetts, a county in the state of Ohio, another in the Mississippi Territory, and another in Pennsylvania.

In the article ADAM or HADES, Dr. Rees has, with great propriety, introduced the explanation which Dr. Campbell has given of this word. It ought to be known to the mass of those, who read the Bible, that the word *hell*, in several instances in the New Testament, means the *invisible state*, and embraces all the dead, as distinguished from the living. The word, which conveys the idea of the place of future punishment, though translated into English by the word *hell*, is *gehenna*, and not *hades*. The Hebrew word, which answers to *hades*, viz. *sheöl*, ought, in the Old Testament, to have been translated to mean in some instances the *grave*, in others the *invisible state*, or the world of *departed spirits*.

To be continued.

A Discourse delivered at Plymouth, 22d Dec. 1806, at the Anniversary Commemoration of the first landing of the Fathers, A. D. 1620. By Abiel Holmes, D. D. Cambridge. 1806. f4p. 32.

DESCENDED from some of the best of men, the inhabitants of Plymouth, (the first European settlement in New-England) justly glory in their ancestors, and celebrate the anniversary of their landing, in grateful commemoration of

their virtues and their sufferings. The discourse now under review was delivered upon one of these occasions, at the request of a committee of the town, and was published by their desire.

The anniversary has frequently been denominated "Forefathers' day;" and we think it not improbable that this, or some similar circumstance, may have suggested "*Whose are the Fathers*" (Rom. ix. 5) to the mind of the preacher, as a text suited to the occasion.

After an appropriate introduction, he inquires, "Who these fathers were; what were their characters; what were their religious principles; and what privileges there are in a descent from them?"

Under the first head of inquiry, it occurs to the mind of the preacher, that the story of their forefathers was already familiar to them, and that the reiterated recital of it had left but little unrehearsed; but he justly remarks, that "unless it be repeated, when, in process of time, your children shall say, *what mean ye by this service?* the answer will be vague and unsatisfactory." In guarding against such an inconvenience, Dr. H. has judiciously detailed the causes, which occasioned the removal of the fathers; has adverted to the difficulties which attended it; to their pious conduct upon this important occasion; to the dangers they afterwards encountered, and the hardships they endured; and to the merciful interpositions of divine providence in their favour. An enumeration of all these particulars does not appear to have been necessary in answering the question, *who were the fathers?*

Yet there is so much connexion between the latter and the former, that no violence is done to the feelings of the reader upon this occasion ; and the story is calculated to excite a particular interest in favour of the pilgrims.

Under the second head the fathers are characterized, as "distinguished by integrity, piety, Christian zeal, and primitive simplicity of manners:" and the names of a number are mentioned, who were eminent amongst them. "These illustrious names, (the preacher remarks) and the merits attached to them, are entirely familiar to you ; nor would faithful tradition, or your own more faithful records ever suffer them to pass into oblivion. To a tablet, however, less perishable than either of these, are those names committed ; and it ought to heighten the pleasures of this day to reflect, that a biographer, worthy of them, has at length been found. While faithful narrative, discriminating remark, and purity of style, continue to be universally pleasing, the fathers of New England will live in the pages of BELKNAP."

Under the next head of inquiry the *religious principles* of the forefathers are detailed at considerable length ; this was the more necessary, as they have been much misrepresented both by ignorant and designing men. The recapitulation, whilst it shews how anxious our fathers were to found their faith upon the word of God, and to contend earnestly for it, as being thus founded, must reprove many of their descendants for their lukewarmness respecting it, and their departure from its principles ; "principles

of which no one of their descendants will be ashamed, if he be *not ashamed of the gospel of Christ.*"

The *privileges attending a descent from such ancestors*, form the next subject for consideration. After hinting at those possessed by the Jews, to which the apostle alludes in the text, the preacher remarks, "Not unlike these, men and brethren, are our privileges in deriving an origin from the fathers of New England. To us, through their means, are committed the same oracles of God, which were transmitted by the Hebrew patriarchs to their descendants, with the additional discovery of those things, which *many prophets and kings desired in vain to see.* To us, too, through the medium of our Christian fathers, are made the same promises, which were made to the Hebrew fathers ; *for the promises were unto them, and to their children, and to all afar off, even as many as the Lord should call.* To us has been transmitted from the fathers, the reformed protestant religion, as free probably from human mixtures, as it can be found in any church in christendom. In our fathers, too, we have the benefit of examples of exalted virtue and piety, which would have adorned the church in the patriarchal, or the apostolic age."

He then recommends the "study of the history of the fathers, as the history of men, who were but little known to the world, and for that reason often misapprehended and injuriously aspersed ; who though pronounced by some to be bigots, and by others enthusiasts, were truly *lights shining in a dark place :*

who were intent upon holding faith and a good conscience, regardless of human censure, and unambitious of human applause :—and who, from motives purely religious, achieved an enterprize, unparalleled in ancient or in modern times.”

After urging his hearers to respect the characters of the fathers, to cherish their principles and institutions, and to imitate their examples ; the preacher concludes his discourse with the following animated address.

“ Sons of the Pilgrims ! look at yonder rock, on which your fathers first stepped ; look at that brook of which they first drank ; look at the cold ground on which they first lay ; look at the hill where they first met the aboriginal prince ; look at this eminence which they first fortified ; look at the lots which they first enclosed ; look on the earth which covers their remains ; and while ye exclaim, ‘ THESE ARE THE MEMORIALS OF OUR FATHERS,’ imbibe their spirit, and follow their examples, and ye shall hereafter enter into their rest, and sit down with them and with all the holy fathers in the kingdom of heaven.”

Some valuable notes, illustrative of facts referred to, are added to the sermon. With these additions it forms an *whole*, which will convey much information to such readers as are unacquainted with the early history of New England ; and to the sons of the pilgrims it must be peculiarly pleasing, as a memorial justly honourable to the eminent virtues of their fathers.

Village Sermons ; or plain and short Discourses on the principal doctrines of the gospel ; intended for the use of families, Sunday schools, or companies
Vol. III. No. 4. Z

assembled for religious instruction in country villages. In three vols. By George Burder. Third American edition. Boston. E. Lincoln. 1807.

It is a curious fact, and to the benevolent mind, highly interesting and delightful, that the zeal for *foreign missions*, far from damping, has greatly increased the ardour for diffusing Christian knowledge *at home*. The singular exertions which have been made in Great Britain and the United States, within the last twelve years, to send the gospel to the heathen, have been attended with a correspondent concern for the ignorant and vicious among themselves. At no preceding period, has such a variety of methods been adopted to enlighten and reclaim them.

One of the forms of this pious charity, as practised in England, is brought to view in a passage of Mr. Burder's preface ; which likewise communicates an idea of the peculiar design and character of these volumes.

“ The following sermons are intended, primarily, for the use of those pious and zealous persons, who, pitying the deplorable ignorance of their poor neighbours, are accustomed to go into country villages to instruct them : a practice, which, though but lately adopted, bids fair to produce the most substantial and extensive advantages. A scarcity of discourses, exactly fitted for this benevolent purpose, has been justly complained of ; for though there are hundreds of admirable sermons extant, yet as most of them were originally calculated to edify intelligent and well-informed congregations, and were published on account of some superior excellence in style or composition, they are ill suited to the instruction of a rustic and untaught people. This has induced the author to attempt a few

village sermons—very plain and short, yet on the most interesting subjects, and with frequent appeals to the conscience."

What Mr. B. attempted, he has accomplished. In the course of sixty-five short sermons, he has discussed the principal doctrines of the gospel in a very serious, solemn and convincing manner. Truth is powerfully pressed upon the conscience and heart of the reader; while his attention is kept awake by apt quotations, and not unfrequently, by some striking anecdote. But the prominent and characteristic excellence of these sermons is, that they are plain—adapted to the comprehension of all, not excepting the most ignorant. The pious author, though a man of a cultivated mind, seems designedly to have avoided every species of ornament, and to have applied himself to unfold and enforce the truths of revelation with the greatest simplicity of thought and language.

A collection of sermons, calculated to bring down these things to the level of the lowest capacities, is as valuable as it is rare. Perhaps neither ministers nor others are sufficiently in the habit of reflecting, how ignorant, often, are the great mass of mankind, respecting some of the plainest principles of religion; nor how great familiarity of illustration is necessary in order to their being understood. The usefulness of these sermons, however, is not limited to the less informed class of people; they may be read with advantage by all ranks.

Respecting the author's sentiments, we hesitate not to pronounce them decidedly and pure-

ly evangelical. Those doctrines, which exalt God and the Redeemer, which humble human pride and selfsufficiency, which impart balm to the bleeding heart, and consolation to the sanctified soul, are the doctrines illustrated and enforced in these sermons. At the same time, the author is emphatical, and abundant in reprobating a mere speculative religion, and in pointing out the infallible connexion between genuine faith, and a life of holiness and virtue. In a sermon on Titus ii. 11, 12; we find such sentiments as these:

"The gospel first directs the sinner to repair by faith to Christ, and to obtain the pardon of his sins through his precious blood. This is his first business: and if the sinner be enabled to believe in Jesus, his faith will work by love, will purify his heart, and overcome his lusts. We are not, by our own power, first to reform our lives, and then, as gracious and good people, to trust in Christ for salvation; but, as soon as ever we discover our need of a Saviour, to fly to him without delay, just as we are. And he casts out none that come to him. Believing in him will give a new turn to our affections. We shall mourn for pardoned sin. We shall hate the murderers of our Lord. We shall be crucified to the world by the cross of Jesus; and the ways of godliness will no longer be a burden and a task, but our pleasant and easy service. The love of Christ will constrain us, and we shall judge, that if one died for all, then were all dead; and that he died for all, that henceforth they who live should not live to themselves, but unto him who died for them. Besides, whoever believes in Jesus is really united to him in the same manner as the vine and its branches are united. All our fruitfulness in good works depends on this union. "Abide in me," said our Lord; "thus shall ye bring forth much fruit; for without me ye can do nothing." This is the true secret of godliness, the gospel mystery of sanctification, and the only way of

becoming holy. In this way nothing is too hard to be accomplished; and on this ground every believer may say, with St. Paul, "I can do all things, through Christ which strengtheneth me."

The following is one of the inferences from the same subject :

"It appears from what has been said, that there is no ground for the reproach often cast on the gospel of grace, that it leads to licentiousness, or that the doctrine of faith and grace is hurtful to morality and good works. It is a foul and groundless slander. Nothing is more false. Our text confutes it at once. We have shown that the gospel is properly called the grace of God; it is the gospel that bringeth salvation by grace; and this free-grace gospel teacheth us to live a holy life. What can be plainer? And let it be noted, that nothing but the gospel of grace can truly teach or produce a holy life. This was, at first, the power of God to the salvation of bigoted Jews, and beastly heathens. In every succeeding age it has had the same blessed effects. And it is the same to this day. While moral preachers labour in vain, and many of them address their heathen lectures to sleepy hearers and empty pews, we know and are sure, that the plain truths of the gospel are effectual to quicken dead

sinners, to convert notorious rebels, and to produce in numberless persons "the fruits of good living." This is its proper tendency; these its genuine fruits. And we adore the grace that renders the word powerful for these blessed purposes.

"If any false professors of religion abuse the doctrines of grace for licentious practices, they have no countenance in so doing from the gospel, or the preachers of it. Our text will at once confront and confound such base hypocrites. It teaches them the nature, necessity and method of attaining a holy life. Believers were "chosen in Christ, that they might be holy, and without blame before him in love." All the commands of God both in the Old and New Testament, require it. It was an eminent branch of the design of Christ in dying for his people. It is necessary to the present peace and happiness of our souls, in this world of sin and vanity. This is the way in which God expects us to glorify him among men. And in this consists our "meetness for the inheritance of the saints in light."

On the whole, we cordially recommend these volumes to the wealthy, for perusal themselves, and for distribution among the poor.

Religious Intelligence.

With pleasure we insert the following interesting article, copied from the subscription paper, circulated in Connecticut, for the purpose of forming a Religious Tract Society.

TO THE FRIENDS OF RELIGION IN CONNECTICUT.

AMONG the various measures, so successfully employed, within a few years past, for promoting the amendment and salvation of mankind, few, in proportion to the expense and difficulty attending them, have probably been more useful, than those which have been directed to the dispersion of cheap religious Tracts among the poor. Efforts of this nature have been extensively made in Great Britain, and in some degree in the Uni-

ted States; all of which seem to have been followed by happy consequences. Most of the poor find little leisure for reading. It is evident, therefore, that small tracts are better suited to their circumstances, than any other. A man, who can command two or three hours in a week, will very easily be persuaded to peruse a work, which may be finished within that time, who yet by the size of a considerable volume would be deterred from

reading a single page. It is also evident, that the books furnished to such persons, ought, as much as possible, to be those which will allure them to read. The reluctance to reading is always most successfully overcome by the entertaining nature of the book which is furnished. It scarcely needs to be added, that he, who has but little time for reading, ought to employ it only in the most useful books.

All these objects can, it is believed, be accomplished at the present time, and accomplished with moderate expense and little difficulty, for the poor of this country. Short, cheap, and entertaining religious tracts have been published in great numbers, of many kinds, and in a great variety of forms, suited to almost every age, situation, and character. The expense of printing, and distributing them, has been proved, both by estimates and facts, to be moderate. By facts, also, it has been amply proved, that the poor will read, if furnished with the proper books; and that the consequences of this reading are of the most salutary nature. To contribute to the reformation of this unfortunate class of mankind; to withdraw them from the vices, to which by their situation in life they are peculiarly exposed; to prevent such, as hitherto are uncontaminated, from future corruption; to recal such of them, as are stupid in sin, to seriousness and piety; and to increase the comfort, hope, and purity, of those, who are already pious, is an employment, which needs no recommendation to a good man.

At the same time, important benefits have been communicated in Great Britain, and may be communicated here, by selling such tracts to persons in moderate circumstances (constituting a numerous class of mankind) at the original cost, or at reduced prices, as the nature of the case shall direct. Books, it is well known, are, at the present time, much dearer than at any former period. This unfortunate fact prevents many persons from gaining a part, at least, of that valuable instruction, which they would otherwise acquire. In all such cases, this Society would become the useful instrument of providing, and distributing, knowledge of the most important kind, with little expense to itself. The end, here gained, would be the same; and only accomplished in a different manner.

Persuaded of the reality and importance of these truths, a number of gentlemen in this city have embarked in the design of purchasing, and circulating among the poor, small, unexpensive religious tracts. For so benevolent a purpose they feel themselves warranted to solicit the aid of all, who are friends to religion, and to the poor. The scheme, by which they have proposed to regulate their conduct in this business, will be seen in the plan below. Such gentlemen, as approve of this design, are requested to subscribe their names, with the sums annexed, which they choose to contribute; and, when they design the contribution to be annual, to specify that circumstance.

A PLAN FOR THE FORMATION OF A RELIGIOUS TRACT SOCIETY.

1. The name shall be *The Connecticut Religious Tract Society*.

2. The sole object of the Society shall be the promotion of evangelical religion; and nothing shall be published in the tracts, which shall give any just cause of offence to any particular denomination of Christians.

3. The Society will endeavour to compass this object, by distributing these tracts to the poor *gratis*, and by selling them at the discretion of their committee, at the first cost and charges, or at reduced prices, to other persons, who shall be disposed to purchase.

4. Every subscriber who shall engage to pay annually a sum not less than one dollar, shall be a member so long as the amount of his subscription shall be paid.

5. Every subscriber to the amount of a sum not less than ten dollars shall be a member for life.

6. Every subscriber shall be entitled to three fourths of the amount of his subscription, in tracts at the first cost, and charges.

7. Any person subscribing a sum not sufficient to constitute him a member, shall be entitled to the same proportion of tracts.

8. If any subscriber within the city of New Haven, shall not call for his tracts within ten days after notice of their being published shall have been given in some news-paper, his share shall be considered as relinquished to the disposal of the Society.

9. If any subscriber without the city of New Haven shall not call in like manner within three months after such notice, his share shall be considered as relinquished as before mentioned.

10. No member shall be entitled to any tracts till after the payment of his annual, or other subscription.

11. The officers shall consist of a President, Vice President, Secretary, and Treasurer, to be chosen by ballot, and of committees.

12. There shall be an annual meeting on the last Wednesday of October, holden at New Haven, at which the officers shall be appointed, and any other business shall be done that may be thought proper.

13. The President, or in his absence, the Vice President may call a special meeting, and not less than seven shall at any time constitute a *quorum*; but a less number shall have power to adjourn.

14. A committee shall be chosen from the members throughout the State, whose duty it shall be to solicit subscriptions, to assist in the distribution of tracts, to be agents for the Society, in the collection and remittance of subscription monies, and to transact such other business, as the Society shall deem expedient.

15. A special Committee shall be appointed to select matter for publication, and to superintend the printing of the Tracts.

16. Every member shall be at liberty to withdraw from the Society, on giving written notice of his intention to the Secretary.

17. No tax shall be laid upon the Society.

18. The accounts of the Society shall be audited, and the proceedings of the Society published, annually.

19. The Constitution of the Society may be amended at any annual meeting.

After several meetings of a number of gentlemen friendly to a Religious Tract Society, the foregoing articles

were adopted, and all the gentlemen present at the last meeting subscribed in such a manner as to become members according to the Constitution. They then proceeded to the choice of officers to serve the Society till the first annual meeting. The following persons were chosen to the offices assigned to their respective names:

Rev. TIM DWIGHT, D. D. *Pres.*

ISAAC MILLS, Esq. *Treasurer.*

JEREMIAH EVARTS, Esq. *Sec'y.*

The following persons were chosen a committee to solicit subscriptions in this city; viz. Isaac Mills, Esq. Stephen Twining, Esq. Rev. Samuel Merwin, Mr. Hezekiah Belden, and Jeremiah Evarts, Esq.

The choice of a Vice President and committees was deferred to a future meeting.

Published by direction of the Society.

JEREMIAH EVARTS, *Secretary.*

New Haven, Sept. 7, 1807.

It is expected that those who subscribe to pay annually will remit the amount of their first subscription to the Treasurer, at, or before, the annual meeting in October next, and that future annual payments will be remitted to the Treasurer, at the annual meetings when they shall become due. Those to whom subscription papers may be entrusted are desired to forward them to the Secretary, at, or before, the annual meeting in October next.

HANCOCK FEMALE TRACT SOCIETY.

For the gratification and encouragement of the friends of Zion, the following sketch is communicated.

In the county of Hancock, District of Maine, a small society has been in operation for three years past, denominated, *the Hancock Female Tract Society*; its object is to procure religious books and tracts to be distributed among the poor and destitute in the district; for this purpose each member contributes one cent a week. Its officers are a Directress, General Treasurer, and Secretary, and a committee of three, chosen from among the gentlemen of the Hancock Association. At each annual meeting of

the Society its officers decide what books to purchase, and how to distribute them. There is also in each town, where a number of subscribers reside, a Branch Treasurer to receive and forward money.

The sum which the Society has already realized, besides incidental expenses, amounts to \$107; which has been appropriated partly for the purchase of a few copies of the *Pilgrim's Progress*, *Husbandry spiritualized*, *Almost Christian*, *Grace and Truth*, *Glory of the Gospel*, *Devout Exercises*, &c. and several hundred tracts, such as, *Appeal to Christians*, *Earl of Rochester*, *Drop of Honey*, *Divinity of Christ*, *Short Sermons*, *Resignation*, *Life of Faith*, &c. and partly for reprinting Bunyan's *Heavenly Footman*. These books and

tracts are distributed in different directions by the Society's committee.
Sept. 22, 1807.

HOLLAND.

NINE answers to the following prize questions of the Amsterdam Society for the increase of religious knowledge have been received: "How comes it, that in our dark and sorrowful times, insensibility is so great, and a sufficient attention to the dispensations and judgments of God is so little observable? And what are the best means, and most applicable to counteract the spreading of that insensibility?" The answer of M. C. A. Vander Broeck, preacher at Oud Beizerland, has obtained the prize.

Literary Intelligence.

THE ECLECTIC REVIEW.

THIS excellent periodical work was commenced in January, 1805, and continues to be published monthly in London. It is supported by men distinguished for literature and talents, and the design and execution of it reflect the highest honour upon its conductors. To those, who wish for a general view of the literature of the world, or who are desirous of seeing the most important works, that issue from the press in England, carefully examined, and their value estimated by learned men, who respect the gospel of Jesus Christ, this review is highly interesting. We do not think there ever was a publication of the kind, that combined so many excellencies, or could be considered so valuable a treasure to those, who would wish to have literature subservient to Christianity. The editors do not undertake to review every thing, which is published; they select the most important works, and such as are worthy of notice. Amidst the multitude of books, which thicken around us, some guide is necessary to direct us in our choice of such as deserve to be read; and it is believed that the above mentioned review is the best guide that exists.

HUNGARY.

M. FRANCIS VON PUSPOSKY, canon of Grosswardein, in Hungary, by his last will appointed the sum of 24,000 florins to be applied to charitable uses. His executor has disposed of this legacy as follows; 5000 florins for the erection of a hospital for the sick at Grosswardein, for the use of all religions and classes, in the county of Bihar; the care of establishing this is undertaken by Mr. Sandorffi, an active physician in the county.

10000 florins for the support of village schools in the diocese of Grosswardein.

7000 florins for the increase of salaries to local ministers.

1000 florins for philosophical experiments in the royal academy at Grosswardein.

1000 florins for reward books to children, who answer best in the parish catechisms.

The number of students, who attended the Catholic *Pædagogia* in the five literary circles of Hungary, in the course of the year 1804, amounted to 11,832, out of which 4553 were pupils to the Piaristes; 1228 to the Benedictines, Cordeliers, and Minor-

ities; and 6047 were educated in those colleges where the instruction of youth is committed to the care of lay professors.

NORWAY.

In 1803, Mr. Tank, a merchant of Bergen, bequeathed to that city 60,000 crowns, for the foundation and support of a primary school. In 1805, a glover of Odensee, named Kahn, bequeathed his own dwelling house and 50,000 crowns for the establishment of an asylum for orphans, and other destitute children. M. Glarcep, of Copenhagen, in the same year, left legacies for the relief of the poor, and for the support of the school masters of the little island of Gioel.

SPAIN.

The admiralty is in possession of an immense collection of observations and ship's journals of the most interesting kind. It is only within a very short period that these treasures have been employed to advantage. In 1797, an idea was first entertained of erecting an office called the Hydriographic Archives, where all observations are collected, arranged, and numbered, for the purpose of projecting the best maps and charts from them. This capital institution, which properly commenced only in 1798, will soon become very extensive; as the directors are men of the greatest talents, zealous, and indefatigable. This is proved by the number of maps which have already been published in so short a time.

SWITZERLAND.

On Tuesday, the 2d of September, the Knippenbuhl Rock, which formed the summit of Mount Kosenberg, in the canton of Schwitz, in Switzerland, was suddenly detached, and carried with it a great portion of the mountain. This tremendous body rolled down into the valley, which separates the lake of Zug from that of Lauwertz, and filled up about a fourth part of the latter lake; destroying four whole villages, and part of several others. Upwards of a thousand persons lost their lives; and only thirty remain alive out of the population of the whole district where this disaster

happened. General Plyffer predicted this calamity, 20 years since, from the knowledge which he had of the mountain.

DENMARK.

A Danish Dictionary, on a plan similar to that of the Dictionnaire de l'Academie Francoise, which is intended to fix the orthography and form the standard of the language, has been for some time in the hands of the most distinguished literati of the country, and is now in some degree of forwardness. It is undertaken at the expense, and conducted under the direction, of the Royal Danish Society of Sciences.

RUSSIA.

Capt. Krusenstern, in a long voyage of discovery undertaken by order of government, preserved the water sweet during the whole voyage, by charring the inside of the water casks.

GREECE.

Two Greeks, the brothers Zozima, are applying part of their fortune toward a new edition of the ancient Greek classics, from Homer down to the time of the Ptolemies, under the superintendence of their countryman Coray. This collection, which is to be printed by Didot, is intended for such of their countrymen, as wish to learn the ancient language of their forefathers; and will be delivered gratis in Greece to diligent scholars and active teachers.

EAST INDIES.

The literary society of Bombay, of which Sir James Mackintosh is President, will shortly publish a volume of transactions.

The College at Fort William in Bengal, we are happy to observe, still subsists and flourishes. On the 3d of March last, the annual examination and public disputations took place, before the Governor General Sir George Barlow. The disputations were in Persian, and the declamations in Mahrattah, Hindoostanee, and Arabic.

After the distribution of the prizes, the Governor General delivered a speech of considerable length. It ap-

pears from the speech, that various literary works have been published under the auspices of the college during the last year ; of these the principal is an elementary analysis of the laws and regulations for the government of British India, by J. H. Harrington, Esq. one of the judges, and professor of that branch of science. There are likewise in the press, a Hindoostanee Dictionary ; a general history of the Hindoos, and a review of the manners and customs of the Hindoos, the two last by learned na-

tives attached to the college. It also appears that Mr. W. Lumsden is engaged in a new Grammar of the Persian language ; and that Mr. Carey and the other Baptist Missionaries have undertaken the translation, under the patronage of the Asiatic Society, of some of the most ancient and authentic works of literature in the Shanscrit. A descriptive catalogue of the books found in Tippoo Sultaun's library, has been completed by Captain Charles Stewart, and will be published in England.

INSTALLATION.

'INSTALLED, August 12th, 1807, over the Congregational church and society in Bristol (Me.) Rev. Jonathan Belden. Rev. Asa Lyman of Bath offered the introductory prayer. Rev. David Thurston of Winthrop preached the sermon, from Philippians ii. 29. "Receive him therefore in the

Lord with all gladness." Rev. Jonathan Ward of New-Milford offered the installing prayer. Rev. Eliphalet Gillet of Hallowell delivered the charge. Rev. Kiah Bayley of New Castle presented the right hand of fellowship, and Rev. Mr. Gillet offered the concluding prayer.

Poetry.

SONNET ON SABBATH MORN.

WITH silent awe I hail the sacred morn,
That scarcely wakes while all the fields are still !
A soothing calm on every breeze is borne ;
A graver murmur gurgles from the rill,
And echo answers softer from the hill,
And softer sings the linnet from the thorn ;
The sky-lark warbles in a tuneless shrill.
Hail, light serene ! hail, sacred Sabbath morn !
The rooks sail lightly by in airy drove :
The sky a placid yellow lustre throws :
The gales that lately sigh'd along the grove
Have hush'd their downy wings in dead repose.
The hov'ring rack of clouds forgets to move,
So soft the day when the first morn arose.

Ch. Ob.

TO CORRESPONDENTS.

Another number of *Pastor* ; Answer to *Inquirer*, relative to General Association, with several other communications from Correspondents ; Also a review of Mr. Webster's Philosophical Grammar, with a body of very interesting intelligence just received from England, shall enrich our next number.—We omit our list of New Publications, Obituary, &c. to give room for the account of the New Institution of the Tract Society in Connecticut.

Thoughts on 1 Cor. xv. 19. by T ; Sketch of Rev. Oliver Heywood, and remarks on the plan of a *General Association*, have just come to hand, and shall be duly noticed.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 29.] OCTOBER, 1807. [No. 5. VOL. III.

Biography.

SKETCH OF REV. OLIVER HEYWOOD.

OLIVER HEYWOOD, B. D. was born of parents distinguished for piety and worth, at Little Leaver, in Lancashire, March, 1629. He set a special mark on the day of his being baptized, and on its annual return, renewed his baptismal covenant, and dedicated himself afresh to God. He gave early signs of great tenderness of conscience, and delight in divine things, and used often, when a child, to express a wish, that he might be "a good minister." This encouraged his parents to think of devoting him to the sanctuary. He was educated at Trinity College, Cambridge, whither he went in 1647. While he was there, his father gave him these written injunctions.

"My son, labour above all things to make your peace with God, by humbling your soul evening and morning, and oftener before him, that you may know, that God has begun a good work of grace in your heart. Be very frequent in reading the scriptures, with knowledge and understanding, that you may be a

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good scribe, armed against temptations, and able to convince gainsayers. Labour to get every day some sanctified thoughts and spiritual meditations, which will be a heavenly life, and a walking with God; and write them in a book, and title it *The Meditations of my Youth*. Take short notes of every sermon you hear, and write some fairly over for your loving mother. Often remember how short and precious your time is, and that upon it depends eternity. As to society, keep a mean; neither too solitary, lest you be melancholy; nor too much in company, lest you be drawn aside. Above all shun bad company and seek good."

Mr. Heywood was greatly benefited by attending the religious meetings of the serious scholars of his college, and often blessed God for the profit and pleasure, which he derived from the ministry of some celebrated preachers in the university. He pursued his studies industriously; but he afterward blamed himself for not applying more

to philosophical and human learning, and said, "I prize learning above all sublunary excellencies, and I might have been more useful had I improved my time better." When he had taken his Bachelor's degree, he returned to his father's house, where he lived, about half a year, in close retirement. At length, by the advice of several ministers, he began to preach, was greatly approved, and was soon invited to Coley, where he settled in 1652. His annual income was small. After his ejection by the act of Uniformity, he was sometimes in great distress. But Providence so remarkably appeared for him, that he was enabled, not only to support the expense of fines, imprisonment, and other hard usage, which he suffered in those days of persecution, but also to maintain two sons in academical learning.

His ministerial labours were attended with abundant success, and were the means of converting and edifying multitudes of souls. But with all his success, he considered himself as less than the least of all saints. He met with some difficulty among his own people. Some were displeased, because he would not admit all persons promiscuously to the Lord's table; and others because he would not countenance the rigidity of the opposite extreme. And there were some who treated him cruelly, because he would not attach himself to their political party. But notwithstanding these molestations, and the offer of a much richer living in another place, he would not quit his humble and

useful station, until he was compelled by necessity. During the tumultuous times, in which he lived, he suffered great vexations. He was often fined, suspended, excommunicated, imprisoned, for not conforming to the rigorous exactions, which were imposed. But still he continued his labours, when he could do it with personal safety; and he often preached with great peril. Yea, he was sometimes obliged to secret himself to avoid an arrest. His unwearied diligence, humility, self-denial, meekness and sweetness of temper, commanded the love of all, who were not enemies of all righteousness.

It appears from his diary, which he kept within five days of his death, that in one year, 1681, besides his stated work on the Lord's day, he preached 150 times, kept 50 days of fasting and prayer, and 9 of thanksgiving, and travelled 1400 miles in service to Christ and immortal souls. This was the greatest number of miles travelled in any year; but several years exceed in other particulars. His last sermon was on the sabbath but one before his death, from 2 Timothy, ii. 19. *The foundation of God standeth sure; &c.* He died in great peace and joy, on May 4, 1702, aged 73. His publications are in high estimation for sound, lively, practical, heart-affecting divinity.

Some anecdotes are related concerning him, which are worthy of notice and remembrance.

He was once sent for by the parish minister of Honley, a profane young man, then in a fa-

tal consumption, who, on Mr. Heywood's arrival, confessed, with agonies of conscience, his dreadful sin, in taking upon him the ministry, while he knew himself to be unconverted; and begged him to pray with him, and earnestly asked him what repentance was. Mr. Heywood gave him his best advice, and was desirous to come again. But before he could go, this young clergyman died, without a satisfactory evidence that he had obtained mercy. An awful warning for ungodly ministers!

Mr. Heywood, after the loss of his income, was reduced to such great straits, that his children became impatient for want of food. He called his servant Martha, (who would not desert the family in their distress) and said to her, "Martha, take a basket, and go to Halifax; call upon Mr. N—, the shopkeeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed; and in the mean time we will offer up our requests to him, who feedeth the young ravens when they cry." Martha went; but, when she came to the house, her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N—, standing at the shop door, called her to him, and asked her, if she was not Mr. Heywood's servant? When she told him, she was, he said to her, "I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send them." Upon this she burst in

to tears, and told him her errand. He was much affected with the story, and bade her come to him, if ever the like necessity should return. Having procured the necessary provisions, she hastened back with them, when, upon her entering the house, the children eagerly examined the basket; and the father, hearing Martha's narrative, smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; they that seek the Lord shall not want any good thing."

Another anecdote is as follows:

When the spirit of persecution was so hot against this good man, that he was obliged to leave his family, he set off on horse-back, one winter's morning, before it was light, like Abraham, *not knowing whither he went*, and without a farthing in his pocket. Having committed himself to the care of Providence, he determined, at length, to leave his horse to go which way he would. Having gone all day without any refreshment, the horse, towards evening, bent his course to a farm-house, a little out of the road. Mr. Heywood calling at the door, a decent woman came, of whom (after a suitable apology) he requested, that she would give him and his horse shelter for the night, telling her that he only wished for a little hay for his beast, and liberty for himself to sit by her fire-side. Upon calling her husband, they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as, he said, he had no money to make

them a recompense ; but he hoped God would reward them. They assured him, that he was welcome, and begged him to make himself easy. After some time, the master asked him, what countryman he was. He answered, that, he was born in Lancashire, but had now a wife and children near Halifax. "That is a town," said the farmer, "where I have been, and had some acquaintance." After inquiring about several of them, he asked, "if he knew any thing of one Mr. O. Heywood, who had been a minister near Halifax, but was now, on some account, forbidden to preach." To which he replied, "There is a great deal of noise about that man ; some speak well, and some very ill of him ; for my own part, I can say very little in his favour." "I believe," said the farmer, "he is of that sect, which is every where spoken against ; but pray what makes you form such an indifferent opinion of him ?" Mr. H. answered, "I know something of him ; but, as I do not choose to propagate an ill report of any one, let

us talk on some other subject." After keeping the farmer and his wife some time in suspense, who were uneasy at what he had said, he at length told them, "that he was the poor outcast, after whom they made such kind inquiries." All was now surprize, joy and thankfulness, that Providence had brought him under their roof. The master of the house then said to him, "I have a few neighbours who love the gospel ; if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope you will have no interruption." Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervour, affection and enlargement, which the singular circumstances served to inspire. A small collection was then made to help the poor traveller on his way. This interview providentially introduced Mr. Heywood to a new circle of acquaintance, among whom he afterward preached with great success.

Religious Communications.

ON THE EVIDENCE OF DIVINE GOODNESS.

IF there be evidence of the goodness of God, aside from the positive testimonies, the history or doctrines of the holy scriptures ; it is probable that this evidence is exhibited by the scriptures themselves.

The Bible abounds in arguments from the light of nature,

to prove important points of doctrine ; and if no such argument be found, if this mode of reasoning be not used in the scriptures, to prove the goodness of God, even this affords a presumptive argument, that the light of nature affords no evidence on this point.

The scriptures no where intimate, that the doctrine of the Trinity, or the doctrine of Atonement by the sufferings of the Son of God are evident from the light of nature. But the Eternal Power and Godhead are said to be clearly seen or inferred from the work of creation. It is a rule to be observed, respecting all the doctrines of divine truth, that if the scriptures treat them as evident from the light of nature, they are thus evident, whether sinful, blinded mortals can see the evidence or not. But if the scriptures consider and treat them as doctrines of mere revelation, then they are not evident from the light of nature.

A question now occurs: *Do the scriptures consider the goodness of God, as being evident from the light of nature?* From the light of nature, the apostle appears to reason on this subject, in the 14th chapter of the Acts. To the idolaters of Lycaonia, the apostles made known the living God, who made heaven and earth, and the sea, and all things therein; who in times past suffered all nations to walk in their own ways. "Nevertheless, he left not himself without witness, in that *he did good*, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." God's doing good is here urged as a witness of his goodness.

In the same manner the apostle, in the first chapter to the Romans, proves the eternal power and godhead of Jehovah, from the creation of the world. He argues from the light of nature, to prove those perfections of

God, the clear evidence of which renders the idolatrous world without excuse. But if his argument contained no evidence of divine goodness, how were the heathen deprived of all excuse? "The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse."

The same mode of reasoning is used by the Psalmist to prove the adorable perfection of God. "The heavens declare the glory of God, and the firmament sheweth his handy work." It was doubtless the design of the Holy Spirit to exhibit evidence of the same divine perfection, from the light of nature, in the beginning of this Psalm, as from the law of God, mentioned in the latter part. If the glory of God was declared, by the works of nature, so as to excite the adoration of his creatures; this implies, that his goodness was declared. Whether sinful and benighted men, whose understandings are darkened by the blindness of their hearts, can discern the evidence of divine goodness from the light of nature, is not the question. If it were, the answer from scripture and observation would be in the negative. The question is, Whether the scriptures consider the light of nature as exhibiting evidence of the goodness of God? It appears that the Psalmist and the apostles have reasoned from the light of nature, to prove this divine perfection.

We may notice further, in the 34th and subsequent chapters of

Job, a long train of reasoning from this topic, to prove the goodness of God. It is argued from his supremacy. This is the drift of Elihu's argument. In Job xxxiv. 10, and onwards, we find his argument. "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity." The argument is, that God is the Almighty; therefore will not do wickedly. He proceeds, "Who hath given him a charge over the earth? or who hath disposed the whole world?" Does he act by a delegated power? Is he not absolutely independent? He goes on to represent it as a great absurdity, whether we can see the absurdity or not, to imagine that the Almighty, the independent Creator and Disposer of all things, should do wickedly, "Shall even he, that hateth right, govern? and wilt thou condemn him that is most just? Is it fit to say to a king, thou art wicked? and to princes, ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they are all the work of his hands." It is here represented as marvellous, that those who can discover from the works of God, his absolute supremacy, should entertain a doubt respecting his goodness. He seems to take for granted, that *men of understanding*, men of piety and spiritual discernment, may, from a view of the supremacy of God, have as clear a discovery of his moral perfection, as of his natural. This is the manner of the whole of Elihu's reasonings. And we may notice, that Elihu

was acquitted of God; and God himself, who was Job's last reprover, argued with him on the same ground. From his mighty works, which displayed his infinite power and godhead, he argued the perfection of his moral government. On this ground he challenged the love and submission of Job. Job yielded his cordial submission; and upon the very ground on which it was demanded. "Then Job answered the Lord and said: I know that *thou canst do every thing*; and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Thus, from the light of nature, from the exhibitions of divine power and majesty, the moral perfection, or goodness of God is argued, successfully, in the book of Job. No appeal is made to divine testimonies, or to the plan of redemption and grace, or to any thing else but the visible displays of divine power and supremacy.

The scriptures certainly argue from the light of nature, to prove the goodness of God; and they challenge the conviction of mankind from such evidence. Whether, therefore, we can see this evidence or not, we have the highest reason to believe that it exists; and that mankind are not left, by a necessity of nature, to perish, for lack of vision. If mankind, in all ages, had been disposed to discover the holiness and goodness of God, they would have always enjoyed the revelation of his grace. But as they became vain in their imaginations, their foolish hearts was

darkened, and God gave them over to a reprobate mind, and they perish without excuse.

C.

LETTERS FROM A CLERGYMAN
TO HIS SON.

LETTER-III.

Dear Frank,

IN reading my two preceding letters, you have anticipated the thought, which will be the subject of this: *That daily prayer will be a great security against deliberate deviations from the path of duty.*

The man who daily commits to God in prayer the works of every day, cannot, with a cool, unreluctant mind, enter on any works, which he knows will be offensive to that Being, whose favour he has implored. He sees, he feels the inconsistency of addressing God in prayer, and dishonouring him in practice.

By daily prayer we set God before us; we awaken in our minds a sense of his presence, power, knowledge, purity and goodness; we call up the recollection of our dependence and accountableness; we compose our spirits, banish criminal passions, and fix pious thoughts and resolutions; and thus prepare ourselves to proceed steadily and uprightly in the course of duty before us.

Who would venture to address the Deity in prayer, while his heart was full of malevolence, avarice, revenge, envy, or any other detestable lust or passion? Who would dare to call on God for his blessing, while he was contriving to execute a vil-

lainous design, plotting to circumvent an honest neighbour, or devising to revenge an imaginary injury, or trifling affront? Every one sees the guilt and impiety of bringing into a prayer such inclinations and intentions. The man who really means to pray will banish, or at least suspend all criminal purposes and deliberations, that his prayers may not become a new provocation. And surely, when he has been with God in the sacred exercise of devotion, he will not dare immediately to recal those guilty passions, which he, just before, thought it necessary to exclude. There is, at least, as much impiety in rushing from God's presence into works of wickedness, as in hurrying from these into his presence. The man, therefore, who makes prayer a customary and serious business, will act with caution and deliberation in his ordinary conduct. That deliberation, which accompanies his prayers, will attend his other important transactions. The man addicted to profaneness perceives the gross absurdity and detestable impiety of passionate swearing immediately after a solemn prayer. If he knew a neighbour, who statedly prayed in his family, and frequently fell into violent fits of wrath and storms of impious language, as soon as the solemnity was closed; he would condemn the palpable inconsistency of this neighbour's conduct. He would think himself a much better man; for, though he often swore, yet he never prayed; so that his impiety was not aggravated by being mixed with prayer. But while the man feels an impres-

sion of the sacredness of prayer; and of the inconsistency of adding profaneness to it, let him seriously engage in the former; and it is probable he will discontinue the latter.

There is a formal, careless kind of praying, which has little efficacy either to direct our conduct, or procure God's blessing. It is not this kind of prayer, which I recommend to you; but that serious, collected manner of praying, which may be called committing ourselves to God, and in which God is regarded as present with us, and the desires of the heart are offered to him.

Such a manner of praying will have some influence on the daily conduct.

I may, in this case, appeal to the experience of every serious person; I may appeal to your experience. Have you not often found a rising passion checked and restrained by the reflexion, that you have just been in God's presence, pouring out your heart before him? or by the consideration, that you are soon to go into his presence, and address him in behalf of yourself and others? When you have felt a temptation urging you to an unworthy action, has not prayer, at once, disarmed it of all its power, and laid it impotent at your feet? In the review of the errors of your conduct, and the follies of your social converse, have you not perceived your godly sorrow increased, and your virtuous resolutions strengthened by contemplating how often you have been in God's presence, and sought his directing and restraining grace; and how soon must again go into his presence on the

same serious errand? Has not this contemplation made you more watchful over yourself, more attentive to your words, more circumspect in your walk, more discreet in your deportment?

The prayerless man cannot be virtuous. The prayerful man, he who is really such, cannot be vicious. Converse with God is not only an essential part of piety, but a necessary mean of virtue. In the total and habitual neglect of it, there can be no security against sin, and no defence against temptation, either from the operation of internal principles, or from the presence of divine grace. "Thou, therefore, my son, be strong in the grace of God; and continue instant in prayer, watching thereunto with all perseverance."

And remember

Your affectionate parent,
EUSEBIUS.



ORIGINAL LETTERS FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

Dear Sir,

No. 10.

LOOKING at the date of your last letter makes me feel a regret, though I have never ceased to take a deep interest in all that concerns your progress and usefulness.

You have gratified me much by so many particulars of your preaching career, and the kind reception you have met with thus far. Call it "candid and liberal," if so it appear to you; and think it a precious favour of God that so many of his pious minis-

ters are induced to strengthen your hands ; that a part of that church, which he purchased with his own blood, and such a respectable congregation with them, should so soon and so unitedly stretch out their hands to you, as their chosen pastor, under him the Great Shepherd.

Whenever and wherever you shall be invested with that office, I hope you will be able to say, as a very eminent person did before you ; " I thank Jesus Christ who hath enabled me, for that he counted me faithful, putting me into the ministry." In the mean time, with what aspirations will your heart go forth, more than ever, to your good Master, for every gift and every grace ; and for mercy to sustain you under the pressure of the present occasion.

I shall not fail to wish and ask for you a sure direction, and a clear determination of your duty. But my opinion in this case ought to be given with diffidence, as I know you have those near you, who are much better acquainted with — than I am. However, I am much inclined to think well of the opinion which Mr. — has given :—And, in general, have a favourable idea of answering the cordial invitation of a united and worthy people with a good grace. Where no imperious circumstances forbid it, I believe this to be your idea.

If you do give yourself to them, I hope it will be with a most tender affection, and a most sincere desire to minister to their eternal good : " Even as Christ loved the church, &c."—It is a wonderful tenderness.

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Such a rare harmony of a whole people, and the cordial attachment of so many praying Christians, ready to strengthen your heart in all your work ; and whose piety and experience may help a young minister to a thousand good ideas ;—open, as far as we can judge, a fair prospect in the main point. And from their general character, there seems little room to doubt your faring well among them in temporal things, with proper economy, and such a measure of self-denial as this good service always requires.

Accept the love and best wishes of your friend, &c.

My Dear Sir,

No. 11.

I HAVE enjoyed your agreeable settlement, and the many circumstances, that seem to promise you both comfort and usefulness ; though I hope neither of us forgets upon whose blessing both depend.

If I must continue my feeble suggestions, I must. The afflicting circumstance of dropping hints to others, is its bringing up so many failures of my own, and many which I am afraid it is too late to retrieve. No more of *Mentor* to such a navigator as me.

It is not difficult to bring up particulars, which should have been more attended to by myself. For instance, I see now more than ever, that the different parts of our work, taken up alternately, and in due proportion, aid and befriend each other. Retired

studies furnish us for conversation; and by conversing with our people, we go to our studies with new advantage; and the more, as our visits have been properly pastoral. The very action which is required in making our excursions; the vigour, the recreation to our spirits, which they give us, are important. We study to better effect; we can do more in a little time; we have not lost so much, in any respect, as we feared.

Cultivating acquaintance with our people prepares them to hear us with the better attention. Cherishing affection on our part, entering into their interests and feelings, opens our hearts to them in preaching. But the new tracts of thought, which open to us in the way of pastoral visiting, are many and valuable. The practical and solid sentiments of thinking and praying Christians; the questions on divine subjects, which will often be brought up; the very ignorance and eccentricities of the less cultivated, will suggest subjects of meditation and of preaching, very necessary, and which, but for mixing often with our people, would have been less remembered.

Conversing with the afflicted is of special use to call out every sentiment we possess, if not to suggest new; as generally it lets us into much of human nature, and various views of it in different subjects.

But chiefly, perhaps, are sick and dying beds useful to cultivate our own hearts, call forth their best feelings, and instruct us how to preach. In the last par-

ticular I have often thought, that if a preacher would study the spirit and manner in which the best people, when leaving the world, give counsel to those about them; the plain and faithful, yet humble, loving, persuasive, unexceptionable manner; it would be of great use to him.

Here, likewise, as much as any where, we may learn what are the subjects on which the preacher should be most emphatical. The death bed of a good man exhibits no metaphysical subtleties, no flaming zeal for modes and forms, and little circumstantialia in religion; but the obvious, plain, simple truths of the gospel, and all in a practical way.

One thing still let me add. Solemn and awful as the last scene of an irreligious person is, there is one circumstance in it, which usually gives me pleasure, and an animating excitement to go on preaching the religion of the gospel, as an all important reality. It is this, that such persons, as well as others generally give their testimony in its favour, before they leave the world. Some exceptions we meet, but comparatively very few.

Let me pray you, my friend, to improve upon these hints, as far as you think them just, and favour me with additional illustrations upon the leading idea, such as your own thoughts will readily furnish.

Wishing many and great blessings on your person and ministry, I subscribe, &c.

BETA:

ANSWER TO THE QUESTION CONCERNING GENERAL ASSOCIATION—

Proposed in Panoplist No. 27, page 118, by INQUIRER.

In the first place let it be considered, that the associations of Congregational ministers in this commonwealth are all perfectly *voluntary*. They are not restricted to neighbourhoods, counties, or any other local boundaries, but are constituted according to the choice and agreement of individual ministers.

Let it be further remarked, that as these voluntary associations are formed for *particular purposes*, the members are under no obligation, which can hinder them from joining other societies of clergymen formed for *other purposes*. Nor indeed are they under any obligation, which can prevent them from asking and obtaining an honourable dismissal from one association for the sake of belonging to another of the same kind, where their convenience or their satisfaction can be better consulted. This has often been done, and has never been considered as censurable or inconsistent with the bonds of a voluntary ministerial association.

Now if Inquirer, or any other clergyman, belongs to an association of ministers, whose views on the subject of GENERAL ASSOCIATION differ from his, he may, it is conceived, adopt one or the other of the following methods, as particular circumstances shall render most expedient.

1. He may still continue a member of the association, to which he has belonged, and pro-

mote, as actively as ever, the laudable purposes of it, and yet, with a higher object in view, join with others in like circumstances in forming a new body *for the express purpose of promoting the design and enjoying the advantages of the GENERAL ASSOCIATION*. Or,

2. He may obtain a dismissal from the association, to which he has belonged, and seek admission into another regular association, already formed, which has or will have a connexion with the GENERAL ASSOCIATION. Or,

3. He may relinquish his present connexion, and unite with others, who are disengaged, in constituting a new body, for all the common purposes of ministerial associations, as well as for the general object particularly in view.

It is hoped that, in every measure which is pursued with reference to the great object of the General Association, ministers, in the circumstances abovementioned, will unite wisdom with decision. If they do so, it is presumed they will not be severely censured, even by those who have not the same views respecting the general object.

They, who have not joined any particular association, may without embarrassment form any connexion, which they judge expedient.

For reasons, which need not be now mentioned, it is deemed very important, that this subject should be *seasonably* attended to, so that the next general meeting, being in a central part of the state, may comprehend as many particular associations as possible.

studies furnish us for conversation; and by conversing with our people, we go to our studies with new advantage; and the more, as our visits have been properly pastoral. The very action which is required in making our excursions; the vigour, the recreation to our spirits, which they give us, are important. We study to better effect; we can do more in a little time; we have not lost so much, in any respect, as we feared.

Cultivating acquaintance with our people prepares them to hear us with the better attention. Cherishing affection on our part, entering into their interests and feelings, opens our hearts to them in preaching. But the new tracts of thought, which open to us in the way of pastoral visiting, are many and valuable. The practical and solid sentiments of thinking and praying Christians; the questions on divine subjects, which will often be brought up; the very ignorance and eccentricities of the less cultivated, will suggest subjects of meditation and of preaching, very necessary, and which, but for mixing often with our people, would have been less remembered.

Conversing with the afflicted is of special use to call out every sentiment we possess, if not suggest new; as general letters lead us into much of human nature, and various views of different subjects.

But chiefly, perhaps, as our beds are useful to our own hearts, call forth our best feelings, and instruct us how to preach. In the

particular I have often if a preacher would spirit and manner best people, who world, give credit about them; thankful, yet humble, unexceptionable, it would be of

Here, like where, we the subject preacher phatical. good man, spiritual subjects for modern circumspection the objections of the dissenters. O Sol. church of Christ, seen of any institution, in its issue, with the liberty with which we made us free. These it is hoped, in the of discussion, were satisfactorily removed, or considerably weakened; and the plan, perhaps, through excess of severity, had been left somewhat obscure, obtained further explanation and enlargement, and was cordially adopted by the meeting."

In another paper, published in England about the middle of the present year, devout notice is taken of the remarkable fact that, at the very time when Congregational ministers and churches throughout England and Wales are engaged in establishing a general union, measures are successfully adopted to promote a similar object in Massachusetts.

RESPONDENT.

GRESS OF SIN.

proved her, she pleaded
the liberties were insig-
nificant. She began by trifling
temptation, and now she is
most abandoned of her spe-
cies. Take, in short, any char-
acter that is now infamous ; his
history, if he were to tell it to
you, would be the same. What
abandoned sinners are some
men ; what cheats, what liars,
what blasphemers of God, what
despisers of all that is good ! Is
thy servant a dog, said Haze-
l, that he should commit this
thing ? Haze-
l could not believe
his nature to be capable of the
crime which the prophet told
him that he should perpetrate.
The sins of some men are so
dreadful, that we stand astonish-
ed at them. We look on these
persons as beings of another na-
ture ; as scarcely human. Alas !
the wickedest man that lives is
only one who has fallen by little
and little ; he has been, perhaps,
for some time, proceeding in
this downward path. That vile
wretch, whom you loathe, was
once perhaps in nearly the same
condition as you ; he had a con-
science which smote him when
he did evil ; he had a general
regard to God and godliness ;
he had a blushing cheek, and a
modest look ; a habit of kneel-
ing down in worship, or in seem-
ing worship, in the same man-
ner as you.

in like manner, the un-
woman, who has not only
ruined her character, but has
lost all regard to decency, and
whose very trade is that of cor-
rupting others, how she arrived
at so great a pitch of wickedness ;
she will tell you, that it was
by slow degrees. At first
she secretly indulged improper
thoughts ; a too free behaviour
followed, improper conversation
was permitted, little liberties
were taken ; and if a parent or

Let us explain this point very
familiarly. A child, let it be
supposed, is taught to

As a new and animating argument in favour of the General Association, the following information is communicated.

Extract of a paper lately published in London on the subject of the "general union of Congregational ministers and churches throughout England and Wales."

"In the month of May, 1806, a number of ministers and members of Congregational churches, both of town and country, assembled by appointment in London, to confer on the subject of establishing a general and explicit union of the whole body of that denomination. It had occurred to many of them, that although the principle of the independency of every church ought to be inviolably maintained; yet, that by cultivating a better acquaintance with each other, by communicating mutual information, and occasional advice, and by an extended co-operation, the interest of the kingdom of Christ in general, and the prosperity of this class of Christians in particular, might be more effectually promoted.

After much interesting conversation, the meeting unanimously agreed, that such a union appeared to them to be highly desirable; and that the Board of Congregational Ministers in London, should be requested to prepare a plan for that purpose.

In consequence of this request, the Board took up the business, and appointed a committee to sketch the outlines of a plan of union. These outlines were drawn, and presented to the

Board in March, 1807; and by them approved and accepted.

On Monday, May 18, that meeting was held at the Rev. Mr. Gaffee's meeting house, New Broad Street, and was numerously attended. The plan was then taken into consideration, and various sentiments on the subject were advanced by the brethren. Some objections to the projected union were brought forward by very respectable friends, which seemed to arise chiefly from a misapprehension of the design, or from the manner in which it had been expressed; other objections seemed to originate in that laudable jealousy, which dissenters ought ever to maintain against the assumption of unscriptural authority in the church of Christ, or the formation of any institution which might, in its issue, endanger the liberty with which Christ has made us free. These objections, it is hoped, in the course of discussion, were satisfactorily removed, or considerably weakened; and the plan, which, perhaps, through excess of brevity, had been left somewhat obscure, obtained further explanation and enlargement, and was cordially adopted by the meeting."

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RESPONDENT.

Selections.

ON THE GRADUAL AND INSIDIOUS PROGRESS OF SIN.

It is a common saying, that no man becomes very wicked at once. Men are prepared by degrees for the last acts of iniquity. Ask the murderer how he came to imbrue his hands in blood. He will tell you, that he was first light and thoughtless, then loose and extravagant; and that, having thus brought himself into difficulties, having also associated himself with bad company, he was tempted to some little act of injustice, which he meant, perhaps, to repair, and certainly to commit but for once. The fraud was resorted to as the means of deliverance from urgent distress; but the devil having tempted him to perpetrate this single act, he was induced to repeat the crime, even though a little less pressed by want; so that the same act under these new circumstances had more sin in it. At last, murder became necessary to conceal theft, and seemed only to be a part of the same iniquity.

Ask, in like manner, the unhappy woman, who has not only forfeited her character, but has lost all regard to decency, and whose very trade is that of corrupting others, how she arrived at so great a pitch of wickedness; she will tell you, that it was by slow degrees. At first she secretly indulged improper thoughts; a too free behaviour followed, improper conversation was permitted, little liberties were taken; and if a parent or

friend reproved her, she pleaded that these liberties were insignificant. She began by trifling with temptation, and now she is the most abandoned of her species. Take, in short, any character that is now infamous; his history, if he were to tell it to you, would be the same. What abandoned sinners are some men; what cheats, what liars, what blasphemers of God, what despisers of all that is good! Is thy servant a dog, said Hazael, that he should commit this thing? Hazael could not believe his nature to be capable of the crime which the prophet told him that he should perpetrate. The sins of some men are so dreadful, that we stand astonished at them. We look on these persons as beings of another nature; as scarcely human. Alas! the wickedest man that lives is only one who has fallen by little and little; he has been, perhaps, for some time, proceeding in this downward path. That vile wretch, whom you loathe, was once perhaps in nearly the same condition as you; he had a conscience which smote him when he did evil; he had a general regard to God and godliness; he had a blushing cheek, and a modest look; a habit of kneeling down in worship, or in seeming worship, in the same manner as you.

Let us explain this point very familiarly. A child, let it be supposed, is taught to say his

prayers: he is instructed that God's eye is upon him; he is habituated to public as well as private worship, and his conscience yet is tender. He goes, perhaps, to school, where some older and more hardened boy is found to laugh at prayer; and this schoolfellow sleeps with him. The child is ashamed to be seen praying. He says his prayers behind the curtain, or perhaps after he is in bed. Instead of taking a regular time for prayer, he now becomes slack in this duty, and often puts it off till a convenient opportunity. Instead of praying to God both in the morning and at night, he prays only in the morning, or only at night; and instead of praying every morning, he is hindered by some interruptions, once, twice, or many times in the week. Thus he falls gradually. And now, perhaps, he thinks it sufficient to pay his devotions at church; possibly also he puts up a few words in the way of prayer when seized by sickness, when frightened by some extraordinary calamity, or overcome by a more than common sin. As his years advance, and as his parents or master exert less influence over him, he grows lax in respect to his observation of the Sabbath; he rises late on a Sunday, and he is late at church; he is hurried by worldly business, and has hardly time, as he pretends, to worship God. The most trifling excuses are now sufficient to detain him from public worship. He is not sufficiently dressed; he has a cold or a little head-ache, and there is no convenient seat for him. He goes now and then to

church in the morning, but not always in the evening, and, after a time, in the morning only, and not always even then. The Sabbath now is employed in more trifling conversation than formerly. Instead of regularly reading the Bible or some religious book, he applies himself to religion only when the humour takes him. The humour takes him less and less frequently. His prayers and his Sabbaths being neglected, the thought of God dwells less and less on his mind. Worldly business or pleasure possesses him. Any thing but God is in his thoughts. He can spend hours without thinking of God. By degrees, whole days pass by without a reflection respecting his Maker.

Habits of swearing often grow on a person in the same gradual manner. First he learns to use an improper word, such as, O Lord, or O God—Lord bless me, or Lord help me; and then he proceeds a little further. He sits much among swearing persons, and then his sense of the sin is weakened. He swears at first only when in a great passion, and afterwards when in a little passion; and at last when he is in no passion. Men fall in this respect very imperceptibly. Let us notice the unbelief which is at the same time increasing. A man who uses the name of God to swear by it is likely to grow hardened in unbelief. Some begin by exercising their wit on religious things. They joke at the particularity of some good man, which they couple with his religion; and having first mocked those who are good, for their infirmities, they proceed to mock

at what is not their infirmity ; they mock at their very goodness. They now grow merry as often as they speak on religious subjects ; they joke about passages of scripture ; at length they make a joke of all scripture, and there is no road by which men advance more rapidly to a profane, unbelieving spirit than this. What we often make the subject of our merriment, we cannot at any time much reverence. It is thus that both the holy scriptures, and every other thing which is sacred, become the subject of a man's railery during his cups ; and this profaneness is perhaps at length coupled with indecent and licentious conversation, which is the highest pitch of profaneness.

So also in respect to every vice which can be named, the steps by which men advance are small. The glutton or drunkard first is a little nice respecting his meat and drink ; he values the pleasure of a meal too highly ; his meat must be of the best kind ; his liquor strong and highly flavoured. He grows more and more curious in his taste. He talks much of his wine and of his dishes, and sits long at his table ; his meals are more in number than is necessary for health ; he also takes a glass of wine between them. He finds that he has more and more desire for this interyenying cordial : the habit grows ; the stomach is more and more craving ; he becomes first a tippler, and then an occasional drunkard, and then a thorough drunkard.

In respect also to dishonesty, a man's fall is commonly grad-

ual. Some begin by borrowing what they partly mean to restore, but what they know that they very possibly may never be able to pay, though they do not say so ; and they borrow more and more money, though they have less and less chance of returning it. Some begin with taking a very little matter ; it is too little, as they think, to be noticed by the owner, or by their own consciences. Having taken one trifle they add another ; they take a little of the smaller kind of fruit, and from small fruit they proceed to larger fruit, and from fruit to many other little things. Having taken a few trifles, in order to eat themselves, they take a few more, in order to give them away, and they soon find that they can obtain some favour in return. By degrees they take, in order to sell ; and thus they are perfected in the trade of stealing.

Lying is a sin which also grows on us by degrees. What is a lie ? Is every false word a lie ? Is it a lie to call a thing greater or less than it is ? I answer, that he who uses himself to speak too largely, and to assert positively what he knows but in part, will learn, if he indulges this temper, to speak still more largely, and to pronounce still more positively, till he loses his respect for truth. Endeavour then to measure every word you speak ; be correct, and think not that this is a small matter.

A man's general temper is also apt to fall in the same gradual manner. How many have indulged some little, selfish, peevish, or fretful humour, and as they have continually thought only for

a minute ; till these evil dispositions have gained full possession of them. Waste of time may also be mentioned. We think it a little matter to waste a few minutes, forgetting, that out of these minutes, hours are made, that hours constitute days, and that of days, life itself consists. We neglect minute after minute, because each is but a minute. We sit down only for a minute at some idle employment, and in some easy posture, and thus our idle habits grow upon us.

Want of economy is to be traced to the same negligence of small things. The bulk of our expense is made up of trifling sums, and as he that wastes his minutes will be found to trifle away his life, so he that throws away his shillings will be found to trifle away his substance.

What then is the way in which we must learn to avoid both sin in general, and every sin in particular ? "*He that despiseth small things,*" says an apophthetical writer, "shall fall by little and little." It is by not despising small things that we shall avoid both those greater and lesser degrees of iniquity.

What then is it to despise small things ? It is to *make light* of them—it is to make light of them because they are small. We suppose a little matter to be a little evil, whereas a little matter may be a great evil ; it may be a precedent for many other evils. A little evil, many times repeated, becomes great ; and the reason for committing this little evil the second time will seem just as good as for committing it at the first. We should be afraid, therefore, of

little negligences and sins. We should be afraid of all such language as the following. "Why, surely, this is so trifling an indulgence, it is so small a saving, it is so slight a departure from truth, it is such an insignificant breach of the Sabbath, it is such an unimportant, diminutive matter, that it is not worthy of my attention. Great sins, indeed, I abhor as much as any man ; but such little sins, if indeed they are sins, I never can attend to." Do you indeed hate great sins ? Then beware of little ones. This is the great art of the devil. The constant excuse with which he supplies us is that of saying, "Is it not a little one ?" To move one step in sin beyond that which we have already taken is all that he asks at present. When we have advanced this step, then another will be taken. Now each of these single steps is little. Every sin in this sense is small, for it is only a small addition to the sin which went before. Each sin seems therefore diminutive to the sinner. The plea of smallness is ever returning. It is the apology for all crimes.

Did you never find this answer given you by one whom you reprobated for sin ? Or, rather, did you ever find any one who did *not* thus excuse himself ? The fault in question is always a small one. Other men's sins seem great sins. Past sins of our own seem perhaps to be great ; or future sins of our own, would, if described to us, appear great ; but *our own and our present sin* is always a little one. It will be said, perhaps, but is this the doctrine of the gospel ? Does not the gospel teach us to repent of

all sin at once, and to become new creatures through the all-powerful influence of the Holy Spirit? And should we not attend to the great work of our conversion, rather than to the little obliquities which have been spoken of? I answer, that one proof of conversion to God is our not making light of small sins. He who loves God as he ought, he who is redeemed by the precious blood of Christ, may know his faith to be sincere, chiefly by this test; namely, that he will make much of those sins which other men make so little of; he will ever be magnifying what they are ever excusing. As it is the way of sinners to plead in favour of sin, so it is his to plead against it.

I conclude with remarking, that as the sinner falls by degrees, so the servant of God rises step by step. Improvement in holiness, like improvement in sin, is gradual; for the path of the just is as the shining light which shineth more and more unto the perfect day.

N. Y.

[*Ch. Obs.*]



THE TWO QUESTIONS IN RELIGIOUS CONTROVERSY TO BE CONSIDERED BY CHRISTIANS.

CHRISTIANS may reduce all questions of controversy in regard to their religion, to the two following, which they would do well often to place distinctly before them: First, Is the scripture the word of God? Secondly, Is any doctrine, fact, or proposition, which is made the subject of inquiry or speculation, contained in that word?

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On the first of these questions believers have their controversy with professed infidels; the second furnishes the ground of many debates among Christians themselves. But the matter which arises out of these questions, severally, ought never to be mixed. If a man profess to receive the scripture as a divine revelation, he forecloses all controversy about its authority; because the word of God is a much better security for truth than any deductions of human reason. He may have difficulties in explaining or vindicating some truths which he receives under the sanction of a divine warrant, but still he is not to deny those truths. This appears in fact to have been the understanding of almost every writer of reputation on the subjects of Christian controversy, till lately. Those who were supposed to wish for a greater latitude did not choose openly to avow it. Within a few years, however, the Socinians, finding it impracticable fairly to defend their creed against the artillery of revelation, with which their opponents were likely to demolish it, have sought arms and aid from the camp of infidelity. They have contended at one time like Christians, and at another like Deists, and often have alternately taken the ground and used the weapons of both parties in the same combat. This system they did not adopt all at once, nor without some caution and address. At first they seemed only to be carrying to the point of perfection a plan on which they had, in some measure, acted, from the days of Socinus

himself. They employed much art and assiduity to shew that the sacred writings had suffered greatly by some important interpolations, and by numerous and gross corruptions. Much likewise was said to inculcate the belief that a great part of the inspired volume ought to be considered merely as allegorical, or so highly figurative, that no precise intellectual truth, or well defined doctrine, can satisfactorily be derived from it; that it admits of many interpretations, and may be made to consist with that which is given by them, as well as with any other. These are the limits to which some of the corps still confine themselves.

"Others, however, among whom we may reckon Dr. Priestley, Bekker of Amsterdam," and a host of German Socinians, have been less scrupulous, and have proceeded to far greater lengths. They do not all exactly agree in the same representations, for they love to appear not to act in concert. Among them, however, they have not merely insinuated, but professedly maintained, that Jesus Christ and his apostles, though they were honest, good men, and at times much favoured of Heaven (Christ being the chief of the prophets;) yet were not only liable to err, but did actually err, and teach their errors to others; that they quoted scripture from the Old Testament very incorrectly, and applied it very fancifully and absurdly; that they taught many Jewish dogmas that were utterly false, which they either received as truths themselves, or else, knowing them not to be true, not only did not undeceive

their followers, but inculcated falsehood as if it had been truth; and such a falsehood, they especially insist, is the doctrine that there is a devil or evil spirit; that the apostle Paul is frequently a very inconclusive reasoner, adopting principles that are unsound, and forming conclusions that are untenable: that we have no reason to believe that there was any thing miraculous in the conception of our blessed Lord, but that he ought rather to be considered as the natural son of Joseph. We are too much shocked and disgusted to proceed with this detail, though there are ample materials for the purpose.

Thus, then, this class of Socinians claim to bring the whole scripture before the bar of their own reason, and to pronounce the sentence of falsehood on as much of it as to them may seem meet; not because it is corrupted or interpolated, not because the writers are misrepresented, but because they actually taught what is erroneous, and for that reason ought to be corrected or condemned. The only point in which they differ from acknowledged infidels, is, in admitting that the scripture, after all, contains a revelation from God; though they will by no means consent to specify what are the particular parts which they will recognize as such, and by which they will abide as the divine word, and the umpire of controversy. Frequently and earnestly have they been pressed to do this, but they never have done it. Hence it is that controversy with them becomes endless, because it is impossible to terminate it;

• while the parties have no common authority or principles to which they may appeal. Hence, also, Deism, open and unreserved, has been most extensively propagated, through the medium of Socinianism. - For if the Bible be that interpolated, corrupted, allegorical, and erroneous book, which these men would make it, common sense revolts at the idea of receiving it as a revelation from God, and a guide to future happiness. If all its doctrines and principles are at last to be subjected to every man's own decision, whether they shall be received or rejected, why not consult your reason alone and at once? Why bring the master to the scholar, when you know beforehand that much which he will say will be weak, and empty, and erroneous? It is easier, say infidels, to believe, not only all the mysteries, but all the superstitions that Christians ever received, than to believe that the infinitely wise and good God has given mankind the revelation of his will in such a form as this. And here, for once, we declare ourselves of their opinion. But so far from rejecting revelation, as the consequence, we contend for receiving and maintaining it simply and entirely, as we find it in the Bible, in the originals of the Old and New Testaments. Let these originals be the subject of diligent study and of sound and reverend criticism. On the score of emendation let them be treated as respectfully at least, as the copies of the best heathen writers, than which they have been much better guarded against corruption. In this manner let

us discover what revelation teaches, and then let us receive it with docility, humility and thankfulness, as the word of life. Let us not bring to the study of scripture a system already formed in our own minds and fortified by prejudice, but let us go to it in the first instance and without prejudice, to learn what is the system which we ought to receive. With the temper of children let us sit at the feet of the Saviour, imbibe his instructions, and obey his precepts. As far as we are able, let us explain what is difficult; but when we can go no further, let us treat the difficulties of revelation as we do those of the other works of God; as we do the profound, obscure, and contradictory things which appear in creation and providence, and in regard to which the best philosophers are always the readiest frankly to confess their ignorance. Let us be ashamed to acknowledge that there are certain things which, for the present, we do not fully understand; and let us wait for more light in this world, or for stronger faculties in the world to come. The maxims of sound reason and philosophy, not less than the injunctions of the gospel, point out to us this course.
[Rees' Cyclo. Art. Angel.

ON THE EDUCATION OF PIOUS
YOUTH FOR THE GOSPEL MIN-
ISTRY.

From the Evangelical Intelligencer.

MR. EDITOR,

IT has given me pleasure to observe that you have made it an object of primary importance

in your miscellany, to endeavour to promote the education of pious youth for the gospel ministry. In my apprehension there is no one thing that is half so deeply concerned as this, I will not say merely in the *extension of religion*, but in the preservation of its very existence in our country: and I am persuaded that even the pious part of the community have in general no adequate views of the subject at all. If they saw it in its true light, it would be impossible for them to remain so indifferent as they appear to be. Allow me, then, to make a statement which I think must be a very alarming one to all the real friends of true piety, and which, notwithstanding, I believe to be incontrovertible.

The first thing to be noticed is the present state of our churches in regard to a supply of ministers. Is it not a fact that there are almost as many congregations vacant, (taking our country at large) as there are settled? I am afraid we must answer this inquiry in the affirmative; or, at least, I think it will not admit of a question, that if we had double the number of well qualified clergymen that we now have, there would not be a surplussage, when our frontiers and missions are taken into the account. Let us then set it down, as I suppose we safely may, that, at present, we have but about one half the number of ministers that we want. What then are our prospects for the time to come? My estimate is that the present number of ministers of the gospel in the United States, of all denominations, is about eight thousand. The pop-

ulation of these States, by actual experiment, is found to double in less than twenty-five years. It is therefore evident that twenty-five years hence, we shall need eight thousand clergymen more than we now have, only to keep up the *half supply* which now exists, and on the supposition that none of the 'present number' will be removed. But in that space of time, at least one-half of the present number will die. We must consequently educate and bring forward twelve thousand clergymen in twenty-five years, if we would preserve the churches in as good a state as they are in at present; and twenty-four thousand, to furnish a full supply; that is, nearly a thousand year.

I have with design made this statement as short and as plain as I could, that it might not be tedious to examine it. I hope that your religious readers will examine it carefully, and think of it seriously. It will, I am persuaded, be found to contain no exaggeration; and if it does not, it is certainly calculated to excite much anxiety. Instead of a thousand ministers entering the gospel vineyard annually, I suspect that the whole number does not equal the fourth part of a thousand. What then is likely to be the state of our country in a few years? There must be a change, or heathenism will absolutely overspread our land; for this consequence always has, and always will follow the extinction of the gospel ministry. I have no doubt at all that God will preserve his church in the world;—he has promised to do it, and his promise he will fulfil, let earth and hell withstand it as

they may. But has he promised to preserve it in any particular part of the world where it has once been established? Certainly not. On the contrary, we see that the Asiatic churches, to whom the apostle John addressed his messages in the Apocalypse, have long since had their candlestick removed out of its place. In like manner, a large proportion of the places where the gospel was once preached in its purity, are now totally deprived of its blessings. The truth is, that the usual tenour of the divine procedure is, to take the gospel from those who continue to neglect, undervalue and despise it, and to send it among others who are not guilty of these crimes. I sincerely hope and pray that such may not be the destiny of the United States; and yet there is little more necessary to effect it, than that the very state of things which now exists should continue about half a century longer. It is always an evidence either of ignorance, or of something worse, when men profess to depend on God to take care of his cause, while they make no exertions to promote it. We are to cast our *cares* but not our *duties* upon God. We are not to be less active in endeavouring to promote the gospel, than if every thing depended on our exertions. When thus active, we have a right to expect a blessing, and confidently and comfortably to rely on God to confer it. If I could see the professors of religion in the United States awake to their situation, and actively engaged to prevent the evil I have exhibited, I should hope that

God would certainly avert it. But on the contrary, the most threatening circumstance of all is, that while the evil is impending, professing Christians seem to be asleep under it. If it shall really be averted, we shall see a very different state of the public mind before it takes place. With a view to contribute my mite towards this desirable change, I have thrown out these hints. And I shall only add further at this time, that he who wishes to do the most towards promoting and preserving the gospel in this country, should turn his attention to the education of young men for the gospel ministry; and that every professing Christian should favour every plan which conduces to this, by all the means in his power.

A CHRISTIAN.

CRITICISM.

MAIMONIDES says that the great Sanhedrim were accustomed to sit in a chamber in the temple, to examine and judge of the priests, relative both to genealogy and blemish. The candidate for the office who might be disapproved was *clothed in black* and dismissed from the court of the priests in the temple; but if found to possess the requisite qualification, he was *clothed in white*, and went in to minister with his brethren. This process illustrates the words of Christ in Rev. iii. 4. "*They shall walk with me in white; for they are worthy.*"

Ainsworth's Pref. to the Pentateuch.
[Evan. Intel.]

ANECDOTES.

To the Editor of the Rel. Mon.

SIR,

I READ with pleasure the interesting anecdote of the Rev. Thomas Doolittle, published in one of your late numbers. In addition to what was there said of him, it may be mentioned, that few ministers discovered more concern for the rising generation, or laboured more than he did, to bring young sinners to Jesus Christ. For this end he composed several small tracts, and among others, an explanation of the Assembly's Catechism; and, every Lord's day, he spent some time in catechising the members, especially the young people of his congregation.

Among other pleasing circumstances which attended those exercises, the following produced a most happy effect. The question for the evening being, "What is effectual calling?" the answer was given in the words of the Assembly's Catechism.

This answer being explained, Mr. D. proposed, that the question should be answered by changing the words *us* and *our* into *me* and *my*. Upon this proposal, a solemn silence followed, many felt its vast importance, but none had courage to answer. At length a young man rose up, and with every mark of a broken and contrite heart, by divine grace was enabled to say, "Effectual calling is the work of God's Spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and

enable *me* to embrace Jesus Christ freely offered to *me* in the gospel."

The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears.

This young man had been converted by being catechised, and to his honour, Mr. D. says, "of an ignorant and wicked youth, he had become an intelligent and serious professor, to God's glory, and my much comfort."

WALKING in the country, (says the Rev. Mr. Jay,) I went into a barn, where I found a thresher at his work. I addressed him, in the words of Solomon, My friend, "in all labour there is profit." But what was my surprise, when, leaning upon his flail, he answered, and with much energy, "No, Sir; that is the truth, but there is one exception to it: I have long laboured in the service of sin, but I got no profit by my labour." "Then," said I, "you know somewhat of the apostle's meaning, when he asked, 'What fruit had ye in those things whereof ye are now ashamed?'" "Thank God," he replied, "I do; and, I also know, that now, being freed from sin; and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

[*Rel. Mon.*]

Review of New Publications.

A Review of A Philosophical and Practical Grammar of the English Language, by Noah Webster, Esq. New Haven, Oliver Steele & Co. pp. 250. 12mo.

To prevent disappointment, we deem it proper to state, that the following observations are intended more as a description of what Mr. Webster has done, than as a minute philological criticism, followed up, as such criticisms usually are, with extravagant panegyric, or fearful anathemas. After a brief description of the principal peculiarities of this Grammar, some reasons will be offered why every scientific man should thoroughly peruse it, before he rejects it as useless.

The first prominent feature of this work, which strikes a reader is, that disregard of authority which prompts the author to form a Grammar according to the true idioms of the English language, as it is written and spoken, without being fettered by rules arbitrarily imposed by men in a considerable degree ignorant of the science, which they professed to teach. Leaping over the limits by which the students of philology, both in Great Britain and America, have almost habitually bounded their inquiries, he traces the sources of the language and its idioms from the primitive Teutonic and Celtic; a field of knowledge with which Harris did not profess himself acquainted, and

which Johnson and Lowth never pretended to have explored to any considerable extent. The result of his researches is, in his opinion, to prove many of the grammatical rules and distinctions now received as true, to be entirely false; and either tending to pervert the genuine idioms of the language, or to leave them obscure, and not satisfactorily explained.

To Mr. Horne Tooke, author of the *Diversions of Purley*, Mr. W. professes himself indebted for the outlines of his plan. He was led to these researches by the discovery of Mr. Tooke, about 30 years ago, by which it appears that the particles or indeclinable words in our language were originally verbs, nouns, or adjectives; and that instead of being unmeaning by themselves, according to Harris, and other writers, they are all significant, and their appropriate use depends, in a great measure, on their original senses. In prosecuting this inquiry, it appears evident that the distribution of the words in our language is, in some respects, erroneous; many of them being ranked with those parts of speech to which they have no relation.

To prevent the errors, which must result from the present distribution, Mr. Webster has made a new classification, which he supposes not liable to the same objections. Thus, for example, the words called *pronouns* are found not always to stand for nouns. Many of them stand

in the place of adjectives, of sentences, or of a few particular words, and therefore are *not* *pro-nouns* when thus employed. That this inconvenience may no longer exist, Mr. Webster proposes to give them the name *substitute*, a term which explains the real use of all the words classed under it.

Under the head of *Limitation of Names*, the author shews the incorrectness of the received rules in regard to the articles. We will give a brief example from a note in page 18.

"The rules laid down by Lowth, and transcribed implicitly by his followers, is general. "A substantive, without any article to limit it, is taken in its *widest sense*; thus *man* means all *mankind*." The examples already given prove the inaccuracy of the rule. But let it be tried by other examples.

"There are *fishes* that have wings, and are not strangers to the airy regions," Locke, b. 3. If the rule is just, that *fishes* is to be "taken in its *widest sense*," then *all fishes* have wings!

"When ye shall see Jerusalem compassed with *armies*"—What! *all armies*? "There shall be *signs* in the sun"—What! *all signs*? "*Nation* shall rise against *nation*"—What! every nation? How the rule vanishes before the text!"

The head of substitutes or pronouns, is thoroughly discussed, and much light is thrown on this class of words, by quotations from classical English authors, and frequent references to the Saxon, and to other languages out of which the English is formed. Among other things, the writer endeavours to prove, that the words *mine*, *thine*, &c. are not the possessive or genitive case, as grammarians have commonly supposed, but the

nominative or objective; and that the principles of construction in the sentences where these words occur, cannot be explained unless the words are so considered. To strengthen the arguments adduced many authorities are cited. To mention one word out of many, the author has proved, beyond a doubt, that the word *as*, does the office of a nominative and objective, and is, in its various uses, equivalent to *who*, *that*, *which* and *what*.

Of the English verb the author has given a more full display, than we recollect to have before seen. This will be particularly useful to foreigners, as our verbs present almost insurmountable obstacles to a learner, especially in the imperfect forms in which English Grammars have hitherto exhibited their combinations and inflections. In his criticisms upon the tenses of the subjunctive mode, the author attempts to show that the future and the present are often confounded; and that what is called the present is really a conditional future. To the arguments here adduced we would confidently recommend the student for satisfaction, as to the use of the subjunctive mode. Certain it is, and every man of observation must know it, that of late years we have been deluged with such a flood of subjunctives, from public speakers, and the press, and in common conversation, as cannot find a parallel in the history of any language. This part of Mr. Webster's subject is illustrated by numerous authorities from the Hebrew, Greek, Latin, Saxon and English.

In short, the idioms of our language, which form the only

basis of correct grammar, are exhibited in a new light, and explained by copious extracts from the most classical writers. Among the English writers cited we recollect Locke, Bacon, Milton, Addison, Pope, Young, Bolingbroke, Thompson, Johnson, Paley, and a great multitude of others. Mr. Webster differs in many particulars, from other authors who have attempted to digest the principles and usages of the English language into a system; and cites the best authorities, in support of his principles. If these authorities, as Mr. Webster supposes, do support his principles, the grammars now taught in our colleges and schools are, in many particulars, extremely erroneous.

Having given this short account of what Mr. Webster has done in his grammar, we will, as briefly as possible, state some reasons why the work should receive a candid examination from every scientific man.

1. The science of grammar is an essential part of a liberal education, and unquestionably it has not yet arrived to a state of perfection. Every thing is useful, therefore, which will enable the student to correct his errors, and improve his language.

2. Mr. Webster has professedly been engaged many years in the study of philology, which makes it very reasonable to believe, that he should be able to detect errors in antecedent writers.

3. He has pursued what we apprehend to be the best course for obtaining information; that is, he has perused with critical attention the best writers in our language from the earliest Saxon Vol. III. No. 5.

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Chronicles to the present time, not refusing the adventitious assistance to be derived from a knowledge of other languages.

4. He is the only writer of a grammatical system, who has made much use of Horne Tooke's discovery, a discovery which Dr. Johnson himself pronounced to be of great importance.

5. This work is an American production; patriotism alone ought, then, to procure it a fair perusal.

Universal Salvation, a very ancient Doctrine; with some Account of the Life and Character of its Author. A Sermon delivered at Rutland, (Vt.) West-Parish, 1805. By Lemuel Haynes, A. M. Sixth Edition. Boston. Carlisle. pp. 11. 12mo.

THE following are some of the excellencies of this sermon.

1. The text is very aptly chosen. Gen. iii. 4. *And the serpent said unto the woman, ye shall not surely die.* In a short preface we are informed, that the discourse was delivered at Rutland, (Vt.) June, 1805, immediately after hearing Mr. Ballou, a universal preacher, zealously exhibit his sentiments. The author had been repeatedly solicited to hear and dispute with him, and had been charged with dishonesty and cowardice for refusing. Though he thought it not decorous to engage in a personal dispute with the universalist, he felt that some kind of testimony ought to be borne against his erroneous sentiments. Nothing could have been better suited to the occasion, or to the design of the discourse, than the text abovementioned.

tioned. In the brief illustration of that text, the author says,

"Happy were the human pair amidst this delightful Paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavouring to reverse the prohibition of the Almighty, as in our text, *Ye shall not surely die.*"

2. It is a very impressive and convincing sermon. What could more strongly prove the falsehood of universalism, than to show from scripture, that the devil was its author and first preacher.

3. The satire, which runs through the sermon, is founded on truth and justice, and managed with Christian sobriety.

4. The sermon displays much originality. Although, while reading, we are ready to say, *it is easy to make such a sermon*; yet there are few men, who would ever have conceived the idea of opposing a universal preacher in such a way.

5. It is a very popular sermon. Of this there is sufficient proof in the six editions of it which have been printed within two years.

6. It is a very *useful* sermon, especially to those, who want leisure, ability, or patience to follow with advantage a long chain of reasoning. The great argument here used, is not only unanswerable, but easily understood, and easily felt. And none can want leisure or patience to peruse a discourse, which may be distinctly read in 10 or 12 minutes; and none can think it too much to procure a sermon, which may be had for 3 or 4 cents. This little sermon may do much to preserve men from the delusion of error. It awakens men, in-

clined to universalism, from their pleasing dream, shows them who is their leader, and what has been the fatal end of following him.

The plan of the sermon is, to attend to the character of the old serpent as a preacher; to the doctrine he inculcated; the hearer addressed; and the medium or instrument of the preaching. In describing the character of the preacher mentioned in the text, these particulars are just noticed.

1. He is an old preacher. 2. He is a very cunning, artful preacher.

3. He is a very laborious, unwearied preacher. 4. He is a heterogeneous preacher. 5. He is a very presumptuous preacher.

6. He is a very successful preacher.

After several pertinent inferences, the sermon is closed with the following singular apology.

"As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon: but should any imbibe a degree of friendship for this aged divine, and think that I have not treated this Universal Preacher with that respect and veneration which he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, *Render unto all their dues.*"

A Review of "the Transactions of the Parisian Sanhedrim" in the Panorama, for August, 1807, concludes as follows:*

"There are many curious circumstances incidentally included in these transactions, which we are compelled to pass without mention. We should have

* See page 224 of this No. Pan.

been glad had a work of equal authority been extant, on the subject of the general assembly of the Jews, said to have been held in Styria, about A. D. 1620—30. As the fact of that council having been held, or if it were held, of what passed in it, has been placed among apocryphal events, we cannot give it so much reality as to compare it with the present : we are, therefore, thankful for the appearance of the volume before us ; and doubt not but the interest attached to the subject will secure to the ingenious, and we believe faithful translator, an adequate reward for his labour and diligence.

“ The reflections to which this subject gives occasion are ecclesiastical and political. Will the Jews in the various dominions of the earth be induced to relinquish their expectation of Messiah Ben-David ? We presume, they will not : the very dispersion of this people prevents them from being of one mind : and not till the time comes, which is known only to the Supreme, will the purposes of their conservation be disclosed. Will they abandon, in other countries, their ideal superiority, and exaltation over the nations ? Certainly not : the persuasion has the current of too many centuries in its favour. But in a political view, Bonaparte may answer no trifling purposes by patronizing the Jews. Cromwell gained something by favouring them, though not all he wanted ; and Bonaparte is treading in his steps. If we might indulge conjecture, as to his purposes, we should hint at supplies of mo-

ney (without interest !) past, present, or to come ; at the mercantile agency of this people, among all the nations of the earth ; but, especially, at intelligence of what is passing in other countries ; an enormous and incalculable extent of the principle of *espionage* ! The Grand Seignior never was so well served as when his (unknown) agents were Jews, in every court of Europe : *they* knew that the fate of thousands of their brethren depended on the nod of a capricious tyrant : they laboured, therefore, diligently to render that nod favourable. When the reader has considered what we have said on the circumstances of Spain and Portugal, and the influence of opinion on political events ; when he considers the immense advantage which a knowledge of the strength and weakness of *all* governments, derived from unsuspected, yet ever vigilant agents, would confer on an active character ; when he looks back to what *was*, in fact, the foundation of the extensive control exercised by the papal power ; what *was* the rise and support of the influence enjoyed for a long while by the order of Jesus ; and what may be accomplished by the same principle with the improvements of modern policy, he will see in the conduct of the Emperor and King, in the intended meeting of the GREAT SANHEDRIM in October next, and in the whole of Bonaparte's conduct with respect to the Jews, motives sufficient to actuate his policy, and more than sufficient to stimulate British vigilance to the utmost.”

Religious Intelligence.

UNITED STATES.

THE state of religion within the bounds of the General Assembly of the Presbyterian Church, is represented by that body in their Minutes of May, 1807, as follows :

"The Assembly having heard from its members a circumstantial account of the state of religion, within their bounds, and parts adjacent, are of opinion, that during the last year, the cause of vital piety has in general been progressive.

Throughout a great part of the vast region to which the Assembly extended their inquiries new churches are forming, and those already formed are receiving successively additional members. Migrations from some parts, particularly those which are central in the state of Pennsylvania, reduce the churches, but furnish, on the southwestern frontier, the seeds of new Congregations.

In various congregations belonging to the Synod of New York and New Jersey, we are presented with evidences of almighty power and grace accompanying the word of God, and producing happy effects.

Similar effusions of the Holy Spirit on different churches under the care of the General Association of Connecticut and of the Convention of Vermont, likewise demand our offerings of fervent gratitude to God for his great mercies. These divine favours, though not widely extended in any particular district, are of great importance ; and the more so, as they have extended their influence to the young men in one or more literary institutions ; where are generally formed those characters on whom, under God, depend, in a great measure, the important concerns of the Church, and of the Nation.

In those parts, silent solemnity and deep impression pervade the saving work of God. And the churches throughout, including our brethren of the General Association of Connecticut, and of the Convention of Vermont, are harmoniously engaged

in the promotion of religion, and dwell in peace.

The late extraordinary revivals of religion in the south and west, appear to be gradually declining ; leaving, in our view, many fervent followers and friends of the Saviour, who stand ready to do whatever their hands find to be done for the glory of God, and the salvation of their fellow men. Whilst these parts of the church exhibit sundry causes for serious and anxious solicitude, they still present to view, many whose convictions and pressing inquiries, give ground for comfortable expectations ; and in various corners of this part of the vineyard, the operations of almighty power, and sovereign grace, arrest the attention, and demand thanksgiving.

Their Missionaries, in different parts, have manifested a zeal and industry equal to the expectations of the Assembly ; and by their labours have, we trust, been instrumental in producing those great benefits to mankind, which will be the most grateful reward of the liberal contributions, which our people have made for Missionary purposes.

We also view with solicitous expectation, the gradual advances of two tribes of Indians, whose apparent disposition to subject themselves to the benign influences of civilization, literature and religion, though marked with their usual caution and suspicion, have made considerable progress, and exhibited favourable appearances.

For these great blessings let God be praised.

But, alas ! in connexion with the review of these manifestations of divine love and mercy, many humbling evidences of human depravity and weakness constrain us to painful remarks. The sincere worshippers of God, compared with the great mass of society, appear few : the important duties of domestic religion in many instances are neglected ; and

in many are only partially attended to. The Assembly also deplore the obviously increasing dereliction of truth, which, in some parts, pervades all classes of society; the prevalence of the profanation of the sacred names of Jehovah; the violation of the Sabbath; and in many parts debasing intemperance in the use of ardent spirits. They deplore likewise the prevalent inordinate attachment to the things, and to the friendship of the world.

We have still cause to lament, that in those situations where attendance is most convenient, and the advantages for religious improvement are great, many of our people forsake their religious assemblies on one part of the day. But above all, and in close and fatal union with this last and the preceding evils, they deplore the prevalence of unbelief; that state of mind which is enmity against God, reproaches his truth, and contemns the amiable glories of redeeming love.

In circumstances highly distinguished by the blessings of Heaven, both in a religious and civil view, especially when contrasted with the state of many nations; such evidences of ingratitude and impiety present alarming provocations to a holy God. They awfully increase our guilt, and rouse our fears. Surely the Lord is long suffering and of tender mercy; therefore amidst all our provocations we are permitted to view Zion rising with increasing glories and extension; and to see some late arrangements for increasing the number of pious and faithful ministers, opening a flattering prospect in this important concern.

The Assembly, on the whole, praise God for the degree of success with which he has been pleased to crown their efforts for the extension of his kingdom, and the edification of the body of Christ.

And, relying on the liberal contributions, and pious co-operation of their people, both by their holy living and fervent prayer to God, desire to prosecute, under the encouragement with which they are favoured, with redoubled diligence, the great and interesting undertakings which have hitherto employed their cares and their labours."

CONNECTICUT.

At a meeting of the General Association of Connecticut in June, 1806, "Inquiry was made with respect to the state of religion in the churches with which we have connexion, from which it resulted, that although much coldness and lukewarmness, in spiritual concerns, appear in many places, yet in others the spirit of vital piety eminently prevails, and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render praise to the great Lord of the vineyard, and to persevere in prayer, that showers may descend in plentiful effusions."

The business of missions is prosecuted with great zeal, and a very desirable success by the churches of Connecticut. Nearly three thousand dollars have been contributed, during the year past, for the support of missions, besides what has been received from the profits of the Evangelical Magazine.

Two acts of the General Association follow:

(1.) "Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, Voted:—That this Association, feeling it a duty to bear testimony against principles so subversive of the pillars of gospel truth, of vital piety and morality, do recommend to their brethren in the State, earnestly to contend for the faith once delivered to the saints;—to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

(2.) "Whereas the relation between a minister and his people is one of the most solemn that can be formed in the world, Voted:—That this body do disapprove of the growing usage in the churches, by which this relation is dissolved without making public the true reasons of discontent in the parties; as tending, on the one hand, to shield the immoralities and erroneous opinions of a minister, and, on the other, to gloss over the unreasonable discontent and vices of a people."

Extract of a letter from the Rev. Mr. Jackson, Dorset, (Ver.) to one of the Editors of the Panoplist.

Rev. and dear Sir,

THE interest, which the Editors of the Panoplist are pleased to take in the growth of our infant institution,* is viewed with much gratitude by the friends of religion in this country, and particularly by the Trustees and members of the Evangelical Society. We read, with much pleasure and encouragement, your approbation of such of our proceedings as have come to your knowledge, and the frank assurances you give us of your future aid and influence. Your brotherly freedom in suggesting ways and means for the promotion of our design is very pleasing to the Trustees.

At the last meeting of the Board, we added to our charity list one more hopefully pious and promising youth; and the Trustees have the claims of some others now under their consideration. It is also to be noted with gratitude, that the Rutland Association, at their last meeting, were called to the pleasing, important work of examining and approving for the ministry, four young men apparently endowed with more than an ordinary measure of that information and enlightened zeal, which promise usefulness in the vineyard of our Lord. One of these had been assisted in his education by the society. These events are very encouraging. At the present day, which seems like the fearful hour of the power of darkness, to behold talents and piety rallying round the standard of that Prince, who is the sign that shall be spoken against, must cheer the hopes of those, who wait for the salvation of our Israel. We may with confidence believe that, when the Lord shall give the word, great will be the company of those who publish it. And should the Evangelical Society be succeeded, as instruments, in raising up and bringing forward a few of this great company, how pleasing would be their reward! We feel ourselves more and more bound to continue our

efforts in this noble work, that we may be approved to our recent and numerous benefactors, and above all to Him, who hath required of stewards, that they be found faithful.

For the liberal proposal of the Editors to put all the Panoplists sold in Vermont on a footing which shall give the profits to our fund, I am requested by the Trustees and the Society to return you their hearty thanks. It affords them much pleasure and encouragement, both as they are well pleased with the publication, and as they indulge a strong hope that, in the way you propose, it may not only bring present instruction and comfort to the destitute, but be instrumentally raising up a succession of enlightened, spiritual instructors for them and their children.

The Panoplist continues to be well spoken of in this country. The clergy are well pleased with it. They esteem it one of the best publications of the age. What influence they have will be devoted to give it a currency, if its merit should not decline.

Your affectionate brother,

W. J.

FOREIGN.

CHINA.

By an edict of the Emperor of China, which bears the date, 1805, it appears that a persecution was at that time carrying on against the converts to Christianity. The edict admits the right of Europeans settled in China to practise their own religious usages, but states it as a settled law of the Empire, that they should not propagate their doctrines among the natives. In contempt of this law, Te-tien-tse (who it seems is a Catholic Missionary resident at Pekin of the name of Odeadato) had taught his doctrines to many persons, and had induced them to conform to his religion, and had also printed in the Chinese character no less than thirty one books, with a view to seduce the minds of the simple peasantry. This is declared to be a very odious offence, and Te-tien-tse is sentenced,

* A brief account of this Institution has been given in the Panoplist. See Vol. II. p. 237.

in consequence of it, to be conducted to Ge-ho in Tartary, there to remain a prisoner, and to be debarred from any communication with the Tartars in that neighbourhood. Several of the Chinese, who had been seduced by this European, were found guilty. One of them, a private of infantry, who had been discovered teaching the Christian doctrine in a church; four others who superintended congregations of Christians, or were otherwise active in extending their sect; a female peasant who superintended a congregation of her own sex; and a soldier who had contumaciously resisted the exhortations made to him to renounce his errors, are banished to Eluth, and condemned to become slaves among the Eluths. Three soldiers who had been converted to Christianity are declared unworthy to be considered as men, and their names ordered to be erased from the list of the army. Several who had renounced their errors are discharged from confinement, but a strict watch is to be kept over them, lest they should relapse. The various civil and military officers, through whose remissness these foreign doctrines have been propagated, are to be cashiered; and the books containing these doctrines are without exception to be committed to the flames, together with the printing blocks from which the impressions were taken. It is further declared, that all who shall hereafter frequent the Europeans, in order to learn their doctrines, will be punished with the utmost rigour of the law.

TARTARY.

The Directors of the Edinburgh Missionary Society have lately received letters from Karass, dated the 28th of March.

The ransomed children continue to do well, and are a great comfort to the missionaries. A field of about 18 acres has been enclosed, which it is intended to cultivate this summer, for the use of the mission. It was nearly all ploughed. Mr. Galloway, who was bred to the weaving business, has got a loom made, on which he works at his leisure hours. He has finished one web, and was proposing to get a loom made for a young

native who lives with him, whom he intends to instruct in the art of weaving.

A Sultan, named Ali, who used often to visit the missionaries, died lately. Before his death he asked his friends to carry him to Karass. But this request they rejected with indignation. They suspected that he died a Christian, and on that account hesitated about burying him. He left a widow and three children whom he wished to be committed to Mr. Brunton's care. But they all died soon after him of the plague, which was then raging in the district where they resided.

The Karmans are a numerous family among the Kabardians who live near Karass. The missionaries have had many conversations with them about religion, and not long ago a Tartar Effendi wrote to the Kabardian *Mah-kemma*, or Parliament, accusing the Karmans of being Christians at heart, and of practising Christian usages secretly.

The Russians are gone to war with a mountain tribe not far from Karass, called the Tshitshins. These tribes are exceedingly restless and faithless. It is said that the Circassians are to join the Russians, and it was reported among the Tartars that the Tshitshins had killed a number of Circassians who were on their way to the Russian head quarters.

JEWES.

Dr. Herschel, the Jewish Rabbi, has addressed a second exhortation to his brethren, in which, after stating that the plan formed by the Missionary Society, of an institution for educating Jewish youth, "is but an inviting snare, a decoying experiment to undermine the props of their religion," and "to entice innocent Jewish children from the observance of the law of Moses," requires the congregation to send no child to any such seminary, on pain of being considered as having forsaken their religion, as having lost all title to the name of Jews, and forfeited all claims on the congregation both in life and death.

SCOTLAND.

The general assembly of the church of Scotland, to their honour, came to

an unanimous resolution at their last meeting to thank his Majesty for the abolition of the Slave Trade. The following extract from their address to the King expresses their sentiments on this subject.

"In recollecting your Majesty's uniform zeal for the interests of religion, justice, and humanity; the many public measures for the promotion of these great interests by which your Majesty's reign has been distinguished; and the exalted character which, under your Majesty's government, the British nation has acquired; it is with heartfelt satisfaction that we congratulate your Majesty on the final abolition of the African Slave Trade, which had so long polluted the commerce, and tarnished the honour of the British name. We feel, in common with the great body of our fellow subjects, that the acts of the last session of parliament, which prohibited the farther importation of slaves into the West India Colonies, will ever be regarded as one of the most splendid events of your Majesty's reign. And while it proclaims to the world the justice of the British character, will send the tidings of peace and benevolence to the injured natives of Africa."

[Ch. Obs.



TRANSACTIONS OF THE PARISIAN SANHEDRIM.

The following account of the late singular movement among the Jews, in France, which has excited such general curiosity in the public mind, is taken from a late publication, entitled, "Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, dated May 30, 1806. Translated from the Original published by M. Diogene Tama, with a Preface and illustrative Notes by F. D. Kirwan, Esq." 8vo. pp. 350. pr. 8s. Taylor. 1807.

Few objects can so justly claim our attention as the subject of the present work. "The novelty of a Jewish assembly," says the translator of this volume, "deliberating on the national interests of a people which has so

long ceased to be numbered among nations, induces us to offer an account of its proceedings to the English public. The French Jewish editor, M. Diogene Tama, in an advertisement prefixed to his collection, expatiates with wonderful complacency on the immense utility of his publication. Without being quite so sanguine in our expectations, we cannot help expressing our conviction, that it will prove highly gratifying to that curiosity which has been excited by the first mention of the meeting of such an assembly."

In the preface the translator gives a clear and concise account of the advantages enjoyed by the Jews under the old monarchy, and states various circumstances, by which it appears that their condition was preferable to that of the Protestants, and afterwards offers a few shrewd surmises as to the real views of Bonaparte in calling the present assembly.

The work commences with a *Collection of Writings and Acts relating to the former Condition of Individuals professing the Hebrew Religion in France.*

The reader's attention will be particularly arrested by a letter of M. Berr-Isaac-Berr, a Jew, resident at Nancy, to his brethren, on the rights of active citizens being granted to the Jews. It contains a fund of good sense and sound reasoning, which do the writer very great credit: its great length hinders us from extracting it.

MM. Poujol and Bonald, having, in 1806, written against the interests of the Jews, the writer of this work enters into an elaborate defence of that nation, which is inserted under this head.

To this succeeds the *Imperial Decree* by which the assembly was convoked. The number of Deputies sent by each district, with their names and occupations follow, and then the minutes of the various sittings, which took place, from the first sitting, July 26, 1806, to the last, February 7, 1807.

We cannot follow the author through the mass of interesting, instructive, and novel materials included in the work. It will particularly engage the attention of those persons who entertain an idea of the

re-establishment of the Jews in Palestine, as it furnishes many obscure hints in support of this opinion.

A considerable part of the work is occupied by the Questions proposed by the Commissioners of the French Emperor, and the answers given by the assembly, including some of the speeches and opinions of the Rabbies and principal Deputies.

The ostensible reason for calling this assembly, it will be remembered, was the usurious extortions of some of the Jews of the northern departments. The answers to the questions relative to this subject are particularly curious. They are as follow.

ELEVENTH QUESTION.

Does the law forbid the Jews from taking usury from their brethren?

ANSWER.

Deuteronomy, ch. xxiii. verse 19, says "thou shalt not lend upon *interest* (English translation, *usury*) to thy brother, *interest* of money, *interest* of victuals, *interest* of any thing that is lent upon *interest*."

The Hebrew word *nechech* has been improperly translated by the word *usury*: in the Hebrew language it means *interest* of any kind, and not *usurious interest*. It cannot then be taken in the acceptation now given in the word *usury*.

It is even impossible that it could ever have had that acceptation; for *usury* is an expression relative to, and compared with, another and a lawful interest; and the text contains nothing which alludes to the other term of comparison. What do we understand by *usury*? Is it not an interest, above the legal interest, above the rate fixed by the law? If the law of Moses has not fixed this rate, can it be said that the Hebrew word means an unlawful interest? The word *nechech* in the Hebrew language answers to the Latin word *fanus*: to conclude that it means *usury*, another word should be found which would mean *interest*; and, as such a word does not exist, it follows that all interest is *usury*, and that all *usury* is interest.

What was the aim of the lawgiver in forbidding one Hebrew to lend up-
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on interest to another? It was to draw closer between them the bonds of fraternity, to give them a lesson of reciprocal benevolence, and to engage them to help and assist each other with disinterestedness.

The first thought has been to establish among them the equality of property, and the mediocrity of private fortune; hence the institution of the sabbatical year, and of the year of jubilee; the first of which came every fifty years. By the sabbatical year all debtors were released from their obligations: the year of jubilee brought with it the restitution of all estates sold or mortgaged.

It was easy to foresee that the different qualities of the ground, greater or lesser industry, the untowardness of the seasons, which might effect both, would necessarily make a difference in the produce of land, and that the more unfortunate Israelite would claim the assistance of him whom fortune should have better favoured. Moses did not intend that this last should avail himself of his situation, and that he should require from the other the price of the service he was soliciting; that he should thus aggravate the misery of his brother, and enrich himself by his spoils. It is with a view to this that he says, "Thou shalt not lend upon interest to thy brother." But what want could there exist among the Jews, at a time when they had no trade of any kind? It was, at most, a few bushels of corn, some cattle, some agricultural implements; and Moses required that such services should be gratuitous; his intention was to make of his people a nation of husbandmen. For a long time after him, and though Idumea was at no great distance from the sea shore, inhabited by the Tyrians, the Sidonians, and other nations possessing shipping and commerce, we do not see the Hebrews much addicted to trade; all the regulations of their lawgiver seemed designed to divert their attention from commerce.

The prohibition of Moses must therefore be considered only as a principle of charity, and not as a commercial regulation. According to the Talmud, the loan alluded to

is to be considered almost as a family loan, as a loan made to a man in want; for in case of a loan made to a merchant, even a Jew, profit adequate to the risk should be considered as lawful.

Formerly the word *usury* carried no invidious meaning; it simply implied any interest whatever. The word *usury* can no longer express the meaning of the Hebrew text; and accordingly the Bible of Osterwald, and that of the Portuguese Jews, call interest, that which Sacy, from the Vulgate, has called *usury*.

The law of Moses, therefore, forbids all manner of interest on loan, not only between Jews, but between a Jew and his countryman, without distinction of religion. The loan must be gratuitous whenever it is to oblige those who claim our assistance, and when it is not intended for commercial speculation.

We must not forget that these laws, so humane and so admirable at these early periods, were made for a people which then formed a state and held a rank among nations.

If the remnants of this people, now scattered among all nations, are attentively considered, it will be seen that, since the Jews have been driven from Palestine, they no longer have had a common country, they no longer have had to maintain among them the primal equality of property. Although filled with the spirit of their legislation, they have been sensible that the letter of the law could no longer be obeyed when its principle was done away; and they have, therefore, without any scruple, lent money on interest to trading Jews, as well as to men of different persuasions.

TWELFTH QUESTION.

Does it forbid, or does it allow to take interest from strangers?

ANSWER.

We have seen, in the answer to the foregoing question, that the prohibition of usury, considered as the smallest interest, was a maxim of charity and of benevolence, rather than a commercial regulation. In this point of view it is equally condemned by the law of Moses and by the Talmud. We are generally for-

bidden, always on the score of charity, to lend upon interest to our fellow citizens of different persuasions, as well as to our fellow Jews.

The disposition of the law, which allows to take interest from the stranger, evidently refers only to nations in commercial intercourse with us; otherwise there would be an evident contradiction between this passage and twenty others of the sacred writings.

"The Lord your God loveth the stranger, in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt." Deut. x. 18, 19. "One law shall be to him that is homeborn and to the stranger." Exod. xii. 49. "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." Deut. i. 16. "If a stranger sojourn with thee in your land, you shall not vex him." Lev. xix. 33. "Thou shalt neither vex a stranger, nor oppress him, for ye were strangers in the land of Egypt." Exod. xxii. 21. "If thy brother be waxen poor, or fallen in decay with thee, thou shalt then relieve him; yea, though he be a stranger, or a sojourner." Lev. xxv. 15.

Thus the prohibition extended to the stranger who dwelt in Israel: the Holy Writ places them under the safe guard of God; he is a sacred guest, and God orders us to treat him like the widow and like the orphan.

It is evident that the text of the Vulgate, "*Extranei fanaberis et fratri tuo non fanaberis*," can be understood only as meaning foreign nations in commercial intercourse with us; and, even in this case, the Holy Writ, in allowing to take interest from the stranger, does not mean an extraordinary profit, oppressive and odious to the borrower. "*Non licuisse Israelitis*," say the doctors, "*usuras immoderatas exigere ab extraneis, etiam divitibus, res est per se nota*."

Can Moses be considered as the lawgiver of the universe, because he was the lawgiver of the Jews? Were the laws he gave to the people, which God had entrusted to his care, likely

to become the general laws of mankind? "Thou shalt not lend upon interest to thy brother." What security had he, that, in the intercourse which would be naturally established between the Jews and foreign nations, these last would renounce customs generally prevailing in trade, and lend to the Jews without requiring any interest? Was he then bound to sacrifice the interest of his people, and to impoverish the Jews to enrich foreign nations? Is it not absolutely absurd to reproach him with having put a restriction to the precept contained in Deuteronomy? What lawgiver but would have considered such a restriction as a natural principle of reciprocity?

How far superior in simplicity, generosity, justice and humanity, is the law of Moses, on this head, to those of the Greeks, and of the Romans? Can we find, in the history of the ancient Israelites, those scandalous scenes of rebellion, excited by the harshness of creditors towards their debtors; those frequent abolitions of debts to prevent the multitude, impoverished by the extortions of lenders, from being driven to despair?

The law of Moses and its interpreters have distinguished, with a praiseworthy humanity, the different uses of borrowed money. Is it to maintain a family? Interest is forbidden. Is it to undertake a commercial speculation, by which the principal is adventured? Interest is allowed, even between Jews. "Lend to the poor," says Moses. Here the tribute of gratitude is the only kind of interest allowed; the satisfaction of obliging is the sole recompense of the conferred benefit. The case is different in regard to capitals employed in extensive commerce: there, Moses allows the lender to come in for a share of the profits of the borrower; and as commerce was scarcely known among the Israelites, who were exclusively addicted to agricultural pursuits, and as it was carried on only with strangers, that is, with neighbouring nations, it was allowed to share its profits with them.

It is in this view of the subject that M. Clermont Tonnerre made use of

these remarkable words in the first National Assembly: "It is said that usury is permitted to the Jews; this assertion is grounded only on a false interpretation of a principle of benevolence and fraternity which forbade them from lending upon interest to one another."

This opinion is also that of Puffendorf and of other writers on the law of nations. The antagonists of the Jews have laid a great stress on a passage of Maimonides, who seems to have represented as a precept the expression *anochri cassih*, (make profit of the stranger.) But although Maimonides has presumed to maintain this opinion, it is well known that his sentiments have been most completely refuted by the learned Rabbi Abarbanel. We find, besides, in the Talmud, a treatise of *macot*, (perfection) that one of the ways to arrive at perfection, is to lend without interest to the stranger, even to the idolator. Whatever besides might have been the condescension of God to the Jews, if we may be allowed the expression, it cannot be reasonably supposed that the common Father of mankind, could, at any time, make usury a precept.

The opinion of Maimonides, which excited all Jewish doctors against him, was principally condemned by the famous Rabbies Moses de Gironde and Solomon Benadaret, upon the grounds, first, that he had relied on the authority of Siffri, a private doctor, whose doctrine has not been sanctioned by the Talmud: for it is a general rule that every rabbinical opinion that is not sanctioned by that work is considered as null and void. Secondly, because if Maimonides understood that the word *nochri* (stranger,) was applicable to the Canaanee people doomed by God to destruction, he ought not to have confounded a public right, arising from an extraordinary order of God to the Israelites, considered as a nation, with the private right of an individual towards another individual of that same nation.

It is an incontrovertible point, according to the Talmud, that interest, even among Israelites, is lawful in commercial operations, where the lender, running some of the risk of

the borrower, becomes a sharer in his profits. This is the opinion of all Jewish doctors.

It is evident, that opinions, teeming with absurdities, and contrary to all rules of social morality, although advanced by a Rabbi, can no more be imputed to the general doctrine of the Jews, than similar notions, if advanced by Catholic theologians, could be attributed to the evangelical doctrine. The same may be said of the general charge made against the Hebrews, that they are naturally inclined to usury. It cannot be denied that some are to be found, though not so many as is generally supposed, who follow that nefarious traffic condemned by their religion.

But if there are some not over-nice in this particular, is it just to accuse one hundred thousand individuals of this vice? Would it not be deemed an injustice to lay the same imputation on all Christians, because some of them are guilty of usury? pp. 197—207.

The Sermons, Odes, and the Hymns, composed in Hebrew, form by no means the least interesting part of the volume.

The following verses will serve as specimens of the modest and delicate praises lavished on NAPOLEON THE GREAT!

Extract from the Ode composed by A. M. Collogna.

On the deeds of the mighty will I raise a song; on the deeds of the hero, chief of men, unmatched in battles. Near him the glory of kings fades and vanishes: they hide before him their diminished heads. Their greatness is a thing of nought.

Which of his deeds shall first inspire the bard? Wonders upon wonders are engraved on glory's adamant tablet! Numberless are his victories And countless his triumphs: Who to each bright orb in the starry heaven can assign a name, or fix a steadfast eye on the Father of light, blazing forth in his meridian glory?

Early were his deeds in arms. The hills of Montenotte beheld him victorious: Egypt, that ancient land of

slavery, felt the strength of his arm. Ulm, Marengo, Austerlitz witnessed his prowess, nor weak was there the strife of death.

Distant hills shook with his warlike thunder: by his strong arm his enemies were humbled. The mighty of the earth have bent before him. He has said to nations, "Let there be peace," and the universe is at rest.

Firmly on wisdom is his throne fixed on high; justice and truth uphold his crown. He pours the balmy oil of grace into the wounds of innocence; he heals the galling sores of oppression. The proud and the haughty he heeds not; they stand silent and abashed before him.

He has placed in justice the delight of his heart: unborn races shall hail him Father of his people. By him the happiness of nations rests on the tables of the law as on a rock. The wreaths of victory adorn his brow, the gracious seat of law-inspiring wisdom. pp. 231, 232.

Extract from the Ode composed by M. J. Mayer.

No mortal eye can look on the Father of light, when, in mid career, bursting from clouds and mists, dark rolling on each side, he pursues the brightness of his steps. The green hills lift their dewy heads, the flowers glitter in the valley, the soft gale wafts fragrant around.

Such is NAPOLEON in his career of glory! Weak are the bards of present days to raise the song of his fame: too high for them are his mighty deeds. In wonder their voice is lost; the untuned lyre drops from their uplifted hands. Thus the sun of wisdom and strength gladdens the world, rising above mortal praise.

How great thy destiny, O NAPOLEON! Who can be compared with thee among the glory of nations? Who among renowned warriors, among sage lawgivers, ever raised his fame near to thine, O first of mortal men?—Bright in days of old was

the glory of Athens and of Rome :
dim is their light now before thee.
On thee the eyes of nations are fixed ;
they wonder, and bless thy name.

Who is like unto thee, O NAPOLEON, in the days of thy glory, when thou graspest the death-dealing steel, that thy allies might rest behind its lightning ! Like the eagle of the rock was thy flight over Germany's plains. Thy heroes innumerable crowded around thee ; the thunder of war was in their hands, carrying destruction among the foe. Thus the cloud, rising from the abyss, borne along by the western wind, dark, vast, terrible, overspreads the blackened field.

The earth trembled, but now rests in peace. Far distant nations bent before the majesty of thy brow. Ulm, Marengo, Austerlitz, the plains of Egypt, beheld the feats of Napoleon. "Raise altars to the God of battles," he said, and altars arose from their ruins ; bitterness fled from our hearts at the dawn of his grace. Happy, happy are the children of France. Nations had but a glimpse of the star of our pride, swiftly gliding through the mist tinged with its glory.

Bards of Israel, let your harmonious songs thrill in my soul, that, amidst the voice of nations, the fame of the hero may be raised in the ancient words of Jacob, the words of the youth of our people. The great NAPOLEON looked down on the children of wo, sport of the proud and of the oppressor : he gathered them round him like a tender father : from the dust he raised them to stand as a mark of his might. Just are His judgments ; great and big with gladness is the propitious light of his wisdom. Before it the darkening cloud of shame retires, rolling back on the foes of our people. pp. 233—238.

*Extract from the Hymn composed by
M. S. Wittersheim.*

Eminent in war is the hero among chiefs. The Nile and the Jordan have beheld his deeds, terrible in battles. The lightning of his steel gleams on the proud in arms ; but he exulteth

not over the fallen foe : his mighty hand raiseth the fallen in the strife.

In vain the nations of the earth united against him ; weak was their arm, and powerless their blows. In Marengo's and Austerlitz's bloody plains he broke the bow of the strong ; the thickened phalanxes of his enemies were scattered before him. Grateful to humbled kings was the olive branch of peace, mildly shining in the magnanimous hand of the conqueror.

To imperial France he bent his victorious steps ; his faithful subjects greeted his return. Thus a father beholds his children, the pride of his heart, dutiful and affectionate : they rejoice in the firmness of his throne ; it rests on victory, clemency, virtue, humanity, justice.

May his fame, like his goodness, fill the universe ! May our *august Emperor* live forever. May our *august Empress* live forever. This is our constant prayer, the dearest wish of our hearts : and may the Eternal pour his holy blessings on the Imperial Family. Amen. pp. 239—242.

Among other acts of this assembly, is a letter addressed to all the Synagogues of Europe, requesting them to send deputies to the Grand Sanhedrim.

The following Regulations for the religious worship and the internal police of the nation are worthy of attentive consideration, as partly developing the intentions of the French ruler.

PLAN.

Art. I. A Synagogue and a Consistory shall be established in every department which contains two thousand individuals professing the religion of Moses.

II. In case a department should not contain two thousand Israelites, the jurisdiction of the Consistorial Synagogue shall extend over as many of the adjoining departments as shall make up the said number. The seat of the Synagogue shall always be in the most populous city.

III. In no case can there be more than one Consistorial Synagogue for each department.

IV. No particular Synagogue can be established, but after being proposed by the Consistorial Synagogue to the competent authority. Each particular Synagogue shall be superintended by a Rabbi and two elders, who shall be named by the competent authorities.

V. There shall be a Grand Rabbi in each Consistorial Synagogue.

VI. The Consistories shall be composed, as much as possible, of a Grand Rabbi, and three other Israelites, two of whom shall be chosen among the inhabitants of the town which is the seat of the Consistory.

VII. The oldest member shall be President of the Consistory. He shall take the title of *Elder of the Consistory*.

VIII. In each Consistorial district the competent authority shall name twenty-five *Notables* among the Israelites who pay the largest contributions.

IX. These *Notables* shall name the members of the Consistory, who must be approved by the competent authority.

X. No one can be a member of the Consistory if he is not thirty years of age, if he has been a bankrupt, unless he honourably paid afterwards, or if he is known to be an usurer.

XI. Every Israelite, wishing to settle in France, or in the kingdom of Italy, shall give notice of his intention, within three months after his arrival, to the Consistory nearest his place of residence.

XII. The functions of the Consistory shall be,

1st. To see that the Rabbies do not, either in public or in private, give any instructions or explanations of the law, in contradiction to the answers of the assembly, confirmed by the decisions of the GREAT SANHEDRIM.

2nd. To maintain order in the interior of Synagogues, to inspect the administration of particular Synagogues, to settle the assessment, and to regulate the use of the sums necessary for the maintenance of the Mosaic worship, and to see

that for cause or under the pretence of religion, no praying assembly be formed without being expressly authorised.

3d. To encourage, by all possible means, the Israelites of the Consistorial district to follow useful professions, and to report to government the names of those who cannot render a satisfactory account of their means of subsistence.

5th. To give annually to government the number of Jewish conscripts within the district.

XIII. There shall be formed in Paris a General Consistory, composed of three Rabbies and two other Israelites.

XIV. The Rabbies of the Central Consistory shall be selected from the Grand Rabbies, and the rules contained in the tenth article shall apply to all others.

XV. A member of the Central Consistory shall go out every year, but he may always be re-elected.

XVI. The vacant places shall be filled by the remaining members. The member elect shall not take his place till his election is approved by government.

XVII. The functions of the Central Consistory are,

1st. To correspond with the Consistories.

2nd. To watch over the execution of every article of the present regulations.

3d. To denounce to the competent authority all infractions of these said regulations, either through negligence or through design.

4th. To confirm the nomination of Rabbies, and to propose to the competent authority, when necessary, the removal of Rabbies and of members of Consistories.

XVIII. The Grand Rabbi shall be named by the twenty five *Notables*, mentioned in the eighth article.

XIX. The new Grand Rabbi elect shall not enter into his functions till he has been approved by the Central Consistory.

XX. No Rabbi can be elected,

1st. If he is not a native of France or of Italy, or if he has not been naturalized.

2nd. If he does not produce a certificate of his abilities, signed by three Frenchmen, if he is a Frenchman, and by three Italians, if he is an Italian; and from the year 1820, if he does not understand the French language in France, and the Italian in the kingdom of Italy. The candidate who joins some proficiency in Greek or Latin to the knowledge of the Hebrew language, will be preferred, all things besides being equal.

XXI. The functions of the Rabbies are,

1st. To teach religion.

2d. To inculcate the doctrines contained in the decisions of the Great Sanhedrim.

3d. To preach obedience to the laws, and more particularly to those which relate to the defence of the country; to dwell especially on this point every year, at the epoch of the conscription, from the moment government shall first call upon the people till the law is fully executed.

4th. To represent military service to the Israelites as a sacred duty, and to declare to them, that, while they are engaged in it, the law exempts them from the practices which might be found incompatible with it.

5th. To preach in the Synagogues, and to recite the prayers which are publicly made for the Emperor and the Imperial Family.

6th. To celebrate marriages and to pronounce divorces, without, on any pretence, acting in either case, till the parties who require their ministry have produced due proofs of the act having been sanctioned by the civil authority.

XXII. The salary of the Rabbies, members of the Central Consistory, is fixed at six thousand livres; that of the Grand Rabbies of Consistorial Synagogues at three thousand livres; that of the Rabbies of particular Synagogues shall be fixed by the community of Israelites which shall have required the establishment of such a Synagogue; it cannot be less than a thousand livres. The Israelites of the several districts may vote an augmentation of these salaries.

XXIII. Each consistory shall pre-

sent to the competent authority a plan of assessment among the Israelites of the district for the sums necessary to pay the stipends of the Rabbies. The other expenses of worship shall be fixed and assessed by the competent authority, on the demands of the Consistories. The salary of the central Rabbies shall be proportionally paid out of the sums levied on the several districts.

XXIV. Each Consistory shall name an Israelite, not a Rabbi, nor member of the Consistory, to receive the sums which shall be levied in the district.

XXV. This Treasurer shall pay quarterly the salary of the Rabbies, and the other expenses of worship, upon orders, signed by at least three members of the Consistory. He shall give his account every year, on a fixed day, in a full Assembly of the Consistory.

XXVI. Every Rabbi who, after the promulgation of the present regulations, shall be unemployed, and will choose, nevertheless, to remain in France or in Italy, shall be bound to adhere formally, and to sign a declaration of his adherence to the decisions of the Great Sanhedrim. The copy of this declaration shall be sent to the Central Consistory, by the Consistory which shall have received it.

XXVII. The Rabbies who are members of the Great Sanhedrim shall be, as much as possible, preferred to all others, to fill the places of Grand Rabbies.

The work also contains an address from the Israelites of Frankfort on the Maine, and the answer sent by the assembly, and concludes by a speech of M. Avigdor, one of the secretaries, relative to the persecutions sustained by the Jews, the causes of these persecutions, the protection afforded to them by the clergy at different times, and a series of resolutions thanking the Christian clergy in various parts of Europe for the manifold favours confirmed by them in former centuries on the Israelites.

Many of the speeches of the deputies evince very great talents; and the whole work is equally valuable for its curiosity and interest.

BRIEF ACCOUNT OF THE BRITISH
AND FOREIGN BIBLE SOCIETY.

THIS Society was instituted in the year 1804. Its exclusive object is to promote and assist the circulation of the scriptures both at home and abroad. The only copies to be circulated in the languages of the United Kingdom are those of the authorized version without note or comment.

The object of this Society being so simple, and the sphere of its proposed employment so extensive, it has been judged expedient to engage in its support all denominations of Christians who profess to regard the Holy Scriptures as the proper standard of religion.

Such a constitution of the Society, while it secures an adherence to the authorized version by the mutual jealousies of its members on all matters of construction and comment, provides at the same time for employing in its behalf more zeal and resources than could be expected from its appropriation to any particular description of Christians.

Within the short space of three years the Society has succeeded in accomplishing many important parts of its comprehensive design. This will appear from the following facts.

It has produced by its aid and encouragement societies similar to its own, in Germany and Prussia. By the former of these, 5000 copies of a German Protestant New Testament have been printed; and types have been lately set up for the purpose of printing successively a supply of German Bibles for many generations: by the latter, an edition of the Bohemian Bible is in a course of printing for the use of the Protestants in Bohemia, Berlin, and elsewhere.

2000 copies of St. John, in the Mohawk language, have been printed in London at the Society's expense; 500 of which have already been distributed, with great acceptance, among the Mohawks settled on the Grand River; and 500 more are about to be sent, for the use of the Roman Catholic and other Mohawks lower down the St. Lawrence, in consequence of an application to that effect.

3000 copies of the Icelandic New Testament have been printed in Copenhagen at the Society's expense, 2000 of which have been bound and forwarded to Iceland; and very recently the sum of 300*l.* has been granted by the Society in aid of a fund now raising in Denmark, for printing the whole Bible in the Icelandic language.

Two separate sums of 1000*l.* each have been granted towards the translations of the scriptures now going on in Bengal, into ten Oriental languages, among which are the Shanscrit and the Chinese. Specimens of these translations have been received: they are in different degrees of forwardness, and some are actually completed.

Arabic types and paper have been granted by the Society for the purpose of printing 5000 copies of the New Testament in the Turkish language at Karass on the borders of the Caspian Sea; a favourable opportunity having offered for introducing the scriptures among a people amounting to nearly 30 millions who speak that language, and who inhabit from the banks of the Wolga to the shores of the Euxine.

5000 copies of the Spanish Testament have been printed by the Society; 7000 of the French have been ordered at different times; and preparations are now making for procuring a stereotype edition of the latter.

Several thousand Welsh Testaments have been furnished to Wales: larger supplies are in a course of preparation, besides 20,000 copies of a Welsh Bible, which will be completed with all dispatch.

English New Testaments have also been supplied to Ireland; and 20,000 copies of a neat Gaelic Bible, for the Highlands of Scotland, are now passing through the press.

The English and Welsh Bibles and New Testaments are all printed by stereotype, under the direction of the University of Cambridge.

To the above series of facts it may be added, that the Society has furnished copies of the New Testament, and occasionally of the whole Bible, AT HOME—to the convicts at Woolwich; the prisoners in Newgate, and other jails; the German soldiers and

seamen at Margate, Gosport, Guilford, Dublin, and other places; the sea-fencibles on the Essex coast; and the French and Spanish prisoners of war: and ABROAD—to the British soldiers at the Cape of Good Hope; the inhabitants of Newfoundland, Halifax, and Nova Scotia; the settlers at Van Dieman's Land; the French at St. Domingo; the Spaniards at Buenos Ayres; the colonists of New South Wales; and to different parts of France, Switzerland, and Germany.

The Society has already expended between 5 and 6000*l.* in accomplishing these several objects, and stands further pledged for very considerable sums on account of the many important undertakings in which it is now engaged.

The business of the Society is conducted by a Committee of 36 laymen, 6 of whom must be foreigners resident in London, or its vicinity; half the remainder, members of the Church of England; and the other half, members of other denominations of Christians.

The Society has received many valuable presents of copies of the scriptures in different languages; such Donations will at all times be very gratefully acknowledged.

Editions of the Scriptures on sale to Subscribers at the Depository.

Brevier Testament, 12mo. <i>strongly</i> bound in sheep	- - -	1 0
Ditto ditto in calf	-	1 6
Burgois Testament, 8vo. in sheep	1 6	
Ditto ditto in calf	-	2 0
Long Primer Test. 8vo. in sheep	1 9	
Ditto ditto in calf	-	2 3
Pica Testament, 8vo. in sheep	-	2 6
Ditto ditto in calf	-	3 0
Nonpareil Bible, 12mo. in calf	-	3 0
Brev. Welsh Test. 12mo. in sheep	1 0	

In our next number we shall gratify our readers with copious extracts from the last Report of the Directors of the London Missionary Society, from the latest No. of the "Periodical Accounts relative to the Baptist Missionary Society."

Literary Intelligence.

FRANCE.

Present state of the Clergy.—On occasion of the Lent of the present year M. de Mailholx, bishop of Amiens, published an exhortatory note addressed to his diocesans, in which are the following observations. "We have learned, with the most lively grief, that many of our diocesans refuse to pay that light contribution which we had fixed towards the support of our seminary for clerical education. Are you then ignorant, my dear Christian brethren, that death mows down your pastors, and that we every day experience the heaviest losses? Two years are not elapsed since we have sat on the episcopal seat of Amiens, and already 101 priests have sunk under their painful labours: in the same time we have only ordained *four*; we are therefore

alarmed at the number of parishes which remain destitute of religious assistance, and of those which are threatened with the same calamity; especially when we reflect that among those who remain, 343 are more than 70 years of age, 94 have passed that age, and others more loaded with infirmities than with years are apparently on the borders of eternity." This representation agrees with what we have read in the French journals, that the minister of religion received in one day *four* notices from mayors of different towns, that they had performed divine worship on one Sunday, there being no priest in the neighbourhood whom they could obtain for that purpose. It is understood that the *starving* salary of the priesthood is the cause of this; as no young men will enter on a course of

life which does not admit the hopes of a maintenance. Those who see every thing done by Bonaparte and Talleyrand in the worst light, conceive that this is their plan for the extinction of Christianity, by extinguishing the priesthood! In some places recourse has been had to charitable contributions. How far this disposition may spread over France, or to what degree it may be permanent, or what may result from these circumstances, we cannot pretend to foresee.

French Statistics.—The French report the population of the 112 departments of that kingdom at 36,060,104 persons. The land forces, in 1805, at 607,671. The revenues at 256,500,000 francs.—The Confederation of the Rhine, they report at — population 7,008,122; military force 80,000.—Revenues 44,674,000 florins.—The kingdom of Italy — population 5,439,555; military force 60,000; revenues 60,000,000 florins.—The kingdom of Holland — population 1,881,880; military force 18,057; revenues 50,000,000 florins.

Phenomenon.—A most extraordinary child, was, on the 4th of May, presented to the Society of Physicians, at Bordeaux, where he was minutely examined. This boy is five years old, was born in Dauphine, near Valence, and is called *Chacrelas Europeen*; by this name M. Buffon describes those men which are born spotted and speckled of colours different from that of their nature. He is of two colours, although born of white parents; he is quite black from the foot to the hip, and also his arms up to the neck; the other part of his body is white strewed with black spots of different sizes, which spots are covered with long and thick hairs; his beard is as grey as that of a man 30 or 50 years of age; his figure is very handsome and white, and his features regular; his physiognomy is comely, with a smiling countenance; his eye penetrating; his voice very soft; and, considering his age, he answers well to all questions of a trifling nature.

GERMANY.

Statistics, Vienna.—In the course of the year 1806 died in the city and suburbs of Vienna, 20,359 persons;

among whom were 33 from 90 to 100, one of 101, one of 102, one of 106, one of 111 years. The number of births was 10,876.

ITALY.

Decrease of Population.—Rome. According to a recent census of the population of this city, the number of inhabitants is diminished in a very striking degree. It is at present only 134,973 persons of every age and condition. It was in 1788 upwards of 165,000; and in 1794 it was more than 167,000. The principal diminution appears to have been first perceived in 1798, in which year the number of inhabitants was 151,000.

HOLY LAND PILLAGED.

Genoa, March 18. Father Louis, deputy commissary of the Convent of Peace at Genoa, who went from hence July 22, 1805, to visit the Holy Land, and to carry the usual offering to the convent of Nazareth, returned yesterday; and reports that the rebel Wehabs had lately over-run Judea, had pillaged the Christian treasury, and had laid all the French, Italian, Spanish, Turkish and Armenian inhabitants under contribution.

PORTUGAL.

Earthquake.—Lisbon, June 12. At four o'clock in the afternoon, on Saturday last, the 6 inst. a shock of an earthquake was felt here, of very much more force, and longer continuance, than has been experienced since the dreadful one in the year 1755. In all parts of the city and suburbs the houses were abandoned, and the inhabitants, on their knees, and the greater part in most pious and lamentable tones, supplicated the Divine Mercy. The universal impression was, that a shock so alarming would be presently followed by others more fatal; and while some with a pious resignation awaited the expected crisis, others gave way to a frantic despair; and nothing could exceed the general horror. Happily, however, it terminated with the first great shock. The dread which it excited caused vast numbers to leave the city, and to pass that night in the open fields, but an undisturbed tranquillity continued, which in the course

of the next day restored order, and dispelled the agitations which more or less every one suffered.

It was equally felt at Cintra, and at Mafra, where the Royal Family were. The Princess, who possesses great fortitude and presence of mind, snatched up her infant, and ran with it in her arms into the garden; the Prince Regent sunk under the alarm, and remained insensible for a considerable time.

Of the many shocks that have been felt here since 1755, two only have been distinguished as materially alarming; but neither of them is considered as equal, by any means, either in point of violence or duration, to that of which I write.

A subsequent shock, but of no slight a nature, as not to be felt by the generality of the people, is ascertained to have occurred about eight o'clock on Wednesday morning the 10th instant. It was felt more sensibly at Mafra and other places than here.

TURKEY.

Revolution at Constantinople. The Emperor Selim is no more; the discontent, occasioned among the people by the scarcity of provisions, and among the Janissaries by the European exercise and discipline, furnished the enemies of Government with an occasion to excite an insurrection, which cost the unhappy Sultan his throne and life.—On the 24th of May, the Mufti, at the head of the malcontents, repaired with 800 Janissaries to the Seraglio, and read to him a list of his pretended offences, recited passages from the Koran, which declared him, on account of those offences, unworthy of the Throne, and ordered him to sign a renunciation of it.—Selim seeing no means of resistance signed the Deed of Renunciation, and begged his life. The Mufti promised to intercede for him. His person was then secured, and fourteen of his principal Ministers were put to death. Couriers were sent to the Camp and the Dardanelles, to arrest and strangle the Grand Vizier and the Captain Pacha.—On the 25th of May, a Proclamation was published in Constantinople, to announce to the people that the Sultan had been dethroned, and to make known his

offences, and the passages of the Koran which condemned those offences. The people were invited to remain tranquil, and mind their affairs. On the 26th, Mustapha, the son of Achmet, was proclaimed grand Seignior. It is remarkable, that during the whole of this revolution but few disorders were committed. The mass of the people took no part at all; so that we attribute this catastrophe to some Chiefs of Parties yet unknown, and to the Janissaries. All foreigners have been ordered to be respected.—We are assured that the grand Vizier made no resistance to the order sent to him, and was strangled. Of the Captain Pacha we know nothing. The Grand Vizier had gained some successes before he died; he passed the Danube at Ismail, and forced Gen. Mikhelson to retire from Wallachia to Fokseny and Rimnik.

Statistics of the Empire.—The *Tableau* French paper, states the extent of Turkey at 49,173 square miles; population 25,380,000; of which Turkey in Europe is 11,968 square miles, containing 11,040,000 inhabitants. Asiatic Turkey is 24,262 square miles, containing 11,090,000 inhabitants. Egypt, 12,943 square miles; containing 3,200,000 inhabitants. The number of inhabitants in Constantinople is stated at 500,000. The land forces of the Porte in 1804 were 266,454 men; irregulars 60,000; of which the Janissaries are 113,406; the Spahis 132,054, *Metharchies* 6,000, Artillery 15,000. The maritime strength of this Empire was 12 ships of the line, 6 frigates, 5 smaller vessels.

The revenues of the Imperial Treasury amounted to 2,000,000, and that of the Empire to 44,942,500 piastres. The debts of the State amount to 53,350,000 piastres.

[*Panorama.*]

FRANCE.

An Imperial Decree was obtained in January, 1807, forbidding all persons from speaking in any church, without permission from the bishop of the diocese. It appears that certain churches have lately become the *talking places* of the inconsiderate, to the scandal of the sedate.

Premiums and rewards are held out by the Minister of the Interior,

for the culture of cotton in the southern provinces of France; and every agriculturist, who inclines to attempt this branch of his profession, may receive from the Prefect of the Department where he resides, as much seed of this plant, as he deems necessary.

The following is a list of all the cities in France which contain a population of thirty thousand people and upwards.

Paris.....	547,756	Strasbourg.....	49,056
Marseilles.....	96,413	Cologne.....	42,706
Bordeaux.....	90,992	Orleans.....	41,937
Lyons.....	88,918	Amiens.....	41,279
Rouen.....	87,000	Nismes.....	39,594
Turin.....	79,000	Bruge.....	33,632
Nantz.....	77,162	Angers.....	33,000
Brussels.....	66,297	Montpellier.....	32,723
Antwerp.....	56,318	Metz.....	32,099
Ghent.....	55,161	Caen.....	30,923
Lisle.....	54,756	Rheims.....	30,325
Toulouse.....	50,171	Alexandria.....	30,000
Liege.....	50,000	Clermont.....	30,000

GERMANY.

Mr. Wilberforce's "View of Christianity" is translated into German at Frankfort.

[Ch. Obs.]

DEAF AND DUMB ASYLUM.

Saturday, July 11th, 1807. His Royal Highness the Duke of Gloucester laid the foundation stone of a new asylum, for the indigent deaf and dumb to be erected nearly opposite the Bricklayers' arms, in the Kent road. His Royal Highness set an example of liberality by subscribing 50 guineas. The Lord Mayor gave 50, and H. Thornton, Esq. M. P. 40. Several persons of distinction attended the ceremony, and the windows in the road were crowded with spectators. The first Surrey regiment of volunteers were drawn up to receive his Royal Highness suitably to his rank.

List of New Publications.

A Summary of Christian Doctrines and Duties; designed principally for those inhabitants of new settlements who have not the opportunity or means of procuring books upon religious subjects. Concord. George Hough. May, 1807. This pamphlet contains a very clear and scriptural display of doctrinal and practical religion, and deserves to be numbered, among the most useful tracts for general distribution.

Two Minor Catechisms, for the use of parents and instructors, in teaching their children and pupils. By Joseph Emerson, Pastor of a church in Beverly. The author has it in contemplation to publish "a Reference Catechism, containing questions principally historical, answered mostly by referring to scripture; for the use of schools and families. To which will be prefixed the Minor Doctrinal Catechism, and Historical Catechisms already published." The design of the author is to be highly approved, and it is hoped his pious attempt to assist parents and instructors in the impor-

tant work of religious education will be duly appreciated.

The Inaugural Address delivered in Brunswick, Sept. 2, 1802, by the Rev. Joseph M'Kean, A. M. and A. A. S. at his entrance on the duties of President of Bowdoin College; with an Eulogy pronounced at his funeral, by the Rev. William Jenks. Portland. T. B. Wait, & Co. 1807.

A Discourse delivered in the First Church, Boston, on the anniversary of the Massachusetts Humane Society. June 9, 1807. By William Emerson, A. A. S. S. H. S. Pastor of the First Church in Boston. Boston. Munroe & Francis. 1807.

A Sermon, preached in Brattle Street Church, Boston, September 25, 1807, before the Managers of the Boston Female Asylum, on their seventh anniversary. By Jedidiah Morse, D. D. Minister of the Congregational Church, in Charlestown. Boston. Russell & Cutler. 1807.

The Domestic Chaplain. Being fifty-two short lectures, with appropriate hymns, on the most interesting

subjects, for every Lord's day in the year, designed for the improvement of families of every Christian denomination. By John Stanford, A. M. New York. T. & J. Swords.

On the Unity of Christ's Church. A Sermon, delivered in the town-house in Middleborough, April 16, 1807, before Christians of several denominations. By Jos. Barker, A. M. Pastor of the First Church in Middleborough. Boston. Lincoln & Edmands. 1807.

The Life of George Washington, commander in chief of the armies of the United States of America, throughout the war which established their independence, and first president of the United States. By David Ramsay, M. D. author of *The History of the American Revolution*. 1 vol. 8vo. pp. 400. Ornamented with an engraved Head of Washington. Price to subscribers, in boards, \$2.50. Providence, R. Island. E. S. Thomas. 1807.

A Spelling Dictionary, divided into short lessons, for the easier committing to memory by children and young persons; and calculated to assist youth in comprehending what they read: selected from Johnson's Dictionary for the use of her pupils. By Susanna Rowson. 12mo. pp. 132. Boston. J. West. 1807.

The New England Farrier; being a compendium of farriery. In four parts. Wherein most of the Diseases, to which Horses, Neat Cattle, Sheep, and Swine are subject, are treated of; with medical and surgical operations thereon: Being the result of many years' experience. Intended for the use of private gentlemen and farmers. By Paul Jewett, of Rowley. Salem.

A Discourse delivered in the First Baptist Meeting House in Boston, on Wednesday, August 19, 1807, by Joseph Clay, A. M. On the occasion of his installation to the pastoral care of the First Baptist Church and Society in said town. 8vo. pp. 40. Boston. Manning & Loring.

The Heavenly Footman; or a description of the man that gets to heaven. Together with the Way he runs in; the Marks he goes by; and Directions how to run, so as to obtain. By John Bunyan. Boston. Lincoln & Edmands. 1807.

Two Discourses on the Perpetuity and Provision of God's gracious Covenant with Abraham and his Seed. By Samuel Worcester, A. M. Pastor of the Tabernacle Church in Salem. Second Edition, revised. To which are annexed Letters to the Rev. T. Baldwin, D. D. on his book entitled *The Baptism of Believers only, &c.* Salem. Haven Pool. 1807.

WORKS PROPOSED.

Samuel Mackay, A. M. Professor of the French language in Boston, proposes to publish by subscription, a Chronological Abridgment of the French Revolution, from the year 1787 to the year 1792, including the most astonishing events, which distinguish that memorable era; to serve as an introduction to a subsequent uninterrupted Historical Correspondence, of about 1500 original letters, written by men of talents, rank, reputation and honour; which will complete a full History of France, from that period, and without chasm, to the peace with Austria, after the battle of Austerlitz.

Dr. Ramsay has prepared for the press a new edition of his *History of the American Revolution*. He has carefully revised what was formerly published, and added two chapters of original matter: One exhibiting a connected history of the British colonies, now the United States, as far as the same is illustrative of the revolution, its origin, principles, predisposing causes, and of such events as prepared the way for the grand event. The last chapter, or rather appendix to the revolutionary history, will contain a brief view of the United States, since the revolution, down so near to the present time as will be suitable. In this chapter the order of time will not be followed, but the order of things connected together in one unbroken view relative to the same subject. The relations between this country, Britain, France and Spain, for example, will be unfolded, each separately from first to last. If the blessings of peace are continued to our country, we may expect soon to be favoured with this valuable and popular work, which has long been out of print.

Ordinations.

On the second of September the Rev. Martin Powel of Westford, Vt. was ordained at Moores, the town adjoining Champlain on the west. Rev. Mr. Pettengill of Champlain made the introductory prayer, and gave the charge and the right hand of fellowship; the Rev. Mr. Morgan of Essex, Vt. preached a sermon on Acts xxvii. 31, and made the ordaining and concluding prayers. The scene was peculiarly solemn and affecting. Assembled in the open air, in a field surrounded by a wilderness, the friends of the gospel beheld the servant of Jesus inducted into the pastoral office. The town is new, containing only about 30 families. Last spring 13 persons were united into a church; since then God has made this desert to rejoice. In this wilderness the waters have burst forth. About 30 persons, it is hoped, have recently experienced the saving influences of the Holy Spirit. A man of considerable influence and respectability, in this town, who had vehemently opposed the reformation from hatred to the doctrines of grace, has of late been impressed by the truths of God, and yields to that which he formerly resisted.

In 4 towns to the west of Moores, along the Canada line, the Lord is reviving his work, and bringing sinners out of darkness into light. A letter from Mr. Weeks states that the church in Madrid has received accessions equal to its number, when

it was formed last spring, that one infidel has lately been converted through the instrumentality of missionaries, and that many are under a conviction of their sin. In Stockholm many perceive themselves condemned by the law, and some have obtained a hope of salvation through the blood of Jesus. In Hopkinton, where the inhabitants were very stupid, there is now but little said, except about religion. In Malone a serious attention to divine things prevails in every part of the town.

We have been informed that in several towns in the state of Connecticut the blessed gospel of salvation has impressed the minds of many. This is the case particularly with Litchfield and Gosben. To the church in the latter town one hundred persons have been added within a few months.

On the 16th Sept. Mr. Levi Parsons was ordained pastor of the east church and society in Marcellus, (N. Y.) Rev. Mr. Poteroy of Brus made the introductory prayer; Rev. Mr. Hyde of Lee, (Mass.) preached the sermon; Rev. Mr. Leonard of Cazenovia made the consecrating prayer; Rev. Mr. Higgins of Aurelius gave the charge; Rev. Mr. Wallis of Pompey gave the right hand of fellowship; Rev. Mr. Woodruff of Scipio addressed the church and people; and Rev. Mr. Clark of Milton made the concluding prayer.

INSTALLATION.

On the eighth of July the Rev. Amos Pettengill of Salem, N. H. was installed at Champlain (Clinton County, New York.) Rev. Mr. Wooster of Fairfield, Vt. made the introductory prayer and preached a sermon on 1 Thes. 2 ch. 4th verse. Rev. Mr. Bogue of Georgia, Vt. made the consecrating prayer and delivered the charge. The right hand of fellowship was given by Rev. Mr. Weeks, a missionary, and the concluding prayer made by the Rev. Mr. Page, also a missionary.

The solemnities were attended on a small island in the Chazi river,

which empties into lake Champlain, where five hundred persons assembled, apparently devout and rejoicing in this interesting occasion. Before this time no minister of the Congregational order had been settled in any part of the widely extended region, which lies west of the lake. The society contains a hundred and forty men, many of whom are unusually engaged in the cause of the Redeemer. The church at the time of the installation of Rev. Mr. P. consisted of but five individuals; of late about twenty have made a public profession of religion.

Obituary.

Biographical Sketch of RICHARD DEVENS, Esq.

Who died Sept. 20, 1807, aged 86 years.

Good men, though dead, speak to the living by their example, which it is exhibited for their instruction and imitation. With this view we write the following sketch :

RICHARD DEVENS, Esq. was born in Charlestown, Sept. 1721. Of his ancestors, and the early part of his life, we have little information, except what we derive from his last will and testament. In this instrument he informs us, that he had to struggle with "great and unspeakable troubles," and that he was left in a peculiar sense a child of Providence, and dependent on his care. By the blessing of God, however, on his industry, he soon rose from his depressed circumstances, first to a state of comfort, and afterward to a state of affluence ; and his prosperity continued till his death.

From a native strength of mind, quick discernment, careful observation, uprightness of character, and commendable industry, Mr. Devens, without the advantages of education, became qualified to fill, with usefulness and reputation, many offices of honour and trust in the town and commonwealth. Previous to the American revolution, and at different periods afterward, he sustained the offices of Selectman, Overseer of the Poor, Justice of the Peace, Treasurer and Representative of the Town, and President and Director of Bridge and other Corporations and Societies. He was a member of the general court at that critical and anxious period of public affairs in 1774, in those "times which tried men's souls," when they resolved themselves into a provincial congress : was an active member of that confidential body of men, the Committee of Safety ; and afterward was appointed, Commissary General of the state of Massachu-

setts, in the year 1775, and was annually rechosen to that responsible office so long as it was continued.

As a husband, parent and friend, he was affectionate and kind ; as a counsellor in difficulties, wise and faithful ; as a patriot, ardent, intrepid and active, especially in the early part of our revolution ; as a public officer, upright and useful ; as a Christian and a father to the poor, eminent and distinguished. As a Christian, Mr. Devens was a pillar in the church of which he was a member ; a cheerful and liberal supporter of the gospel ministry ; a constant and devout attendant on public worship, and the ordinances of religion. In faith he was a disciple of the old school. He embraced, as the truth of God, *the doctrines of grace*, as they are summed up in the Assembly's Catechism ; for these doctrines he was ever a firm advocate. He walked in the "old paths," which he deemed "the good-way." The doctrines, which he so firmly believed, and the efficacy of which we trust he felt in the renewal and sanctification of his own heart, formed the basis of all his hopes of future happiness, and prompted him in the discharge of his Christian duties of piety and benevolence. His good works were the fruit and evidence of his faith ; not the ground of his justification before God. No man ever appeared to have a deeper sense of the depravity of his own heart, of the defects in his Christian life, and of the worthlessness of his own righteousness, than he entertained. His own striking words, which are copied from that solemn instrument, his last will and testament, follow : "I recommend my soul to Him who gave it, basing no one recommending qualification of my own, all my righteousness being but "filthy rags,"

rage," through a total moral depravity of heart, the whole of my conduct being stained with spiritual pollution. I rest my hope of justification and resurrection to eternal life wholly on the mercy of God, through the merit and intercession of a glorious Saviour, Jesus Christ." This precious Saviour, we trust, he embraced in the arms of faith, with lively joy; and being spared, as was the pious Simeon, to a very advanced age, he could no doubt on good grounds say with him, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The other distinguishing feature in his character, his beneficence to the poor, which appears to have been the fruit of his Christian faith, is particularly worthy of our notice and imitation. In respect to his feelings and conduct towards the poor generally, and to the widows and fatherless particularly, he appears to have taken for his pattern, that eminent servant of the Lord, Job, in the days of his prosperity. Like him, he "delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet to the lame. He was a father to the poor, and the cause which he knew not he searched out." In consequence, "when the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him." His known charities to the poor and unfortunate, and his contributions to various religious and other useful purposes, were remarkably liberal; and as he was anxious that his left hand should not know what his right hand did, we have reason to conclude that his private charities, which will never be known till proclaimed at the day of judgment, were not inconsiderable.

There was one species of charity, the most valuable and fruitful of

benefit to the souls of men, of almost any other, and which he pursued to a great extent; and that is the purchase and dispersion of Bibles, and religious books and tracts, among the poor in various parts of New England, particularly in the frontier settlements. The number of books thus distributed at his expense can never probably be estimated. It is presumed, from what is known, that the number would much exceed 100,000. God gave him the means to do good, and with the means a heart to employ them in his service, for the benefit of his fellow men. His active benevolence continued to the day of his death. Rarely has a man died, at his advanced age, whose loss is so extensively and sensibly felt. But he ceases not to be useful now that he is in his grave. A liberal portion of the means he employed in doing good while he lived, are left in his will to operate in the same way now that he is gone. Eight bank shares of the United States Bank are bequeathed to the use of the poor of his native town, and an handsome sum to four religious societies, for the purpose of aiding in propagating the gospel.*

Such a noble example of industry in business, of fidelity in office, of Christian piety and beneficence, it is hoped, will animate others whom God hath blessed with talents and wealth, to "go and do likewise."

"Blessed are the dead, who die in the Lord; from henceforth they rest from their labours, and their works do follow them."

* To the fund of the Baptist Education Society, for the purpose of educating pious, indigent youth for the gospel ministry, ten shares in the Fire and Marine Insurance Corporation in Boston. To the Connecticut Missionary Society, ten shares. To the Massachusetts Missionary Society, ten shares. To the Hampshire Missionary Society, ten shares of the same stock.

TO CORRESPONDENTS.

PASTOR. and several other communications on hand, are postponed to give room for recent and interesting intelligence.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 30.] NOVEMBER, 1807. [No. 6. VOL. III.

Biography.

MEMOIR OF THE REV. C. F. SCHWARTZ, LATE MISSIONARY IN INDIA.

From the London Evangelical Magazine.

THE Rev. Christian Frederic Schwartz was born the 26th of October, 1726, at Sonnenburgh, in the New Mark. His father's name was George Schwartz; and his mother's maiden name, Gruner. The latter, who died during his early childhood, declared on her deathbed, both to his father and to the clergyman who attended her, that she had dedicated her son to the Lord; and exacted a promise from both, that they would at least lay no obstacle in his way, in case he should express a desire to be educated for the church.

At the age of eight years, Schwartz was sent to the town school, where he received many good impressions under the then rector, Mr. Helm; who, in his instructions in religion, affectionately recommended prayer to his scholars, and shewed how they might, in their own words, lay their concerns before God. Schwartz relates, in an account

written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

When the above mentioned rector was advanced to the situation of minister, and his successors paid little attention to the culture of the hearts of the youth under their care, Schwartz became again light minded. He received confirmation from a clergyman, who was contented if his catechumens could answer his questions; but was not anxious to perceive in them a real change of heart. Although at partaking, for the first time, of the holy communion, Schwartz experienced some serious impressions, they were soon obliterated.

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He was afterwards removed to the school at Custrin, where God raised him many benefactors. But as he lodged with light minded scholars, his heart became more and more estranged from God, although he was not inattentive to external decorum in his conduct. However, even here, God did not leave himself without witness to him; for the discourses of the Rev. Mr. Stegmann, of Custrin, made strong impressions upon his mind; only he imagined it was not possible there to lead a religious life. He was also still destitute of a right notion of what true religion is; besides which, he did not perceive the necessity of trusting in the Divine Strength, to enable him to persevere.

He was afterwards entrusted with the tuition of the daughter of a magistrate, who had studied at Halle, and who expressed a great love and veneration for the teachers of that place. He lent him also some books, especially the "Blessed Footsteps of the ever living God," by A. H. Franke; which he read not without emotion, and which first excited in him a wish to go to Halle.

He further observes, in the above mentioned account, that he had been diligent, but merely for the sake of vainglory; that, in a dangerous disorder, with which he was twice attacked, he had formed a resolution to devote himself wholly to the Lord; which, however, he soon forgot to carry into execution.

In the year 1746, he went to Halle, with a view to attend the Latin School of the Orphan

House; but his countryman, the Rev. Benjamin Schultze, who had been an English missionary at Madras till the year 1743, and now resided at Halle, advised him to enter immediately at the college, as he was already 20 years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the Professors at the University, Baumgarten, Michaelis, Knapp, Freylinghausen, &c. while he lodged and boarded at the Orphan House. He was soon employed in the instruction of youth, and was likewise appointed to hold the evening prayer meeting with the servants belonging to the farm of the Orphan House. Both the instruction of the children and his prayer meeting were beneficial to himself. Also, by his intercourse with a pious countryman of his, and by faithfully digesting what he heard in the meetings for edification, which were held at that time, he was more and more confirmed in Christian sentiments. They had both been first awakened in the prayer-meetings held by the Rev. G. F. Weisse, then inspector of the German Schools of the Orphan House.

It was at that time in contemplation to print the Bible in the Talmul language at Halle, under the superintendence of the above mentioned missionary Schultze. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried

into execution, yet the pains which Schwartz had bestowed for a year and a half upon the acquisition of the Talmul language, were not thrown away, since this became the occasion (the late Mr. Franke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it in the firm persuasion that it was the will of God he should go to the East Indies. His father, also, whom he visited before he set out upon his mission, gave his consent to it; and the event has shewn that God had chosen him to preach the gospel to the Heathen.

On the 8th of August, 1749, Schwartz set out, with two other missionary candidates, Polzenhagen and Huettemann (the latter being destined for the English mission) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language.

In the year 1767, he was transferred to the English society, as missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention. In the year 1779, he went

to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease.

At both places he received from the government at Madras an annual salary of 100*l.* as garrison preacher. At Tirutchinapalli he expended the whole of this sum in the service of the mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur he gave one half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained at Tranquebar to be missionary at Tanschaur. The other half he likewise expended upon the mission.

The fidelity with which he laboured, the self denial which he exercised, the blessing which attended his preaching of the gospel, the esteem in which he was held both by the Europeans and Talmuls,* the veneration which

* The excellent conduct of Mr. Schwartz was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison; and when, to add to this misfortune, the neighbouring inhabitants, who, by ill treatment had lost all confidence in the Europeans, and the Rajah had in vain entreated the help of the people, the only hope left was in Mr. Schwartz. "We have all lost our credit," said the Rajah to an English gentleman; "let us try whether the inhabitants will trust Mr. Schwartz." Accordingly, he was desired to make an agreement with them. There was no time to be lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with

all his brethren paid to him, as to their father, counsellor, and pattern, appears sufficiently from the missionary accounts. Much has he laboured ; great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease ; only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly.

dead corpses every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved ; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country ; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recall the people, promising that their oppressions should be removed, and justice should be done them ; but they would not believe him. Mr. Schwartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shewn them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have shewed kindness to us, you shall not have reason to repent of it : we intend to work day and night, to shew our regard to you."

These facts, and other similar ones, were related by Mr. Schwartz, in a

But, in the beginning of November, 1797, a cold, which he had taken, became the occasion of a severe fit of illness. At that time great apprehensions were entertained for his life. God, however, was pleased so far to bless the use of the medicines, that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observ-

letter to the Society for promoting Christian Knowledge, (Feb. 1794) in vindication of himself and the mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus :

"I might have enlarged my account ; but fearing that some characters might have suffered by it, I stop here. One thing, however, I affirm before God and man : That if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused ; but there is no other method of reclaiming mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity ; but, to this moment, I declare, that I do not repent of having spent forty three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel ? Should a reformation take place among the Europeans, it would, no doubt, be the greatest blessing to this country."

able. But, in the beginning of February, 1798, just when Mr. Gericke had arrived with Mr. Holzberg, the missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented ; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death bed, Mr. Gericke writes thus :

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapalli, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring Christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace, which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he

addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, "Now, I think, I shall soon go to my heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? he answered, "Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation? he answered, "Do you help, that they may all come to heaven." He once said, "There is with many a good beginning of Christianity ; but if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, "Human misery is universal ; and I really suffer very little ;" and frequently repeated the words, "Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder, pain will be no more ; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted him, he was very thankful, and said sometimes to us, "We must not complain much, were it only on account of these poor people, who certainly do their best, lest we should render their attendance more burdensome to them."

"On the 10th, in the morning, his tongue was quite parched,

furred, and blackish ; and strong spasms in the bowels, with difficulty of breathing, came on. By his desire, we offered up a prayer, and thought this would be his last ; but, towards evening, he again felt easier, and the fever had greatly abated. On the following day came Samuel, the physician, (who, however, had nothing to do with the patient in the capacity of a physician, but merely assisted in lifting him and applying the embrocations ; and who yesterday announced to me his approaching dissolution) and said, " The Lord has worked a wonder ; symptoms which yesterday gave reason to expect impending death have disappeared." The English physician also said, upon inspection of the foot, that he was astonished at the sudden amendment ; adding, that he was no longer apprehensive that the patient would die of an external mortification, although a recovery was not to be expected.

" On the 12th, I intended, in the afternoon, to have set out on my return home. The patient also gave me my dismissal, and said, " You intend then to leave us to day. Salute all the brethren, and tell them to attend always to the chief point. I shall now soon go to the Lord Jesus : if he will receive me, and not enter into judgment with me, but deal with me according to his mercy, all will go well with me, and I will praise him. He might reject us also on account of our works, because sin cleaves to them all." He thanked God that he suffered him to leave the world in the midst of his faithful brethren ; and that he had conducted things so, that

he should come to him in his greatest weakness, in order to extol Jesus, as the only Saviour, the Resurrection, and the Life. " Now," he added, " pray still once more with me." I knelt down with Mr. Kohlhoff, who, in the mean time, had entered the chamber, and adapted my prayer to the contents of the hymn, " To thee alone, Lord Jesus Christ," &c.

" After fresh dressings had been applied to the diseased foot, and we had given him some refreshment, and had him removed into another chamber, (which was done once every day, because the air in the close room was very much vitiated by the embrocations, the coal-fire used in preparing them, and the many attendants that were required) we for the first time perceived the extreme state of debility to which he was reduced, and he seemed even nearer to his dissolution than he had done the Saturday before. I was therefore again detained. In the afternoon he conversed much with Mr. Jznicke. In the evening I came to him with the physician, whom he knew very well, and said to him, " Let us all take care that none of us be left behind." He expressed his gratitude for the attention of the physician and the assistance of his brethren and Malabar attendants. The latter did every thing in their power with the greatest alacrity : their love to their paternal teacher made every thing easy to them ; and every word of instruction, which he spoke to them, they caught up with the greatest avidity, and delighted to be about him. The physician was much affected, and said, he hoped I

would not leave the patient and set out on my return, as he was so weak.

"This evening he suffered more than he had done before; for the lifting him and moving his body, on account of the embrocations, which it was necessary should be often repeated, and even sitting and lying in bed were extremely burthensome to him. But his patience and resignation did not diminish; not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, "God grant that we may one day, in our last extremity, await our dissolution in such peace, and such a happy frame as you, to our comfort and satisfaction, now enjoy." "May he grant it!" he rejoined, "in the richest measure." All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night between the 12th and 13th, he enjoyed some sleep in the intervals when he could be left quiet; and the following forenoon he fell into a kind of stupor; and his pulse were very feeble. When he awoke he spoke indeed; but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, "Christ is my life," &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. "Had it pleased him," he said, "that I

had remained here longer, I should have liked it, for then I might have spoken a word more to the poor and sick; but His will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!" The Malabar attendants afterwards sang the last verses of the hymn, "Head full of wounds and bruises!" in which he frequently joined. He then rested a little; after which he desired to be raised up, and suddenly he opened his mouth, (out of which so much instruction and comfort, so much fervent prayer had issued till the 73d year of his life) and expired between four and five o'clock, in the arms of the faithful and affectionate Malabar fellow labourers of this place. It was very affecting to hear the wailing and lamentations of the inhabitants of the two Christian villages on both sides of the garden, which we could do the whole night through. The sorrow at having lost him, who had been their teacher, their comforter, their tutor, their benefactor, their adviser, their advocate, was universal. Not only we, the congregations, the schools and the mission, but the whole country has lost a father. Whoever had but known him, wept.

"On the following day, between four and five in the afternoon, we deposited his remains in the grave, which was dug in the church in the garden. *Serfojee*, the Tanschaur prince, whose tutor he was, came to see his corse before the coffin was nailed down, bedewed it with his tears, and accompanied it to the grave. The Malabar assistants wished to carry the body; but as Euro-

peans had already been engaged the day before for the purpose, we let it remain so. We had intended to sing hymns on the road to the burial place; but the lamentations of the people did not permit it. In the church we sung, before and after the interment; and when the English were gone, the Malabars also sang a hymn, and expected an address from me; but I could scarcely utter a word; and was obliged to summon up all my resolution to enable me merely to read the prayers. The servant of the deceased stood next to me, and said, in the tone of one ready to sink into a swoon, "Now all our hopes are gone!" This penetrated my heart; for this is the sentiment not only of one, but of many, old and young, great and small, far and near, both Christians and Heathens.

"After I had changed my apparel, I went to the prince, who still remained in the neighbourhood, and endeavoured to comfort him. The principal servant of the widow of the late king also begged me to come to her and comfort her; but she lives at too great a distance. The next morning we all went to the physician, and thanked him for the kind attention, which he had shewn to our deceased brother

in his last illness. I also examined the papers which he had left behind him, as I am appointed executor to his will; and I found that the mission at Tanschaur, and all the poor, and the establishments belonging to it, are his heirs. In the afternoon I spoke for an hour with the assistants, and prayed with them. In the evening the Malabar congregation assembled in the church, and wished to hear a discourse: I took for my text the words of Jacob on his death bed: "I die; but God will be with you." I quoted many things said by the deceased respecting the congregation, and his hope that the kingdom of Christ would be established here. I endeavoured to animate them to the demonstration of such a mind as dwelt in our departed brother, whose tomb we saw before us.*

"On the following day, I prayed once more with the brethren, and departed." Thus far Mr. Gericke.

Thus this excellent man, who has been of such importance to the mission, is no more! O that his upright mind may animate all who labour in each of our missions; and thus the hope of the deceased, for the extension of the kingdom of Jesus in the East Indies, be fulfilled!

* A monument to the memory of Mr. Schwartz has been executed by Mr. Bacon, at the expense of the East India Company, which is now on its way to India, where it is to be erected.

The missionary labours of Mr. Schwartz being so well known in that country, it was thought unnecessary to represent him (as the artist at first intended) in the character of a missionary; and that to give in his monument an idea of the correspondence

of his last moments, with the well known course of his life, would be a more desirable plan of design.

The principal compartment of the monument is, therefore, occupied with an alto-relievo representation of Mr. Schwartz in the closing scene of his existence. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house, and several clerical friends who attended him at the time. One of the children is embracing his dying hand; and a

Religious Communications.

LETTERS FROM A CLERGYMAN TO HIS SON.

LETTER IV.

My Son,

It is too common an error among men, even in this enlightened age and country, to confine religion to particular times, circumstances and occasions, and to treat it as if it had no concern in our ordinary business and daily occupations. But how contrary is this partiality to the language of scripture? "*Whatever ye do, do it heartily as to the Lord.*" "*Whatever ye do, do all to the glory of God.*" "*Let all your things be done with charity.*" "*Adorn the doctrine of God in all things.*" "*Let all things be done to edifying.*"

How many are there, that pass through life, as custom or inclination leads, without reflecting on the nature, or looking to the consequences of their conduct?

In a time of sickness or affliction, they will think of God and commit their case to him. But in days of health and prosperity, God and another world are scarcely in their thoughts. They plan their worldly business and deliberate on the means to ac-

complish it; but never realize their dependence on God's blessing for success, and their accountableness for the benefits which his providence bestows. Their secular works they never commit to him, but pursue them in their own way, as if they were accountable to none but themselves. The fruit of this industry they never yield to God, but use it as if it were absolutely their own, acquired by their own ability, or given for their own sakes.

On the Lord's day they desist from their usual labours; but little think of the sacred purpose, for which this is sequestered from other days, and pay no great attention to the holy exercises, in which it ought to be employed. They repair, in a formal manner, to the sanctuary of God; but hardly think of committing to him the works there to be performed. They retire, and close the day, as carelessly as they began it, without applying to themselves any thing which has been spoken, or imploring divine grace to give it efficacy on themselves or others.

brother missionary is supporting his head; but the attention of Mr. Schwartz is directed to, and his hand raised towards, an object in the upper part of the bas-relief; namely, the Cross, which is borne by a descending angel, implying that the grand subject of his ministry is the chief support of his soul, when "flesh and heart fail."

Over the bas-relief is the Ark of the Covenant, which was peculiarly the charge of the priests, and was a striking emblem of the constant theme of his preaching, before referred to.

Under the bas-relief are further emblems of the pastoral office; namely, the Crosier; the Gospel Trumpet, distinguished by the banner of the Cross, which is attached to it; and the open BIBLE, on which is inscribed the divine commission, "Go ye into all the world, and preach the gospel to every creature."

We rejoice that the Honourable Company have borne this public testimony of their approbation to a Christian missionary, who laboured in their territories.

They take up their religious sentiments, if they have any, not on humble and prayerful examination of the word of God, but casually as they happen to be cast in their way. If they think or speak of religion, as rational and good, yet they have no concern to feel its power on their hearts, but content themselves with such external and ceremonial parts of it, as are in use among their neighbours. All the works which they do, are done to be seen of men, or to answer some worldly purpose. They do nothing under the impression of their accountableness to God, or with a view to please and honour him.

Such a careless life, whatever may be its exterior appearance, has in it no real religion; for nothing can properly be called religion, but what is committed to God, done in obedience to him, and under the influence of such motives, as he has proposed.

The scripture always speaks of the religious life as diligent and active. "Be zealous of good works; fervent in spirit; keep the heart with diligence; be followers of them, who, through faith and patience, inherit the promises."

While we condemn the general carelessness of the irreligious part of mankind, it becomes us to inquire, whether the strict rules of the gospel do not also condemn us. Even in those duties, which have an immediate relation to piety, do we not often find that indolence and formality which by no means comport with the design and importance of the duties? Or if we exercise some care in the duties of piety, yet in our social and secular con-

cerns do we not act too much in the manner, and with the spirit of the men of the world?

I wish you to remember, that the scripture requires the same tempers and views in our secular, as in our spiritual works; requires the same regard to God of the husbandman in his field, and the merchant behind his counter, as of the minister in the pulpit, or the saint in his closet, or at the communion table.

The *minister*, in his profession, is to act, not as "pleasing men, but God, who searcheth the heart." And the *servant* in his menial labours is to conduct, "not as a man pleaser, but with singleness of heart, as unto God."

At the Lord's table we are to "eat and drink in remembrance of Christ, and keep the feast with the unleavened bread of sincerity and truth." And at our common tables, we are to "eat and drink to the glory of God, and with charity to men, giving no offence, and praying for all men."

When we pray, we are to "forgive, if we have ought against any man, and to remember them who are in adversity." And in our secular vocations we are to "labour with our hands the thing that is good, that we may have to give to such as need."

In hearing the word, we are to "put away all malice, envy, guile and deceit, and to desire the sincere milk of the word, that we may grow thereby." In singing psalms, "the peace of God must rule in us, and we must edify one another." So in our daily deportment we must "walk in wisdom toward all men, and shew out of a good conver-

sation our works with meekness of wisdom."

We are to glorify God in our bodies and spirits, and honour him with our substance, and with the first fruits of all our increase; for all our store comes from his hands.

What purer and sublimer views are required in any of our devotional duties, than in our secular employments? In the use of spiritual privileges, than in the use of worldly property? Why must we banish evil thoughts and passions, and call up friendly dispositions and pious affections in the worship of God? It is that we may be freed from the former, and filled with the latter at all times. However devout and affectionate we may seem to be in our supplications and intercessions, if, when these are closed, we act without the fear of God, or without regard to men, our prayers answer no valuable purpose. The forms of divine worship are the means of religion; and that pious and benevolent temper, which is necessary to the acceptableness of these forms, we are bound to carry with us into all the affairs of the world, and into all the transactions of social life. If we are never religious, but when we are attending on devotional exercises, our religion will not go far, nor do us much good.

Is it not probable, that many professed Christians are thus partial in their religion? If they aim to commit to God their Sabbaths, their seasons of worship, and their days of affliction, yet they think little of committing to him their ordinary days, their secular labours, their worldly substance. But remember, my

son, you are to acknowledge God in all your ways, to employ for him all your powers, to consecrate to him all your time, to honour him with all your substance, and so to use it, that, instead of laying up treasure merely for yourself, you may be rich toward God.

I am, &c.

EUSEBIUS.

SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 112.

THE prophet Ezekiel said to certain false teachers in his day, "Ye have strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life.*" This passage shows the nature and tendency of an error, which has extensive influence over the minds of men at the present day, and even threatens the prosperity and safety of the churches. Many openly profess and earnestly defend the doctrine of universal salvation; while multitudes of others, though with less confidence, secretly hope, in despite of God's word, that the doctrine is true.

Permit me, Christian churches, to address a few things to your serious consideration, in order to guard you against the influence of this heresy.*

It is a consideration worthy of notice, that the false doctrine, against which I now wish to for-

* Readers, who would see this heresy in its different forms completely refuted, are referred to Edward's answer to Chauncy, Strong's answer to Huntington, and other eminent writers on the subject.

tify your minds, is on several accounts peculiarly calculated to gain credit and influence in the world. You will observe, in the first place, that the doctrine of universal salvation is altogether gratifying to the feelings of our depraved nature. It perfectly coincides with that corrupt principle of mankind, which aims to unite happiness with sin. It deludes and quiets the awakened, troubled conscience, turning its faithful admonitions into soothing flattery, and thus gives hope and joy to those who are most obstinately pursuing the path of iniquity. This consideration, while it shows that the doctrine is to be strongly suspected, proves it to be exceedingly dangerous.

Another circumstance, which exposes men to be led astray by this doctrine is, that it seems, at first view, to agree with the divine principle of general benevolence, which seeks the good of the world. They, who embrace universalism, imagine they are actuated by the love of mankind; while the belief of endless punishment appears to them incompatible with all the kind and tender feelings of the human heart. This imposing idea has great effect upon multitudes, whose faith is the result of superficial and partial examination. To this it may be added, that the doctrine of salvation *seems*, in the apprehension of many, to honour the mercy of God, and thus leads them to think that the belief of it is the offspring of piety.

It is an additional snare, that the doctrine is brought forward under different forms, and defended in different ways, some of them adapted to the capacity and

taste of literary men, and others, to the capacity and taste of the populace. This erroneous tenet is mixed, in different degrees, with various religious systems. In some it is artfully concealed, and those principles, which prepare the way for it, are insinuated with such consummate subtilty, that their influence is rather felt, than their tendency observed. In others, those notions of God and futurity, which directly imply it, are more boldly advocated. In others, the doctrine itself is expressly asserted and laboriously defended. The churches of Christ should beware of all these arts of error, and oppose them with a firmness proportioned to the pernicious zeal, with which they are practised.

At the present day men in general are in imminent danger of embracing this destructive tenet, on account of the impious neglect and contempt with which God's word is treated. Judging from the common practice of many, if not most nominal Christians, we must suppose it to be their sentiment, that they have a right to construe the Bible according to their preconceived opinions, or their inclinations; that they may boldly reject the obvious meaning of those passages, which alarm their consciences, restrain their passions, or destroy their hopes; and as boldly embrace those opinions, however unsupported by scripture, which flatter their pride, or supply nutriment for any of their depraved affections. If the word of God were universally regarded and constantly appealed to, as the standard of truth, an effectual barrier would be set up against

the encroachment of this, and every other error. But the slight impression, which men in general have of the authority of God's word, gives a dangerous advantage into the hands of deceivers to propagate fatal delusion.

That you may be still more effectually secured against the error of universalists, it will be proper for you to weigh the arguments which they employ; to consider how superficial and hollow they are, and to prepare yourselves to confute them in the most satisfactory manner.

Their principal and most specious argument you will find to be that, which they pretend to deduce from the *infinite benevolence of God*. The argument is briefly this: *As God is infinitely good, he must desire, and as he is almighty, he will certainly effect the happiness of all his rational creatures. If any, who are naturally capable of happiness, are subjected to final misery, it must be ascribed to a defect in the power, or in the goodness of God.*

All attentive, enlightened Christians will perceive, that this argument rests on a tottering basis. If the benevolence of God is indeed *infinite*, as all will allow, how then is it possible that finite beings should comprehend its dimensions; or anticipate all its operations? According to the reasoning, which universalists adopt, we should judge that the moral and natural evil now existing in the world is inconsistent with the goodness of God. If it be said, that this temporary evil will be made conducive to the general good; we ask why endless evil may not be used in the same way? Who can be cer-

tain that God will not most highly manifest his benevolence and glorify himself, by exhibiting a perpetual contrast between the beauty of holiness and the deformity of sin; between virtuous enjoyment and merited pain? Who has a right, either on rational or scriptural principles, to be confident, that the endless punishment of impenitent transgressors will not furnish opportunity for a brighter manifestation of divine perfection, and for promoting a greater sum of felicity in the universe, than the final happiness of every individual? These questions are proposed to confound the confidence of universalists, and to show that the conclusions, which they derive from the benevolence of God, are marked with uncertainty and weakness. But on the other hand we would guard, with sacred care, against the presumption of carrying either our reasoning or our faith on this subject any further, than we are warranted by revelation.

Universalists sometimes reason in this way. If God should punish any of his creatures eternally, he would show himself less benevolent than an earthly parent, whose affection to his offspring could never consent, that any of them should be miserable. But here again we strongly object to the reasoning. Is infinite benevolence to be measured by finite? Must the goodness of God act upon the same limited scale with parental tenderness? But even parental love, properly directed, affords an illustration of this subject. Parents, who are governed by wise affection, will sometimes banish a child from their presence, and deliver him

up to capital punishment for the good of their family, and of the public. And it hardly needs to be mentioned, that magistrates while actuated by the purest benevolence, sentence criminals to death, for the honour of government, and the welfare of community. If there is a great and indescribable difference between such instances of punishment, and the endless misery of immortal beings; the difference is no more, than what necessarily results from the infinite distance between God and men, between the interests of his kingdom, and the interests they are pursuing. As God's benevolence operates upon a plan so much more sublime, than human benevolence; and as the interest of his universal empire is so much more extensive, than the interest of a family or civil community; it must be expected that the measures of his administration will, in many respects, be different from those of a parent or civil ruler. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways." When by a thunderbolt God strikes to the ground an affectionate father, on whom depended the comfort of a blooming family; or a promising child; who was the hope and joy of his parents; when he sends wasting sickness into a city, and, in a few days, sweeps off thousands of its inhabitants; he acts upon a plan far above the principles of human virtue or human authority. The man, who should attempt directly to

imitate such an exercise of God's sovereign power, would be deemed a monster of cruelty. Hence it is evident, that no valid argument against the endless punishment of sinners can be deduced from its being, in some respects, unlike any exercise of human goodness or justice. It is no more unlike, than enlightened reason would lead us to expect. Parents and rulers are acting for the interest of a family or a community. God is acting for the interest, the eternal interest of the universe. How unreasonable, then, to urge against any part of the divine administration, those maxims which relate to the temporal or local interests of mankind, or those rules which regulate their conduct.

The all sufficient atonement of Christ is made an argument in support of universalism. If Christ tasted death for every man, and is the propitiation for the sins of the whole world; it is argued, that every man, even the whole world will be saved. To invalidate this argument it is sufficient to remark, that the same scriptures, which declare the universal extent and all sufficiency of the atonement, declare with equal plainness, that there are many who believe not, and that all such will certainly perish. Now if the infallible Spirit of inspiration unequivocally affirms, that a compliance with certain conditions is absolutely essential to salvation, that only a part of mankind ever comply with those conditions, and consequently that only a part will be saved; then surely, the salvation of all cannot, according to scripture principles, be inferred from the suf-

ficiency of the atonement. The Author of the Bible has not taught us to reason thus ; that because Christ died for all, therefore all will certainly be saved. According to the apostle, his dying for all proves, that all were dead. But it is the familiar representation of scripture, that multitudes, for whom Christ died, will perish. It is important, that Christians reason as the scriptures reason, and that all those conclusions, which contradict the obvious sense of scripture, be rejected.

The mistake of those, who infer universal salvation from the universality of the atonement, evidently arises from a wrong idea of the nature of the atonement. If the atonement were like the discharge of a debt, which takes away from the debtor all obligation to make any further payment, and from the creditor all right to demand it ; then salvation must have been as extensive, as the atonement. But if the atonement be considered as a divine expedient, designed to render it consistent with the honour of God to offer salvation to all, and actually to save those who believe ; in other words, an expedient, to magnify and honour the law, which was broken and degraded by man, so that God might consistently exercise mercy, and receive to heaven all who become penitent and holy, making a proffer of the same grace to others ; if the atonement be viewed in such a light, its being designed and accepted, as sufficient for all, does not necessarily imply, that all will in fact be finally benefited by it. Although there are no limits to its value in the sight of God, or

to its sufficiency for the salvation of sinners ; still there may be limits to the extent of its application. This may be illustrated by natural things. Although God has made the sun sufficient to enlighten, direct, and cheer all mankind ; yet this does not imply, that all will actually use and enjoy the light. Notwithstanding the infinite abundance of light, some men may deprive themselves of it by indulging in unseasonable sleep ; others may obstinately shut their eyes and refuse to see ; while others, who behold the light, may abuse it to their own injury. So that from the universality and abundance of that great blessing in the natural world, it cannot be correctly inferred, that it will eventually prove a blessing to all. In like manner, we cannot prove that all will actually eat and drink, because of the abundance of bread and water. Now it does not imply any dishonour to the inexhaustible bounty of divine providence, that all do not partake of it. Nor does it frustrate the purpose of the Redeemer, or show any waste of his all sufficient grace, that some will not receive it. He will forever have the honour of making the bountiful provision, and all his friends will, with purest enjoyment, contemplate and adore the riches of his goodness, forbearance, and long suffering, which sinners despise. Both in the kingdom of providence and in the kingdom of grace, God has the honour of preparing immense treasures of good, which his creatures ungratefully neglect or abuse, and therefore never enjoy.

Another argument, which you will often hear urged by univer-

salists against endless punishment, is, *that it exceeds the demerit of human sin.* But before they can with propriety assert this, they must either have direct and plain evidence of it from scripture, or be able by their own wisdom to comprehend the whole evil of sin. As to the first; let them show the direct and plain evidence they derive from scripture, that endless punishment exceeds the evil of sin. If it had been the design of scripture to teach this, we may well wonder that, when describing future punishment, it has used such unguarded expressions. *Everlasting punishment, the worm that dieth not, the unquenchable fire,* and other similar phrases of scripture lead us to cherish the idea, that endless punishment is proportioned to the demerit of sin; and therefore it seems very strange, that God should introduce such expressions, if he knew, and would have us believe, that endless punishment exceeds that demerit.

But on this point they are not much accustomed to argue from scripture. That endless punishment is beyond the demerit of sin, is, they pretend, very evident to their reason. But that they may judge, whether endless punishment be proportioned to the evil of sin, or not, it is necessary that they have a perfect comprehension of the evil of sin. In order to this, they must possess a clear and adequate knowledge of that Being, against whom sin is committed. The degree of malignity in sin, has no evident relation, to the greatness and goodness of God. It is a well known fact, that sin always ap-

pears to a man a greater or less evil, as he has a higher or lower apprehension of God. Accordingly, although it now appears to universalists, that endless punishment exceeds the evil of sin; yet how do they know but a clearer and more adequate view of the perfection of God would raise their idea of the evil of sin so far, that endless punishment would appear perfectly equitable? Besides, they who take it upon them to affirm, that endless punishment exceeds the demerit of sin, should be able to comprehend the vast extent of creation, and to know all the injury which sin would occasion to the whole intelligent system; yea, that they fully comprehend all the evil consequences which it naturally tends to produce throughout all ages, and even to eternity. For it is unquestionably just, that sinners be charged with all the natural, direct consequences of their actions, and be treated accordingly.

Now whether they, who pretend to determine, that there is a disproportion between endless punishment and the evil of sin, have what is necessary to qualify them for such a determination, let Christians judge. Have they, by searching, found out God? Have they found out the Almighty to perfection? Do they know the extent of creation? Do they know all the dreadful effects, which would naturally result from sin to the intelligent universe through everlasting ages? Unless they possess all this knowledge, their undertaking to deny the proportion between endless punishment and the demerit of sin is weakness and presumption. How much more

reasonable a part do they act, who humbly refer this subject to the wisdom of God, and implicitly confide in the declarations of his word.

Here it will not be improper to consider, how exceedingly unfit mankind are to judge on the degree and duration of the punishment which they deserve. Besides being creatures of yesterday, totally unable to comprehend that divine perfection which sin opposes and dishonours, and the extensive and endless mischief which naturally follows in its train; they themselves are the sinners, whose guilt is in question. They are the criminals, who are to be sentenced, and are subject to all those strong partialities, which persons are apt to feel in their own favour; partialities, on account of which neither divine nor human law suffers men to sit as judges, in their own case. Revelation teaches, that all judgment is committed into the hands of the Son of God, and that the judgment, which we pass upon ourselves, is to be governed by the solemn information which he has given us, and by a constant reference to the final sentence which he will pass upon us.

The method, which universalists adopt, when they undertake to reason from scripture, is highly exceptionable. If we wish for the plainest and most satisfactory information on any subject, we must apply, with peculiar attention, to those passages, in which the inspired writer is professedly and explicitly treating that subject. For example; if we would know the mind of the Spirit respecting the natural character of mankind, the offices

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of the Saviour, the gracious purpose of God respecting the salvation of his people, the nature and necessity of regeneration, &c. we must search those particular portions of the Bible, in which these subjects are most directly and fully explained. Our sentiments on these subjects should be primarily founded on the plainest and most appropriate declarations of scripture. Other passages, where the subjects in question are incidentally mentioned, or by distant implication referred to, may afford additional proof or illustration; but such proof or illustration must always be viewed in subserviency to the principal passages. To apply this to the subject before us; if we would obtain satisfactory information respecting the future punishment of the wicked, we must primarily attend to those scriptures, in which the transactions of the all decisive day are disclosed; in which the final sentence of the Judge against the wicked, and the duration of their future punishment are most expressly declared. But such scriptures as these universalists disregard or pervert; while they found their opinions on passages, in which the subject is very obscurely hinted at, or in which other subjects, having an imaginary, but no real connexion with it, are brought into view. Their own arguings, implications, and deductions are taken for substantial evidence, and are set up in opposition to scriptures, which are too plain to be misunderstood, too solemn and weighty to be overlooked, and too clearly and strongly expressed to admit of plausible misconstruction.

Though it seems hardly necessary to enlarge on this point, yet it may not be tedious or useless to attend to the following specimen. The Judge of angels and men has expressly foretold not only the general transactions of the last day, but the very words, which he himself will speak to the wicked; "depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels;" and has declared what will actually follow their awful doom; "they shall go away into *everlasting punishment*." Here Christ is professedly treating the point in question; here, consequently, we expect the most clear and certain information. But it is not from this passage, that universalists make conclusions favourable to their system. This is not one of their texts. They resort to those, which speak of the benevolence of God, the all sufficient atonement of Christ, the universality of the gospel offer, the gracious design of the afflictions of the saints, &c. But what if God is infinitely benevolent? Who will dare to say, that the infinitely benevolent God does not see the endless punishment of the impenitent necessary to the best interest of the universe, which is the object of his benevolence? What if the atonement of Christ is all sufficient? Who can infer from its allsufficiency, that it will certainly be *received* by all? What if the gospel offer is unlimited? Unlimited offers may be rejected, and the blessings involved in them lost. What if the present afflictions of the saints are intended, and actually operate, as salutary discipline? It does not hence follow, that the future

punishment of the wicked will have the same effect. Thus but little attention is necessary to show, that the principal scriptures, which universalists press into their service, furnish no valid argument in support of their scheme.

By thus exposing some of the arts of universalists, and showing, in a few leading points, that their sentiments are contrary to inspired truth, it has been my aim, Christian churches, to guard you from danger. The imposing scheme of universalism is interwoven with degrading apprehensions of Jehovah's character and government; while it sets up a god, other than the true God, and which wicked men would love. Can you approve and countenance such a scheme? Has not its influence always been pernicious to Christian piety and morality? Is not a time of general impiety and wickedness the time of its easy triumph? From its prominent features, from the arguments urged in its defence, and from the effects which would naturally flow from its universal prevalence, do you not perceive, that it is the offspring of error, an enemy to the true interests of Zion, and poison to the soul? Will any of you embrace a sentiment which freely coalesces with all the depraved passions, and which finds a welcome reception and quiet residence in the heart of impenitence? Will you countenance a doctrine, which diminishes or takes away all the restraints of divine law, and opens the floodgates of irreligion and vice? Let all men vigilantly and resolutely shun this doctrine, which keeps sinners from repentance by *promising*

them life. And as their greatest safeguard, let them search and reverence that sacred book, which brings immortality to light; which presents eternal blessedness, as the encouragement and reward of the holy, and unveils to our view that eternal destruction, which is the certain portion of the wicked.

PASTOR.

THOUGHTS ON 1 COR. XV. 19.

"If in this life only we have hope in Christ, we are of all men the most miserable."

THE proposition contained in these words appears, at first view, to be plain and simple; but to ascertain its particular meaning, and application to the apostle's argument, has been attended with some difficulty. We are surely not to consider the apostle as asserting that Christian rewards are so completely confined to a future life, that those, who are his faithful followers, are really in a worse situation, and enjoy less happiness in this life, than the rest of mankind. This opinion of religion is frequently entertained by those who are strangers to its power, and consequently to its comforts. Religion appears frightful to their imaginations, a composition of gloom and melancholy. But is this either the language or feeling of any one, who has tasted and seen that the Lord is gracious? Surely not. Nor can we believe that the apostle ever meant to inculcate such a sentiment. Setting aside future prospects, which, according to the supposition in the text, are cut off, the influence of religion in

calming the passions; moderating the desires, disposing to a cheerful acquiescence in the allotments of Providence, promoting justice and friendly intercourse among mankind, and diffusing a spirit of universal benevolence towards our fellow creatures, tends greatly to promote present happiness. Let any person, who has paid but a moderate attention to what passes within his own mind, reflect on the period when he was either fretted with envy, burning with malice or revenge, inflated with ambition, distracted with worldly schemes, or chagrined with disappointments, and venting his spleen, if not directly against God, yet against every person and thing around him, and contrast it with the time when his passions were calm, and he felt that resignation to the divine will, that contentment with the allotments of providence, and that spirit of benevolence to all his fellow creatures, which genuine religion inspires; and he will find no difficulty in determining at which period he was the most happy. Beside, although the outward situation of Christians is sometimes more intelligible than that of other men, that is by no means the case universally. We find many persons of that description, who, though they may not be figuring on the theatre of the great world, are yet in that situation which Agur prayed for, as the most eligible of all, i.e. with neither poverty nor riches, but with a competent share of domestic comforts, and exempt from the calamities usually attendant on wicked courses. Exclusive of the superior joys which the

Christian sometimes has in the contemplation of the perfections of God, not only these, but many other considerations might be mentioned to show that *godliness hath the promise of the life that now is, as well as of that which is to come*. While on the other hand, the vanity which providence has stamped on all worldly enjoyments; the lashes of an accusing conscience, sufferings from the prevalence of malignant passions, connected with the misery and distress, and even contempt from the world itself, which is frequently the consequence of vice; painful fears lest those principles of religion should eventually prove true, which none has ever been able to demonstrate to be false; all these things combine to show, that the way of transgressors is hard, even should there be no hereafter. We cannot therefore suppose that the apostle asserts religion to be disadvantageous on the whole, even in this life. Nor will it come up to the full extent of the meaning of the passage, to limit it to the apostles and primitive Christians, as if it asserted that they, who were so severely harassed and persecuted were, as it respected their situation and enjoyments in this world, more miserable than other men. It must be allowed that if we confine our views to temporal things alone, we shall find that Christ's apostles and the primitive preachers of the gospel were exposed to many and grievous sufferings. They were liable to be killed all the day long, and were ever accounted as sheep for the slaughter; and many of them actually lost their lives for their adherence to the cause of

their Master. But we do not find that the apostle ever considers either his own situation or that of others to be on this account worse on the whole, than that of other men. They had the peace of God, which passeth all understanding, as well as joy unspeakable and full of glory. As divine consolations are usually apportioned to the day and the occasion, it is not to be doubted but they usually possessed enjoyments, which rendered their present situation more comfortable than that of their persecutors, or than that of any one, who is a stranger to the peace and pleasantness of wisdom's ways.

It is, therefore, still necessary to search for a different meaning of the passage; and by comparing it with the preceding verses, and with the scope of the apostle's argument, which was to prove the doctrine of the resurrection, the words are not only easily understood, but the argument is also forcible and conclusive in favour of the apostle's doctrine. By attending particularly to the chapter we observe, that the great argument by which the apostle proves the resurrection of the dead, is the resurrection of Christ. This fundamental article of the Christian faith he had before informed us was attested by a large number of unexceptionable witnesses, to whom he had appeared, at different times, after his resurrection. But if the dead rise not, then all this story about the resurrection of Christ, which is pretended, to be proved by so many witnesses, is a mere fabrication, and he is not risen. But if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes,

and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not, if so be that the dead rise not. For if the dead rise not, then is Christ not raised. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If then these things are so, if that gospel which we have been preaching to you is a fable, and that future state, which we have been leading you to expect, nothing better than a dream, and we are in reality nothing but false witnesses, then it follows that, as we can promise ourselves no temporal rewards for our deception, but on the other hand, are every day exposed to the most cruel sufferings, and as these sufferings can be alleviated by no inward peace of mind, or consciousness, that we are suffering in a good cause, while we are persisting in the publication of a deliberate falsehood, we must be of all men the most miserable in this life; and if there is an hereafter, as we can promise ourselves no future reward, but have reason to expect the punishment of the vilest impostors for endeavouring to impose such an infamous lie upon mankind, therefore we must be, on the whole, of all men the most miserable.

In this view of the subject the text is plain, and the apostle's argument forcible, not only in favour of the precise point which he undertook to illustrate, viz. the certainty of a resurrection, but also in favour of the truth of the Christian system in general; for no man in his right mind will engage in any important, ardu-

ous, or dangerous undertaking, much less persist in it until death, without some adequate motive, such as wealth, honour or fame here, or the prospect of future and eternal rewards in a better world. But as the apostles had no encouragement to expect temporal rewards, so, if what they published concerning Christ was a fable, they could neither derive any present, internal peace of mind from their proceedings, to console them in their sufferings, nor hope for any future reward. Unless, therefore, we suppose the apostles voluntarily to embrace present pain without any motive, or any other prospect than eternal misery; if they believed a future state at all, the testimony they gave could not be considered as a cunningly devised fable.

The apostles undoubtedly knew whether the facts which they published, as such, were true or not. They knew whether there was such a person as Jesus of Nazareth; whether they lived and conversed with him, and received his instructions, and were commissioned, as his disciples. They knew whether the doctrines they published as his, were really his doctrines. They knew all the circumstances which took place concerning his death and sufferings, consequently whether what they published was true or false. They knew whether the miracles said to be wrought by him were really wrought or not. They knew whether what they asserted concerning his resurrection was true or false, as whether they saw and conversed with him freely, and whether they ate and drank with him after his resur-

rection; and they knew whether they themselves were enabled to speak with tongues and work miracles in his name. Many of the facts related were of a public nature. Christ's preaching, miracles, sufferings, death, &c. were all facts of public notoriety. The accounts of these facts, which are now on record, were published in the same age, and in the same place in which the transactions were alleged to have taken place. They were of such a nature that they might have been easily disproved had they not been true. Others, not strictly of a public nature, must have been perfectly known to the apostles. This was the case of the resurrection. He shewed himself alive by many infallible signs and proofs to all the disciples in a body, to numbers of them at different times, and to above five hundred brethren at once. The fact was obvious to their senses. They not only saw and conversed with him, but did eat and drink with him, and even proceeded to handle him to satisfy themselves that it was a real body and no apparition. They were not disposed credulously to admit the fact, but examined it with the most critical exactness; and in their manner of relating these facts, there is every indication of plain sense, and sound understanding, without any symptoms of an overheated imagination, or of their being under the influence of enthusiastic impulses, without any pomp of words or affected eloquence, but in a style plain, simple, unaffected and dispassionate, the argument of a composed spirit, an evidence irresistible, that they could not be deceived. As therefore the

apostles could not be deceived in their knowledge of the fact of Christ's resurrection, which they related; so, that they should in such a resolute and undaunted manner, engage in the cause of an impostor, knowing him to be such; one who had not only deceived others, but had also deceived them; that they should persevere in asserting a known falsehood even unto death, knowing that they should thereby incur the hatred of their own nation, that bonds and imprisonments would await them in every city, and that they would probably suffer not only violent, but the most painful and ignominious deaths, without one consoling reflection, without the least self approbation, and without a single ray of hope, derived from the contemplation of futurity; with no other prospect before them but the gloomy alternative of annihilation at death, or everlasting misery; this would indeed be to make them of all men the most miserable.

Thus the apostle's argument is not only of peculiar force to establish the doctrine of the resurrection, but also places the truth of Christianity itself upon an immovable basis. The Christian religion is either true and of divine authority, or it is a forgery invented by men actuated by the vilest motives, and aiming at the worst of purposes. Indeed no other motive can be given for the forgery, than the most disinterested malevolence, even something in direct opposition to all the motives, which ever have been found to influence the conduct of either good or bad men. But to suppose that the best and most benevo-

lent system of religion, which the world ever beheld, a system to the excellency of which its enemies have often subscribed, a system so well calculated to advance the glory of God, and promote the temporal and eternal happiness of men, should be a cunning fable, invented by such men for such purposes, with no other prospect before them but that of rendering themselves of all men the most miserable, is such an extravagant hypothesis, as could enter into the mind of no man, unless of one who, disbelieving his Bible, was condemned by the just judgment of God to believe every thing else, however absurd and ridiculous. Great is the truth and will prevail.

T.

The following Letter is from a respectable Layman in one of the Middle States, to his friend in Massachusetts, dated Oct. 28, 1807.

DEAR SIR,

KNOWING your situation in the church, and the opposition too successfully made by many able men in the Eastern States, against the precious doctrines of the gospel, I am led to take the freedom of communicating to you, the late republication of a small 12mo. volume of about 150 pages in Philadelphia, written by Greenville Sharp, Esq. of London, which, in my opinion, is a great acquisition to the Christian world. You perhaps have seen it, and if so, this letter, though vain, as to you, will yet show my desire of disseminating the knowledge of this important, little work.

It contains remarks on the use of the definite article in the

Greek text of the New Testament, and I think is one of the most valuable additions in support of the important doctrine of the divinity of Christ, that has appeared for many years.

He establishes six important rules of construction, which, though heretofore often hinted at by former divines, yet have never been so completely brought to a point, and applied so effectually to this essential doctrine, as by Mr. Sharp. Added to this, is the substance of Six Letters, addressed to the author by a very able hand, (the learned and Rev. C. Wordsworth) proving the truth of the conclusions from the writings of the fathers, and even from those of the Arians and other opposers of this doctrine, as early as the 4th and 5th centuries.

The first rule is of the most importance: "That when two personal nouns of the same case are connected by the copulative *et*, if the former has the definite article, and the latter has not, they both relate to the same person." I would willingly give you an abstract of this useful work, were I assured that you had not seen it. But at all events the substance of the review of it, in the *Orthodox Churchman's Magazine and Review* for February, 1803, cannot be disagreeable. It follows:

"The principal object of Mr. Sharp is to deduce from the New Testament, an important rule, with regard to the structure of the Greek language, and afterwards to apply that rule to the correction of the translation of several passages in our established English version of the scriptures; which passages will

be found, when rendered according to Mr. Sharp's ideas, to contain the most express testimonies to the divinity of our Saviour. The rule in question is as above stated. A large collection of passages from the New Testament is here exhibited to afford sufficient and satisfactory instances of the rule thus laid down. The texts referred to by Mr. Sharp, and which bring with them, according to his system, the very important doctrinal conclusions, which we have briefly mentioned, are the following: Acts xx. 28. (if we follow the reading, *τοῦ Θεοῦ καὶ Κυρίου.*) Ephesians v. 5. 2 Thes. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. (if we read, *τοῦ Θεοῦ καὶ Κυρίου.*) Tit. ii. 13. 2 Pet. i. 1. and Jude 4. All of which are therefore to be rendered severally in these significations: 1st. The church of him, who is Lord and God. 2d. In the kingdom of Christ our God. 3d. According to the grace of Jesus Christ, our God and Lord. 4th and 5th. Before Jesus Christ our God and Lord. 6th. The glorious appearing of Jesus Christ, our great God and Saviour. 7th. Of our God and Saviour, Jesus Christ. 8th. Our only Master, Jesus Christ, both God and Lord.

The importance of this rule, especially on account of the very striking conclusions to which it thus leads us, will, we trust, sufficiently recommend it to the strictest investigation and scrutiny of the learned world. For ourselves we freely declare, that having given the subject a considerable portion of our attention, we find daily fresh instances and exemplifications of the rule, and as yet have met with

nothing, which in any respect tends to impeach its certainty and universality.

Let the thousands of readers of Greek, produce a few instances to contradict the rule, and then will be the proper time to consider, whether or not it must be given up forever. The conclusions however seem in general to be secured within a second wall, by the interesting, and we will say, surprising result of the investigation of the laborious author of the Six Letters, the general object of which is, to arrive at those same conclusions by another road; to establish the same truths by a second, perfectly distinct train of reasoning. "It occurred to me," says the author, "that I should probably find some, at least, of those texts, the vulgar interpretation of which you have called in question, cited and explained by the ancient fathers; not indeed as instances of any particular rule, but expounded by them *naturally*, as men would understand any other form of expression in their native language.

If these interpretations, thus discovered, should differ from Mr. S. it would seem to follow, that his rule would not be true; if they accorded with his, it would then seem that those conclusions must now, for a second reason, be admitted. This inference, however, would be still further secured, if we should discover from our investigation that those heretics, who were most pressed by these passages of scripture, while Greek was understood as a living language, never devised so ready an expedient of eluding their force, as modern ages have perpetually

had recourse to, viz. a pretended ambiguity in the form of expression in the original. This investigation presents us with an example of well directed patience and perseverance, which has seldom been surpassed. Almost all the vast remains of the Greek fathers, and a great part of the Latin, appear to have been closely examined. This contains, as far as materials could be found, a history of the interpretation of the texts in question, from the earliest times, nearly to the age of the reformation.

It is an important advantage of this history, that we learn from it, not only what is true, but we discover also the origin and progress of the false modern interpretation. In the last letter, a long series of instances is given, tending to show that from the very time of the apostles, the identical forms of expression, used in these texts of St. Paul, &c. were applied perpetually and invariably, in the sense which is agreeable to Mr. S.'s rule; and

hence proving sufficiently in what sense even those writers, who have not quoted them, did understand and would have explained and interpreted the passages in question.

Having thus given a view of the contents of these letters, we shall conclude, with earnestly recommending them to the notice of the public, and especially to those who have imbibed an inclination to Socinianism, to which system, a blow seems to be here given, which must spread a sickness through the whole frame. And though far from being prejudiced in favour of novelties in divinity, we cannot but add, that these works, are, in our estimation, calculated to produce the most remarkable change, which has long been witnessed in the theological world; and as constituting together, though of a small size, the most important defence of Christian doctrines, which this age, by no means deficient in such, has produced."

Yours, very respectfully, —.

Selections.

ADDRESS OF THE COUNCIL OF CENSORS OF THE STATE OF VERMONT.

"IN our inquiries whether the laws have been duly executed, we are sorry to say, that the laws for the punishment of profane swearing are not attended to, as a matter of such importance requires.

"We consider the unnecessary and profane taking the name of God, which appears in profane oaths and horrid imprecations, to be not only grating and offensive to every pious mind, and ruinous and destructive to community in general, especially to youth; but has a tendency likewise greatly to impair the validity of an oath before the magistrate.

"Considerations like these, on

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K K

a matter which so nearly concerns the commonwealth, which are so necessary towards ensuring and continuing the divine blessing and averting the tokens of divine displeasure, have determined us to say, that in this particular, the law is not duly executed.

"The above mentioned seems to have two sources; the deficiency of the law, in that case made and provided, is this, that it does not sufficiently define the duty of the informing officers; but more perhaps from this consideration, the too general neglect of those officers who are appointed to carry this law into execution. Melancholy is the prospect to the state, so far as the neglect prevails; for by reason of swearing, the land mourns.

"We can by no means neglect to mention, likewise, the undue execution of the law provided to restrain gaming; a practice by which time is wickedly spent, property foolishly lost, or unjustly gained; and a foundation hereby laid for the introduction of every species of immorality and dissipation.

"That law made for the express purpose of observing the Sabbath, does not appear to have been so executed as to answer the design of the law itself, nor the expectations of the serious part of the community. Perhaps there is no one consideration of more importance to the community, than the due observance of the Sabbath; and it has the greatest tendency to confirm men in the belief, in the veneration and esteem of a Supreme Being, in the conviction of his providence, and their own ac-

countability to him; and as the veneration of the Deity, and a belief in his providence, is inseparable from individual and social happiness, all the blessings of friendly intercourse, of justice, humanity and kindness, are in a great degree supported by a due observation of the same.

"The law against intemperance seems not to be executed agreeably to the wishes of sober men in general.

"No crime is, perhaps, attended with more evil consequences to society and individuals, than that of drunkenness. In proportion as this vice prevails, the morals of old and young appear to be affected. If there be in any degree a reformation on this head, as many think there is, we sincerely rejoice and are glad; for we are sure that the glory of our state must consist in the virtue of her sons."

ANECDOTES.

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ANECDOTE OF A SAILOR.

MR. Pratt, in the second volume of his *Gleanings*, relates an affecting anecdote of a sailor on board the *Venerable*, the ship in which Admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, Lord Duncan's chaplain and relative, who, in the action, assisted the surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the Doctor, "of the name of Covey, was brought down to the surge-

ry deprived of both his legs ; and it was necessary, some hours after, to amputate still higher. " I suppose," said Covey, with an oath, " those scissors will finish the business of the ball, master mate ? " " Indeed, my brave fellow," cried the surgeon, " there is some feat of it." " Well, never mind," said Covey, " I have lost my legs to be sure, and mayhap may lose my life ; but," continued he, with a dreadful oath, " we have beat the Dutch ! we have beat the Dutch ! so I'll even have another cheer for it : Huzza ! huzza ! "

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his ship mates for his intrepidity ; but he was pre-eminent in sin, as well as in courageous actions. About a fortnight before the English fell in with the Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off, and that he was out of his mind. The dream made this courageous seaman tremble, and sometimes attempt to pray ; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impressions from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the

Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till, being nearer the enemy, their firing might do the more execution. The Dutch ships at this time were pouring their broadsides into the Venerable, as she passed down part of the Dutch fleet, in order to break their line. This stout hearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called his cowardly shipmates, for lying down to avoid the ball of the Dutch. He refused to obey the order till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask, which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other ; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream ; and expected, that as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full

accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state ; but this was to be explained to him at a future period. Some time after, he came out of Haslar hospital, capable of walking by means of two wooden legs and two crutches ; but his spirits were sorely dejected, from fearing that, as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason, and the loss of his soul.

Having heard of Orange Street Chapel, Portsea, he came on the first Sabbath evening after his leaving the hospital. The text that evening was Mark v. 15, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general ; but especially of those who live without rule and order, drunkards, blasphemers, and injurious to themselves and others ; but his sitting at the feet of Jesus clothed, and in his right mind, as an engaging representation of the sinner converted to God by the gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer ; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the scriptures, and receiving instructions from Christ the Friend of sinners. Covey listened with attention and surprise ; wondered how the minister should know him among so ma-

ny hundred people ; or who could have told him his character and state of mind. His astonishment was still more increased when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor wooden legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits ; and he thought he was now going out of his mind, should die and be lost ; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil ; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror ! Those eyes which had never shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams, flowing from strong sensations of mingled joy and sorrow !

Some weeks after this, he called and related to me the whole of his history and experience. He was surprised to find that I had never received any informa-

tion about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent Christian. A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but death now has no terrors in it. The sting of death is sin, but, thanks be to God, he has given me the victory through Jesus Christ. I am going to heaven! O! what has Jesus done for me, one of the vilest sinners of the human race!" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God forever, is more than I can express! O how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs I should perhaps have lost my soul!" With elevated and clasped hands, and with eyes glistening with earnestness, through the tears which flowed down his face, he said, "O, my dear min-

ister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor, blaspheming Covey found mercy with God, through faith, in the blood of Christ! Tell them, that since I have found mercy, none that seek it need to despair. You know better than I do what to say to them! But, O! be in earnest with them; and may the Lord grant that my wicked neighbours and fellow sailors may find mercy as well as Covey!" He said much more; but the last words he uttered were "Hallelujah! Hallelujah!"

[*Ev. Mag.*

ANECDOTE OF JUSTICE HALE.

WHEN Lord Chief Justice Hale had finished a work on atheism, he sent it by an unknown hand to Bishop Wilkins, to desire his judgment of it; but he that brought it, would give no other account of the author, but that he was not a clergyman. The Bishop, and his worthy friend Dr. Tillotson, read it with much pleasure, but could not imagine, who could be the author; and how a man that was master of so much reason, and so great a variety of knowledge, should be so unknown to them, that they could not find him out by those characters, which are so uncommon. At last Dr. Tillotson guessed it must be the Lord Chief Baron; to which the other presently agreed, wondering he had been so long in finding it out. So they went immediately to him, and the Bishop thanking him for

the entertainment he had received from his works, he blushed extremely, not without some displeasure, apprehending that the person he had trusted had discovered him: But the Bishop soon cleared that, and told him, *he had discovered himself; for the learning of that book was so various, that none but he could be the author of it.* {Life of Hale.

ANECDOTE OF BOERHAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, which was generally very early, to retire for an hour for private prayer, and meditation on some part of the holy scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was *this* practice, which gave him spirit and vigour

in the business of the day. This he therefore recommended as *the best rule* he could give; for nothing, he observed, would tend more to the health of the body, than the tranquillity of the mind; and he knew nothing which could support himself or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the supreme Being, upon the principles of Christianity."

A STRIKING ADMONITION.

It is related of a Christian of whom Satan had taken possession, and greatly terrified and distressed her soul, that on his being asked how he dared to enter into a child of God? He replied, "I found her on my own ground, at the play house; therefore I challenge her as my servant." Whether the story be true or not, the moral is excellent.

[Mason's Spiritual Treasury.

Review of New Publications.

DR. REES' CYCLOPÆDIA, VOL. I. PART I.

Continued from page 183.

ADOPTION, in *theology*, is altered somewhat for the better by the American publishers; yet we apprehend it might be still improved by a more clear statement of the doctrine, as it has been held by the Reformed churches.

The sneering remark of Gibbon, cited in the article *Æneas* of *Gaza*, is very properly reprimanded by the American editors. Perhaps no infidel ever discover-

ed more deadly malignity to the cause of truth than Gibbon. It is proper that young persons, especially, should know his character, that they may be on their guard against his constant endeavours to undermine, subvert, and destroy.

AFFIX has received the benefit of critical remarks on the nature and use of the Hebrew particles.

Under the article *Afghans*, we have some curious information with respect to this tribe of Mahometans. They dwell in the northern parts of India, and became more noted in the beginning of the last century, than they had been before, as they then invaded and conquered a great part of Persia, and were finally driven back by the arms of Kuli Khan. They claim to be descended from the Israelites, and Sir William Jones thinks their claim well founded.

"In the 2d volume of the Asiatic Researches we have some curious particulars relating to the Afghans: they call themselves the posterity of MELIC TALUT, or king Saul. In a war, they say, which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews and obtained possession of the ark of the covenant. Considering this as the God of the Jews, they threw it into the fire, which did not injure it; and having ineffectually endeavoured by other methods to destroy it, they placed it in their temple, and all the idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. They are said to have applied to Samuel, after their defeat by the Amalekites, for a king; and at this time the angel Gabriel descended and delivered a wand, with instruction, that the person whose stature corresponded with the wand, should be king of Israel. Melic Talut was then a herdsman of inferior condition; and having lost a cow, applied to Samuel for assistance to pay the owner. Samuel, perceiving his lofty stature, asked his name. He answered Talut. Upon which, having measured him with the wand, he said to the children of Israel, "God has raised Talut to be your king." How shall we know, said they, that he shall be our king? Samuel replied, they should know that God had constituted Talut their king by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign. After Talut ob-

tained the kingdom he seized part of the territories of Jalut, or Goliath, who assembled a large army, but was killed by David. Talut afterwards died a martyr in the war against the infidels; and God constituted David king of the Jews. Melic Talut, they say, had two sons, one called Berkia, the other Irmia, who served David and were beloved by him. The son of Berkia was called Afghan, the son of Irmia was named Usbec. The latter was eminent for his learning; and the former for his corporeal strength, which struck terror into demons and genii. Afghan made frequent excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels. The late Henry Vansittart, Esq. informs us that a very particular account of the Afghans has been written by the late *Hafiz Rahmat Khan*, a chief of the Rohillas, from which the curious reader may derive much information. They are Musselmans, partly of the *Sonnite* and partly of the *Shiite* persuasion. They boast much of the antiquity of their origin, and the reputation of their tribe; but other Musselmans reject their claim, and consider them of modern and even base extraction. From history, however, we learn that they have distinguished themselves by their courage both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been regarded as the chief strength in the army, in which they have served. As they have been applauded for their virtues, they have also been reproached for vices; having sometimes been guilty of treachery, and even acted the base part of assassins. They consist of four classes, viz. *pure Afghans*, whose fathers and mothers were Afghans; those whose fathers were Afghans, but their mothers are of another nation; such as had Afghan mothers, and fathers of another nation; and the children of women, whose mothers were Afghans and fathers or husbands of a different nation.

The above account is extracted from the Persian abridgment of a book called *The Secrets of the Afghans*, written in the Pushto language, a spe-

cimen of which is added. The work was communicated by Henry Vanssart, Esq. to the late Sir William Jones, who was then President of the Asiatic Society. Although their claim to a descent from Saul seems to resemble some of the fictions borrowed by Mahomet from the latter Jewish Rabbins, Sir William Jones has no doubt that the Afghans are descendants of Israel. "We learn," says he, "from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsaxeth; where, we may suppose, they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes; although, since their conversion to the *Islam*, they studiously conceal their origin. The Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion, is called *Hazareh*, or *Hazarret*, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."

TO AFRICA, an interesting article in the English edition, very considerable, and useful additions have been made from the travels of Mr. Browne, and the journal of Mr. Horne-man, two intelligent and enterprising travellers; the former had resided nearly three years in the kingdom of Dar-fur, in the eastern part of this vast peninsula; and the latter, as an agent of the African Association, left Cairo for Fezzan, in September, 1798, and pursued a road hitherto very little known. These extracts furnish the latest and most authentic, as well as the most ample details of the manners, customs, trade, manufactures, laws, and religion of the

inhabitants, and the population, geography, natural productions, &c. of those hitherto unexplored regions. These additions are very judiciously selected, neither perplexing the reader with a barren and naked list of names and places, nor wearying him with the indiscriminate insertion of voluminous travels.

We cannot take our leave of this first number without again expressing our satisfaction at the manner of its execution. The type is neat, the ink and paper good, and fewer errors of the press remain than could have been expected. It is proper to mention, that very many typographical errors in the English edition have been corrected in this. There is, however, still room for caution. In ADOPTION, *principals* is printed for *principles*; in ADULTERY, & *uxore* for *ab uxore*; in AEROPHOBIA, *rafting* for *wrapping*.

VOL. I. PART II.

IN ALBANS, *St.* a township in Vermont, we observe the number of inhabitants is given from the census taken 17 years ago. The American editors have, or ought to have, constantly before them the last census. The reader naturally expects the latest authentic information with respect to this country; and it is worse than nothing to give a statement, which every person, not elsewhere informed, will think correct, when in reality it is founded on facts, as they existed many years ago, and not at all on the present facts.

ALBANY, a city in the state of New York, remains in this edition, as it came from England, and occupies not more than one third of a column. The reason why a more full description of this important city was not given, we apprehend to be, that it stood so early in the work, that the editors could not procure information in season. But we sincerely hope, that hereafter a satisfactory, though concise description will be given of all our important cities and towns. Gentlemen can be found, by proper exertion, who are both able and willing to furnish information for a work of so much consequence, as the one we are reviewing.

The article ALCORAN is very judiciously treated, and to it we refer the reader who is desirous of seeing a short, but satisfactory account of this book; a book of great consequence, as it is the rule of faith and practice to many millions of our fellow creatures. In passing we cannot help making a few observations, not so much in the nature of a review, as of an admonition to Christians.

1. The Mahometans boast much of the sublimity of the Koran, and assert it to be a standing miracle. Many passages, no doubt, are really sublime; but in these instances, the thoughts are taken from the Jewish and Christian scriptures. With how much propriety may Christians insist on the unequalled majesty and glory manifest in the stile of the inspired volume! Being so much conversant with this sublimity, we are

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too apt to forget it; but when we reflect upon it, we cannot but see, that many passages in Job, Psalms, Isaiah, and the other prophets, as well as throughout the New Testament, are incomparably more sublime than any human composition.

2. The Mahometans treat the Koran with great respect and veneration. But how common is it for us to see the word of God treated with every degree of disrespect, from cold formality to systematic contempt? Sometimes, indeed, we observe those who profess to receive the Bible as the word of God, speak of it, and act concerning it with no small degree of irreverence. Mahometans are more consistent. They have been led astray by an artful impostor, and act in accordance with their belief; but we, alas, who have received the gospel of the blessed God, too frequently entertain it with coldness, or reject it with disdain.

3. "The Mahometans have taken care to have their scripture translated into the Persian, the Javan, the Malayan, and other languages." This fact may well stimulate Christians to persevere in their attempts to translate the Bible into the languages of the East. If so much can be done to propagate falsehood, what exertions ought to be made to make known the true way of everlasting salvation!

In the article ALEMBERT, the American editor has subjoined a useful hint in saying, "that he cannot dismiss the article without lamenting, that if this distinguished person was indeed possessed of the virtues attribut-

ed to him, they should have been found in alliance with principles tending to the destruction of all virtue." But this is not saying enough. The life of this laborious infidel, as inserted from the English edition, is extremely reprehensible. The writer says, "His (D'Alembert's) abhorrence of superstition and priestcraft, it must be allowed, drove him into the extreme of infidelity." And is the man who spent nearly half a century in making war upon all religion and the foundation of all virtue, to have his character plastered over in this manner? Is his conduct to be palliated and extenuated, as though he was *driven into infidelity by his abhorrence of priestcraft and superstition*? He abhor superstition! Far from it; he was a bosom friend of D'Argent, Maupertius, and others, who, though atheists, were very superstitious, as we are informed by Thiebault, one of their number. He abhor priestcraft! How then will he account for his intimacy with Voltaire, that high priest of impiety, whom he well knew to be utterly faithless, whose craft was never exceeded,

and who spent a great part of his life in propagating and repeating falsehoods? But again: "He seems to have adopted that system of deified nature, which bereaves the world of a designing cause, and presiding intelligence." What need of this unintelligible jargon, unless to see how politely the world can be told; that he was an abandoned atheist? Again: "A love of truth, and a zeal for the progress of science and freedom, formed the basis of his character." Could he love the truth, who lived in an age when all the evidence in favour of religion came under his eye, and yet exerted himself chiefly to destroy all religion? To apply an expression of our Saviour, he *loved darkness rather than light*.

ALEFFO, a long and interesting article in the English edition, has received a judicious addition on the subject of preventing contagion from pestilential disease.

ALEXANDER VI. *Pope*. The American editor cites Mr. Roscoe, as denying that this papal Nero was guilty of all the atrocities usually imputed to him. On all hands, however, it is conceded, that he was a guilty wretch.

To be continued.

Religious Intelligence.

FOREIGN.

ABOLITION OF THE BRITISH SLAVE TRADE.

THIS grand measure, so long desired by the friends of justice, humanity, and religion, and which crowns with triumph the laborious and persevering efforts of Mr. Wil-

berforce and others for many years past, received the sanction of royalty on the 25th of March: a day never to be forgotten in the annals of this free country! While we most sincerely

ly congratulate our readers on this important event, we would wish to direct their thoughts to the great Ruler of the world, as the Author of every blessing, "from whom all holy desires, all good counsels, and all just works do proceed;" and to recommend the most devout acknowledgments to the Father of mercies.

THANKSGIVING.

Many serious persons having expressed a desire that a particular day might be mentioned, on which those, who conceive the Abolition of the Slave Trade to be a national blessing, may unite their praises with those of their fellow Christians in all parts of the kingdom, we have the pleasure to state, that it has been agreed by some very respectable persons, ministers and others, both in the Established Church and among various other denominations of Christians, to propose that, on the *first Lord's day of June*, it be recommended to such persons to offer up to God their hearty thanks for this glorious event, in their private retirements, and in their respective families. The ministers of the gospel will use their discretion whether to take notice of it in their public devotions; doubtless, many of various descriptions will think it a privilege so to do.

THE AFRICAN INSTITUTION.

This great and important measure, the Abolition of the Slave Trade, is certainly an act of national justice; but humanity suggests the propriety of repairing, as far as it may be practicable, the wrongs we have inflicted upon Africa. It is now proper to embrace the opportunity which the abolition affords, for extending the benefits of commerce, of agriculture, and other arts of social life, to that immense and injured continent.

Impressed with such sentiments, a very numerous and respectable meeting of noblemen and gentlemen was held on Tuesday, the 14th of April, at Free Masons' Hall, in London; when his Royal Highness the Duke of Gloucester presided. Several of the bishops, and a considerable number

of the nobility, members of parliament, clergymen, dissenting ministers, and other gentlemen, were present. His Royal Highness opened the business with an appropriate speech; and many very important and interesting thoughts on the subject were advanced by Lord Spencer, Mr. Wilberforce, the Rev. Mr. Owen, Mr. Wm. Smith, and several other speakers.

It was unanimously resolved,

That this meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness:

That the approaching cessation of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society:

That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa; and from obtaining and circulating throughout this country more ample and authentic information concerning the agricultural and commercial faculties of that vast continent; and that, through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic by which the African continent has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa and to the manufacturers of Great Britain and Ireland:

That the present period is eminently fitted for prosecuting these benevolent designs, since the suspension, during the war, of that large share of the Slave Trade which has commonly been carried on by France, Spain, and Holland, will, when combined with

the effect of the abolition laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between 2 and 3000 miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa :

That, for these purposes, a Society be immediately formed, to be called **THE AFRICAN INSTITUTION :**

That the nobility, clergy, and gentry of the United Kingdom, be generally invited to become members hereof ; and that a subscription be opened in the metropolis, and all the cities and chief towns in Great Britain and Ireland, for supplying the expenses of the institution :

That His Royal Highness the Duke of Gloucester be requested to do the Society the honour of accepting the office of patron :

That a committee be immediately appointed to draw up laws and regulations for the government of the society, and to report the same to a General Meeting, to be held for that purpose, at Free Masons' Hall, on the 12th of May next :

That the following noblemen and gentlemen be requested to be members of the said committee :

His Royal Highness the Duke of Gloucester ; Earls Spencer, Moira, Euston ; Viscount Howick ; Lord Grenville ; Bishops of London, Durham, Bath and Wells, St. David's ; Lords Holland, Ellenborough, Erskine, Valentia, Teignmouth, Headly, H. Petty, the Chancellor of the Exchequer, Right Hon. T. Grenville, G. Canning, J. C. Villiers, Sir J. Newport, J. Foster, N. Vansittart, J. Smyth, Sir P. Francis, K. B. Sir Samuel Romilly, General Vyse, H. Banks, Esq. M. P. T. Bernard, Esq. T. Babington, Esq. M. P. T. Baring, Esq. M. P. R. Barclay, Esq. Henry Brougham, Esq. J. H. Browne, Esq. M. P. Col. Barry, M. P. T. Clarkson, Esq. C. Grant, Esq. M. P. Rev. T. Gisborne, W. Huskisson, Esq. M. P. S. Lushington, Esq. M. P. J. B. S. Morritt, Esq. Z. Macauley, Esq. M. Martin, Esq. M. Montague, Esq. M. P. W. M. Pitt, Esq. M. P. Granville Sharp, Esq. R. Sharp, Esq.

M. P. J. Silmeon, Esq. M. P. W. Smith, Esq. J. Stephen, Esq. R. Thornton, Esq. M. P. Rev. John Venn, S. Whitbread, Esq. M. P. W. Wilberforce, Esq. M. P.

That the said Committee be empowered to solicit subscriptions, and to appoint a Treasurer and Secretary *pro tempore*, and bankers to receive subscriptions, subject to the approbation of the next General Meeting, at which the choice of officers, in such mode as may, upon the report of the said committee, be adopted, shall take place :

That the thanks of this Meeting be given to W. Wilberforce, Esq. for his unwearied exertions, during many years, to expose the injustice and cruelty of the African Slave Trade, and to procure its abolition by the Legislature of Great Britain :

That the thanks of this Meeting be given to Granville Sharp, Esq. for his zealous, early, and persevering efforts in opposition to the African Slave Trade ; and for his generous endeavours, at first unsupported, though at length successful, to establish the claims of Africans, resident in Great Britain, to the common rights of legal protection and personal freedom :

That the thanks of this Meeting be given to Mr. Thomas Clarkson, for the zeal, activity, and perseverance which he has uniformly exerted in promoting the abolition of the African Slave Trade :

That the thanks of this Meeting be given to his Royal Highness the Duke of Gloucester, for his zealous, able, and eloquent support of the cause of Africa, both in and out of Parliament.

Our readers will rejoice in the prospect which this new institution presents in behalf of Africa ; and though the object proposed is not strictly religious, yet we insert the proceedings of the meeting at large, because we not only highly approve of such a just and benevolent plan, but hope that the introduction of civilization will facilitate the progress of the glorious gospel in the extensive regions of Africa.

A short Account of the Act of Parliament lately passed, entitled, "An Act for the Abolition of the Slave Trade."

It is enacted, that from May 1, 1807, the African Slave Trade, and all manner of dealing and trading in slaves, at, to, or from, any part of the coast or countries of Africa, shall be utterly abolished, prohibited, and declared to be unlawful.

If any British subject, or other person resident in the United Kingdom, or in any place belonging to his Majesty, shall be concerned in buying or selling, bartering or transferring, any person for a slave, he shall forfeit 100*l.* for every such offence.

Any vessel fitted out in this kingdom, or in the colonies, or navigated or employed for carrying on the Slave Trade, shall be forfeited, with all its boats, guns, tackle, apparel, and furniture.

All persons are prohibited from removing, as slaves, any inhabitants of Africa, the West Indies, or America, from one place to another, or being concerned in receiving them; and any vessel employed in such removal shall be forfeited, as also the property in the slaves; and the owners of such vessel shall forfeit 100*l.* for each slave.

Any inhabitant of Africa, unlawfully carried away and imported into any British colony, shall be forfeited to his Majesty.

All insurances on transactions concerning the Slave Trade, are now unlawful; and any person making such an insurance, shall forfeit 100*l.* for every offence, and treble the amount of the premium.

The Act not to affect the trading in slaves exported from Africa before the first of May, 1807; and landed in the West Indies by March 1, 1808.

[*Ev. Mag.*

Extracts from the Report of the Directors of the London Missionary Society, read at the 13th General Meeting of the Society. May 14, 1807.

OTAKEITE.

THE state of the Mission at Otakeite appears, from the last account received from the labourers there,

dated July 29, 1805, to be much the same as was formerly reported. Unfortunately, the missionaries had not been able to receive letters or supplies from England; in consequence of which, they felt disappointed and discouraged; but we trust that, long ere this, that difficulty has been removed.

A letter from the missionaries states, that the political state of the island remained the same as before. Otoo maintained his authority unmolested, ever since the death of his father, Pomarre, and continued to afford the brethren his favour and protection. He had also discovered a partiality for the English language, which he took some pains to acquire; and had made such a proficiency in writing, that he sent a short but friendly letter to the Directors, written by his own hand. It deserves notice also, that when Mr. Jefferson, one of the missionaries, expressed a desire to retire from the island on account of his health, and was expected to leave it, Otoo and his family discovered much concern, and earnestly requested that more missionaries, men, women, and children, might be sent from England to settle in their country.

The general Journal of the brethren, which the Directors have received, commencing Dec. 12, 1804, and concluding July 30, 1805, together with separate Journals of tours made by the brethren Bicknell and Henry, Elder and Wilson, to preach the gospel in various parts of the island, evinces, in the most satisfactory manner, the faithfulness and assiduity of the missionaries, labouring amidst the most discouraging circumstances; and persevering to preach the gospel of Christ, in the spirit of the ancient prophets, "whether men would hear or forbear." Referring to their journal, Mr. Eyre, in the name of his brethren, observes, "We are sorry to say that you will meet with nothing in it respecting the grand object of our mission more encouraging than what we have hitherto been able to communicate. Instructions continue to be given to the inhabitants of the island in the things of God, but, apparently, none are savingly profited

by them; so that, as we at first found them, they seem to remain gross idolaters, enemies to God by wicked works, without God, without Christ, and without hope: yet it must be confessed, that very many of them have obtained a very considerable, though, as yet, un sanctified, knowledge of the doctrines of Christianity."

From this observation, connected with that which our judicious friend Mr. Marsden made, when he conversed with some of the natives who occasionally visited New South Wales, and which was mentioned in the last annual report, we cannot but think a pleasing ray of light penetrates the gloom which has long covered Otaheite. We cannot but hope, that when a number of poor heathens, born and educated in total ignorance of God, and of his Son Jesus Christ our Saviour, "obtain a considerable knowledge of the doctrines of Christianity," the seed of life may be considered as already sown, and a just expectation indulged, that the harvest will one day bless the eyes of the labourers and of the Society.

Mr. Marsden's observation derives additional confirmation from another circumstance. In the course of the last year, two young men, one a native of Owhyhee, and the other a native of Otaheite, were brought to England by the captain of a ship, for the purpose of assisting to navigate it, but who were, soon after their arrival, totally deserted by the captain and owners of the vessel. By the humane interference of Sir Joseph Banks, they were rescued from destruction, and recommended to the care of the Directors, who instantly took them under their protection. By such conversation as various persons were enabled to hold with them, it was plainly perceived that the native of Otaheite, who well knew the missionaries there, and had worked for them as a labourer, had received some knowledge of the great subjects of revelation, and expressed, in a forcible manner, what we doubt not is the common sentiment of the inhabitants, "that they were very good men—men of God."

AFRICA.

It was suggested in the last Report, that the colony of the Cape of

Good Hope having reverted into the possession of the British government, a more direct and powerful sanction would be given to the exertions of our missionaries among the African heathen; and that our intercourse with them would be facilitated. The hopes of the Directors have been fully realized; and the information from the several missionary stations in that country have been very ample and satisfactory.

It will be recollected, that just before the recapture of the Cape by our brave countrymen, the opposition of many ill disposed persons to the missions had risen to a great height; and the brethren Vanderkemp and Read were apprehensive that they should be obliged to relinquish their work, and withdraw from the colony. They had been summoned to the Cape, where they had vindicated their conduct to the satisfaction of the Dutch governor; yet so malignant were their enemies, that he recommended it to the missionaries to suspend their return to Bethelsdorp to a more favourable opportunity.

That opportunity was unexpectedly afforded by the capture of Cape Town, which was no sooner effected, than the general, Sir David Baird, sent for Dr. Vanderkemp, whom he received in the most cordial manner, and even consulted him upon the proper treatment of the Hottentot prisoners of war. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the doctor arrived on the 21st of March, 1806. Brother Read, who was desired by Sir David Baird to return by sea, was preserved from the most imminent danger of being shipwrecked on the coast of California; but had the happiness of reaching the settlement in safety, and finding it in a flourishing state; the Lord having blessed the labours of the brethren Ullbricht, Tromp, and Erasmus Smith, in their absence; Mrs. Smith also, who formerly lived at Rodezand, and who had devoted herself to the instruction of the heathen, having become a very great blessing to the institution. Brother Read was received by the congregation with universal joy and thankfulness, the poor Hottentots expressing, by their acclamations and caresses,

how much they prized the word of life, and this beloved minister of it.*

In addition to the protection and sanction now afforded to this mission by the English government, their privileges have been augmented by the spontaneous permission of the Landrost to plough and sow, for the present year, an excellent piece of ground belonging to government.

Such was the pleasing state of Bethelsdorp, according to the last accounts received; and such was the attachment of our worthy brother Vanderkemp to the people, that when he received a proposal from the directors to remove from thence, in case his further services in Africa should be prevented by the violence of opposition, and to devote his talents to the establishment of a mission in China, he replied, "I am convinced that God has called me to do his work in the place of my present residence, and that it is my duty to continue in that station till it shall please him to call me out of it as evidently as he called me into it."

ZAK RIVER.

Communications have been received during the past year from Mr. Kicherer, concerning the settlement at Zak River. When upon his journey to it from the Cape, in the month of September, 1805, he was met by brother Botma, to whom the care of the congregation had been committed when Mr. Kicherer left it to visit Europe; and who informed him that many of the people had been obliged

* *"We found, to our joy, the work of converting grace going on prosperously; and we admired the success with which that exemplary sister, Smith, had set up a school, in which Hottentot children are instructed to knit stockings, &c. She is universally respected and beloved by all our people. Besides her conversation with the females, who seem to be concerned about their souls, she keeps a weekly meeting with our baptized sisters; and instructs them, by way of catechising, in the practical, as well as doctrinal, truths of the religion of Christ."*

[Letter from Dr. Vanderkemp, July 10, 1806.

to leave it on account of the excessive drought which had prevailed for a long time; and which rendered the support of their cattle impossible. On the eighth of October, he and his companions reached the settlement, and immediately repaired to their little church, to offer up their devout acknowledgments. In a few days, they had another occasion of thanksgiving, on account of the copious showers which renewed the face of the earth; a blessing which they had not experienced during three preceding years. They sustained, however, a heavy loss, a great number of sheep being stolen by the Boschemen. At the close of the year the settlement consisted but of about one hundred persons; in the school were thirty one children, and eleven adults.

THE CORANNAS,

At the Great Orange River.

In the last report of the directors it was noticed that no letter had then been received from the brethren Anderson and Kramer, respecting their mission among the Corannas on the Orange River; but that from doctor Vanderkemp's letter, it was understood that "their labours were blessed in an extraordinary degree." Since that period, however, very full and pleasing information has arrived from Mr. Anderson, who was summoned to the Cape by the late Dutch government, with the other missionaries.

It appears from the journal, that these brethren, finding the ill effects of removing from place to place, determined on fixing themselves, with as many of the natives as were disposed to abide with them, in a stated residence. This, with some difficulty was effected in the year 1804. In the months of March and April the people were severely visited with the small pox; and Mr. Anderson himself was dangerously ill with a bilious fever, without any person at hand to afford him medical assistance. He determined to send some messengers to the brethren who were labouring among the Briquas; some of whom were, at that very instant, on the road to visit him, and were met by

the messengers half way. When they arrived they found him delirious, and in a very dangerous state ; but by the blessing of God on the methods used by brother Koster, who is possessed of some medical skill, and the kind attention of the brethren Jansen and Vanderlingen, with their wives, he was speedily restored. Soon after which, the Landrost of Tulbary paid him a visit, and treated him with such respect, that from that time the people behaved far better than before, and the settlement assumed a far more promising aspect. They now proceeded to build a house, forty six feet by sixteen, and afterwards another. The number of persons collected at this place is 784 ; and as they are about 31 days' journey from the Cape, though but about five from the Briquas, they would have no means of grace were it not for this station. The brethren began, about September, 1803, to form them into a state of order, and to introduce among them the arts of agriculture, in which they succeeded beyond their expectation, but by no means equal to their wishes ; for the situation is, on many accounts, unfriendly to such pursuits, as there is but little rain, except thunder showers at the latter end of the summer, which are generally partial. They are obliged therefore to content themselves with the production of a few vegetables and corn for their own use, relying chiefly on their cattle and sheep.

The brethren Anderson and Kramer have now been labouring among the poor Africans in that quarter, for about 6 years ; and have practised much self denial in that course of time. They have apologized to the directors for not writing more frequently, by saying, that they were not willing, on uncertain grounds, to elevate the hopes of the Society too much ; but they now rejoice that they have not waited in vain. They have laboured to correct the immoralities practised among the Corannas, particularly their polygamy, and to introduce among them such regulations as to marriage as are adopted in Christian countries. They have sometimes about 250 persons at a time, to hear the gospel, in the

school room, which is about a third of their whole number, most of whom attend in rotation ; about 84 of those who dwell sufficiently near them receive daily instruction, and are taught to read ; but the missionaries were forbidden by government to teach them to write, without special orders. It was their intention, as soon as possible, to form those, who appear to be truly converted, into a church, having reason to hope that more than 30 persons were fit for that purpose.

The general support of the people, it seems, is scanty, their principal dependence being on the chase ; but, by the laudable efforts of the missionaries among them, they will now have an opportunity of further supplies from their gardens, corn fields, and tobacco, which they may cultivate, if they are but industrious, and exchange them among the Briquas and Namacquas for cattle and sheep.

They had occasionally been annoyed by a destructive insect called a Tortoise, whose bite poisons every plant it touches. At one time, a vast body of locusts passed near their settlement about noon, by which the sky was rendered as dark for about an hour as if the sun had been eclipsed, and the noise of their wings resembled that of a mighty wind. They shot, in the course of a single year, fourteen lions, four tigers, and several wolves. For the sake of lessening the expense of the Society, they purchased, when at the Cape, a quantity of beads, to be exchanged for elephants' teeth ; but they are aware of the danger of losing sight of their great object by engaging in concerns of a worldly nature, and therefore crave such assistance from the Society as may be necessary. In a word, they appear to be much owned of the Lord in their work ; "I do not think," says Mr. Anderson, "I have laboured in vain : many circumstances have occurred to establish my mind that I am in the place where the Lord Jesus would have me to be. I preach the gospel with more delight and liberty, although in a foreign language, than ever I did in my native tongue, and would not exchange my mission for any in Africa."

To be continued.

The following Extracts are from No. XVI of the Periodical Accounts relative to the Baptist Missionary Society, published May, 1807, from the Journals of Messrs. Marshman, Ward, and Mardon.

Dec. 1, 1804. We learn that Sadtusa, brother to Boodwysa, is gone to live in the Sunderbunds, amidst the tigers, as a kind of ascetic, pretending that he is proof against all the attacks of wild beasts. Poor deluded, unhappy mortal! He will probably soon fall a prey to his own deception. To what will not pride urge a man! Amidst these distressing circumstances we hear from Futteck, who has been treated with much severity by the little tyrant of the village where he lives. I hear he has tied him up, and fed him with cow dung. Ramkanta and Kanace, who brought the intelligence, say, that had not a domestic misfortune thrown their persecutors into confusion, they would probably have been treated much worse. M.

At the close of 1804, they speak of having baptised seventeen during the year; and though several had given them pain, yet Mr. Carey, in a letter dated Dec. 12, conceives the church, notwithstanding their various disappointments from individuals, to be upon the whole in a more promising state than it had been at any former period.

Jan. 1, 1805. A plan for a new place of worship at Calcutta having been agitated, a meeting was this day held on the subject, and subscriptions began. We do not wish to confine it to ourselves. The cause of God ought to be, and I trust is, our grand object. 4800 rupees were subscribed at this meeting. M.

Feb. 12. Mohun, Golook's husband, who has been a good deal at Serampore lately, has proposed himself for baptism, and talks much of his sin in opposing the religion of Christ. He says he did not know that there was any thing really good in the gospel; but having been here some time, he is convinced there is a reality and an excellency in it.

W.

Vol. III. No. 6.

M x

Mar. 21. We are much concerned respecting the state of the mission. Every inquirer that we have had for some time past has left us in a clandestine manner. M.

Mar. 28. The extensive premises to the east of ours have been on sale some time. They are walled round, and have many buildings upon them. The mission consists now of ten distinct families, including in the whole eighteen adults, and fourteen children. Looking forward seven or ten years, we shall probably be much more numerous, and require more room. On these considerations we have consulted about purchasing these premises. Several friends have strongly advised it; but we have not a rupee to spare. After consulting however with all our brethren, who are unanimous on the subject, one of us went to the auction, and purchased the whole for 14,200 rupees. It seems strange for missionaries to have so many secular affairs to transact. How different is our employment from that of Brainerd and others! Yet is it not necessary to the object we have in view? I sometimes examine myself on this head. Ah, were it neglected, how soon would the name of God be blasphemed! How soon would all our missionary efforts, printing, schools, &c. &c. be stopped! How soon should we with our families be compelled to return to England; unless indeed a few of us were detained in prison as hostages for debt! These considerations convince me that in pouring instructions on the mind of a child, or balancing an account, I am as really employed in the cause of God, as when assisting in the translation of the word, or preaching to the heathen the unsearchable riches of Christ.

M.

Apr. 7. Mohun, Golook's husband, has been some months with Krishno, and has appeared to lend a favourable ear to the gospel. Indeed he has publicly declared among Mr. Rolt's workmen (whose servant he has been for many years) that he will renounce hindooism, and embrace the gospel. His father-in-law, and our other brethren, whom we consult on every occasion of this nature, have

a favourable opinion of him. We had a meeting before breakfast this morning for humbling ourselves before God, on account of the deadness of the cause amongst us. After this, Mohun, having previously made profession of his faith in Christ, was baptized in the river. He acknowledged his sin in his former violent opposition to the gospel, but said he did it in ignorance. His account of a change of mind was, upon the whole, pleasing and satisfactory; and if it be what it at present appears to be, it is amongst the wonders of grace. Instead of his compelling Golook to be an idolater, he himself is constrained to become a Christian! After Bengalee worship, a native came to one of us, and with tears talked of what he had been hearing. This day has been a kind of refreshing after the many disappointments we have lately experienced. Oh that we may walk worthy! W. & M.

Apr. 11. We have had considerable difficulty in obtaining the money for our late purchase: we are through mercy however carried through it. A friend has generously lent us 14,000 rupees at less than the usual interest. We have also let a warehouse belonging to it, for which at present we had no use, for a rent which will go far towards paying the interest. M. & W.

May 13. Three native sisters called at our house this evening, and began to converse with a woman servant about the sufferings and death of Christ. I knew the subject, though I could understand but few of their words. One of them, looking on me, said, in broken English, "It is Jesus Christ that makes us brothers and sisters." It affected me to observe that they were not only concerned to obtain an interest in Christ themselves, but to recommend him to their fellow sinners as they go from house to house. O that this were more the case in our native land.

May 18. This day, after a short illness, our dear and highly esteemed governor died, aged seventy-five. A ray of hope beamed forth at the last hour. His relations say that they heard him almost the whole night, preceding his disease, praying most fervently to the Saviour. As a gov-

ernor he was a worthy character. His mind had been cultivated by a liberal education, and his sentiments were noble and enlarged. He revered a good man, and despised modern infidelity. M.

May 19. About eight o'clock this morning Governor Bic was buried by brother Carey. We all attended, and so did almost all the Europeans in the settlement. Minute guns were fired, and several volleys discharged over the grave. All the poor natives lament his death, and say, "Never shall we see another such a master!" W.

June 1. This evening Caleb Hiron and Kangalee gave in their experience, and were accepted. Poor Kangalee spoke with many tears. He lives at Cutwa, where another or two gave brother Chamberlain some hope. They seem to be the fruit of Bydenaut's labours in that neighbourhood. W.

Kangalee has been very earnest for baptism. All our friends think favourably of him. In giving in his experience, I think I never saw a native more affected. By his account it appears that he had heard of the new way a long time ago, and had been seeking in vain for some one to give him farther information about it. At last he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. When we asked him whether he renounced his former hopes in his go-roo, and in the debtas, and depended alone upon Christ, he wept abundantly, and answered in terms which implied that he made him his all. Caleb Hiron has been six months at our school, and we hope that a work of grace is begun in him. M.

GENERAL LETTER TO THE SOCIETY.

Aug. 6, 1835.

Very dear brethren,

We are aware that many missions have been established for a time, and then given up; and that others have been continued, which yet have never made a powerful impression on the body of the people. We pray God

that neither of these events may be the result of our labours; but that we may be instrumental in so putting the gospel into the hands and hearts of the Hindoos, as that they may not very long stand in need of the assistance of foreigners.

In order to ensure, as far as our powers extend, the universal diffusion of gospel light, we have, as you know, been long employed in translating, printing, and circulating the oracles of God, knowing that this is a seed which can never perish, be the soil ever so barren, and the seasons ever so unfavourable. The progress made in this work calls for many thanks to HIM who is eminently styled THE WORD OF GOD. By these means, and the circulation of tracts, knowledge spreads wide and fast. Further to accomplish this great object, we are now forming subordinate stations in different parts of the country, that, should any thing happen to the work at Serampore, the cause may live and spread from other quarters. With this object in view we also encourage the gifts of our native brethren, and to put them forward in publishing the word of the Lord. We inculcate upon them that this is *their* cause, and that it is *their* country which is sinking into ruin beneath the load of abominable idolatry. Further: We have done as much as in us lies to promote a disposition to read among the natives at large, by establishing schools; and in this part of our labours we have been assisted by several benevolent Europeans.

We have begun to translate the sacred scriptures into the Orissa, Mahratta, Persian, and Hindoostanee languages. A beginning is made in printing the Mahratta New Testament, and a fount of types for the Orissa is partly cut. We have long had it in mind to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time. These types will then be of great importance.

Since the 25th of March, five persons have been added; and though we have not been without trials respecting our members, yet we have had less necessity to exercise painful discipline, than in some former periods.

We have all had our health in a great measure preserved. In those cases in which it was affected for a short time, God graciously interfered, and removed every complaint.

Signed by all the brethren present.

To be continued.

MASSACHUSETTS.

The Female Charitable Society at Whitestown, (N. Y.) have voted their second annual collection of \$130, to be added to the funds of the Hampshire Missionary Society.

The late Richard Devens, Esq. of Charlestown, bequeathed to this Society ten shares in the Fire Insurance Company in Boston; and an equal amount to the Connecticut Missionary Society, and the Massachusetts Missionary Society.

Literary Intelligence.

FRANCE.

Return to the ancient régime in Paris. The streets of Paris are resuming their former names. The saints are established in their dignity; and many famous apostles, some years back, are reduced to their original nothingness. St. John, St. Paul, St. Augustin, had given place to Brutus, Anaxagoras, Publicola, &c. The taverns had even changed the names of the fruits of which they formed the des-

sert, the *bon-chretien* pears, were called *bon-republicain*. The names also of persons were changed, from King, Duke, Earl, Marquis, &c. to Tenth of August, Mountain, Right Side, Equality, &c. All those, also, who began their name with *Saint*;—*Saint* Laurent, *Saint* Martin, *Saint* Clair, were ordered to call themselves plain Laurent, Martin, and Clair. The churches, also, are undergoing reparations, and restorations from the af-

fects of the revolution. Several pictures have lately been painted for churches: and an artist has avowedly set apart his residence, for the convenience of repairing pictures, &c. which have been damaged. He has several young men engaged in this branch of art solely; and he has received many commissions as well for new pictures, &c. as for repairing old ones.

INDIES, EAST.

Death of the Great Mogul, Shah Allum.

SHAH Allum, the Great Mogul, or Emperor of Delhi, died on the 19th of November, 1806. Aged 82. His reign was long and disastrous, having lasted 44 years. The Mogul Empire was, indeed, decayed, and decaying, at the accession of Shah Allum, but during his reign that decay has been so total, as to leave nothing more than the title of Emperor. History can scarcely furnish a parallel to the rapid deterioration of the Mogul dominion, and the cities of Delhi and Agra, the seats of its former splendour and power. The rise of this Empire was sudden; from the accession of Akber in 1555, to the Persian invasion under Nadir Shah in 1738; a space of 283 years. The Emperor's remains were interred with great funeral pomp and splendour, in the vault of his ancestors. He is succeeded by his eldest son, Mirza Akber Shah, who ascended the Musnud in public state the same day. He has assumed the title of Akber Saunee.

TARTARY.

Jesuit Missionaries. Extracts from letters of the Jesuit Missionaries, sent into that part of Tartary, which is subject to Russia.

Father Richard writes from Catharinestadt, government of Sarathon, May 22, 1806:

"A Lutheran, of a neighbouring colony, who had gained a suit at law, complained incessantly that his (living) antagonist, followed him night and day, without allowing him any repose. He was brought to me. I examined him, and asked him whether this man was really alive, whether he spoke to him, whether he had endeav-

oured to lay hold of him. He replied that he was really alive; that he spoke to him; but that having repeatedly endeavoured to lay hold of him, he had never been able to succeed. He added, I told him yesterday, that I was going to a Catholic priest, who would force him to let me alone. I blessed him, according to the form of the ritual, and gave him *two images* of St. Ignatius, one to carry about him, the other to fasten to his door: nothing has appeared to him since.

"Our colonies have laden more than sixty vessels with wheat and tobacco on the northern districts of the Wolga, because it has rained three times. Last year's harvest was very abundant. It sometimes happens that the land, though very fertile, but dried by the ardent heat of the sun, hardly returns the seed sown; nor even bad grass. Tobacco and wheat, which form the riches of the country, are bought by the rich merchants of our city, who sell it again to the Russians, to be sent to Moscow, Petersburg, Astracan, and even to England.

"Our colonists, forced to sow and to reap within the short space of three months, labour night and day: and as there are vast districts rendered barren by saltpetre, those which are fertile are sometimes at great distances from the people's habitations. They therefore set off on a Monday for the scene of their labours, in waggons which serve them as tents for the purposes of a little repose during the night. They take with them whatever they expect to want, to last them till the next Sunday. They convey in this manner the children at the breast, which they place in their little beds, and afterwards in pretty little covered vehicles, because the waggons are too rough, and would expose them too severely to joltings.

"There is nothing astonishing in the devil's desire to preserve some part of his dominion in this country, where he was adored not thirty years ago, by the Ojergisians, the Calmucs, &c. in the idols which still exist. Our people place them at the corners of their wooden houses, to keep the waggons off. They are large blocks of a reddish coloured marble, extremely hard, which is brought from

a great distance : for there is no kind of stone in the country. It cannot be guessed whether their formless figure represents, or is intended to represent, a man, a beast, or a devil. If you wish to have some of them as ornaments to your garden, I can send you three or four, which lie about the fields : but these gods are so heavy that two strong men can hardly set them upright. Those elderly Germans, who beheld the idolaters before the government sent them off, a hundred leagues distance, assure us that those ideots beat their deities heartily with blows from a stick, when they did not immediately obtain what they had petitioned for." [Panorama.

DENMARK.

THE supreme court of justice at Copenhagen, lately laid before the king an account of all criminals in the Danish dominions, (including Iceland and the Indian colonies) on whom sentence has been passed in the year 1806 ; in which it is stated that 205 criminals, 18 of whom were foreigners, were in that year sentenced to corporeal punishment, 5 for murder, 8 for other capital crimes, 7 for forgery, the rest for inferior offences, and that the number of criminals bears a proportion to the whole population of the kingdom and colonies, as one to ten thousand.

List of New Publications.

Vols. I. and II. of the Life of Samuel Johnson, L. L. D. comprehending an account of his studies, and numerous works, in chronological order ; a series of his epistolary correspondence and conversations with many eminent persons ; and various original pieces of his composition, never before published. The whole exhibiting a view of literature and literary men in Great Britain for near half a century, during which he flourished. By James Boswell, Esq. 1st American from 5th London edition. In 3 volumes. 8vo. Boston, published by W. Andrews and L. Blake, and Cushing & Appleton of Salem. Greenough & Stebbins, printers. 1807. Vol. I. pp. 500. Vol. II. pp. 512.

The Child's Assistant in the art of reading. Being a collection of pieces, suited to the capacities of children, in the early stages of education. Designed as a Medium between the Spelling Book, and the American Selection of Lessons, American Preceptor, and other books of a similar kind. By Samuel Temple, A. M. author of an Introduction to Arithmetic. Third edition. Boston. Lincoln & Edmands. 1807.

A compendious system of Universal Geography, designed for schools. Compiled from the latest and most distinguished European and Ameri-

can travellers, voyagers, and geographers. By Elijah Parish, A. M. minister of Byfield, Massachusetts. Newburyport. Thomas & Whipple.

Elements of Natural Philosophy, arranged under the following heads : matter and motion, the universe, the solar system, the fixed stars, the earth considered as a planet, the atmosphere, meteors, springs, rivers, seas, fossils, plants, animals, the human frame, and the human understanding. Philad. J. P. Parke, price 50 cents.

The Christian Ministry, the qualification requisite for it, in duties, difficulties, encouragements, &c. considered in two Sermons, delivered before the Church and Society, in the East parish of Bridgewater, Nov. 9, 1806, the second Sabbath after the author's ordination. By James Flint, A. M. pastor of the church in that place, 8vo. Boston. Russell & Cutler.

Letters of the late Lord Lyttleton, only son of the venerable George Lord Lyttleton, and chief justice in Eyre, &c. &c. The first American edition, complete in one volume, 8vo. To which is now first added a memoir concerning the author, including an account of some extraordinary circumstances attending his death. Troy, N. Y. Wright, Goodenow, & Co.

ANNUNCIATION.

THE Rev. Dr. Trumbull, who has published, with much reputation to himself and his country, the first volume of his history of Connecticut, has for several years past been engaged, at the request of the General Association in Connecticut, in writing a general history of the United States, for the purpose of displaying the *divine agency* in their settlement, growth and protection, and specially during the late memorable revolution.

The work will probably be comprised in three octavo vols. of about 500 pages each, of the size of the English edition of Dr. Gordon's history of the revolutionary war.

The first volume, which is ready for the press, brings down the history to the year 1760. The second volume is in forwardness, and it is expected the whole will be completed in such period, as that, after the first volume shall have been put to press, (which will be the next spring at farthest) the others will be in readiness to succeed it, without delay.

Some idea of this work may be formed from the contents of the several chapters which follow.

CHAP. I.

Introduction. Sketches of the principal discoveries of North America; of the state of the country when discovered; of the character, manners, religion, government, language, probable numbers and geographical situation of the natives.

CHAP. II.

Attempts of the French and Spaniards to make settlements in Carolina. Patent of Sir Walter Raleigh and his attempts to plant a colony. Sketches of the patents, discovery and settlement of Virginia, New York, Plymouth, Massachusetts, Maryland, Connecticut and Rhode Island; and of the principal occurrences attending their settlement.

CHAP. III.

Oppressions of the Virginians under the administration of Sir John Harvey. Another massacre by the Indians. War with them. Confederation of the New England colonies. Their success in christianising the natives. The Virginians, refusing obedience to the Lord protector, he dispatches an armament against them. They capitulate. His different treatment

of different colonies. Reduction of New York. Injury by the king's commissioners. The settlement of New Jersey and the Carolinas. Indian war and depredations in New England.

CHAP. IV.

Customs imposed on the colonies by act of parliament. The administration of Major Andros. Both oppress and create general uneasiness. Claims of Andros on Connecticut. The colony make opposition and protest against his conduct. The Virginians distressed by the acts of trade and government at New York; the people are thrown into tumult; Bacon excites rebellion. Its unhappy consequences. Andros's treatment of the Jerseys. Quo-warrantos are issued against the New England charters. The oppressive administration of Sir Edmund Andros. Sir Edmund seized by the people at Boston. Joy excited by the accession of William and Mary to the throne of Britain.

CHAP. V.

The first assembly in New York. King James's treatment of the colony. Leisler's usurpation. The settlement of New Hampshire, and its separation from Massachusetts. The settlement of Pennsylvania. The countries on the Delaware become a distinct jurisdiction. Revolution in the Jerseys. Intrigue and corruption in Carolina. Abuse of the French protestants. Establishment of episcopacy and persecution of the Dissenters.

CHAP. VI.

Ravages of the French and Indians in King William's and Queen Ann's wars. Destruction of Schenectada, Salmon Falls and Casco. The reduction of Port Royal. Sir William Phipps' unsuccessful attempt on Canada. Major Schuyler's expedition. The distressed state of New England. Armament from the French under the Marquis of Nesmond for the reduction of Boston and New York. The remarkable preservation of New York, and the country in general. The uncommon cruelties of this war. Depredations and distressed state of New England in Queen Ann's war. Expedition of Colonel Church. Expedition of Colonel Nicholson to Wood

creek. Reduction of Port Royal and Acadia. Expedition against Canada under Admiral Walker and Brigadier Hill. The loss of New England in these wars, and their general effect on the country.

CHAP. VII.

Expedition against St. Augustine. Defeat of the French in Carolina. Palatines settle in North Carolina. Massacre by the Corees and Tuscaroras. Expedition against them. General conspiracy of the Indians against the Carolinians. War with them. Distressed state of the colony. It revolts from the proprietary government, and effects a revolution. Under the government of Great Britain enjoyed safety, prosperity, and general satisfaction.

CHAP. VIII.

Settlement of North Carolina. First voyage made to that country. Interview with the natives. Their kindness. Settlement of Albemarle and Cape Fear. Revolt in Albemarle. Deed from the proprietors. Constitution of the colony. Palatines plant themselves on the Roanoke. The colony is purchased by the crown, and the government becomes regal. The plan and patent for the settlement of Georgia. Settlements made. Regulations of the Trustees. Expedition against St. Augustine. Spaniards invade Georgia and are defeated. The corporation surrender their charter, and the government becomes regal. General observations relative to Georgia and the Southern colonies.

CHAP. IX.

War with the Eastern Indians. Brunswick destroyed. Canso surprised, and seventeen vessels taken by the enemy. Attempts to engage the five nations in war with the Eastern Indians. The English take and burn Norridgewock. Peace made with the Indians. French war. Duviere takes Canso. Expedition of the New Englanders against Louisbourg. Remarkable deliverance of New England.

CHAP. X.

Colonel Washington's expedition. Convention at Albany. French war, 1755. Reasons of the war. Expedition against Nova Scotia, Fort du Quene, Crown Point, and Niagara. Success in Nova Scotia. General

Braddock defeated by the French and Indians. Baron Dieskau defeated and taken by General Johnson. Unhappy division of the Southern colonies. Colonel Bradstreet defeats a party of the enemy. Oswego taken. Inactivity of Lord Loudon. Conduct of the Southern colonies. Comparison between the campaign of 1755 and 1756.

CHAP. XI.

Preparations for the campaign in 1757. Plan of operation in America changed, and Louisburg becomes its only object. This is reinforced, and the expedition is postponed. Fort William Henry taken by the French. The country is alarmed, and great reinforcements sent forward to Albany and Fort Edward. The campaign closes with losses and shame. The provincials lose all confidence in the British Commanders. Change of men, 1758. Armament against Louisburg. Its seige and capture by General Amherst. Defeat at Ticonderoga. Du Quene taken by General Forbes.

CHAP. XII.

Plan of the campaign of 1759. Expedition against Ticonderoga and Crown Point, Niagara and Quebec. Action at the falls of Montmorency. The camp removes to Point Levi. The troops land above the town. Battle of Quebec. General Wolfe and Montcalm killed. Quebec surrenders. Movements of General Amherst on lake Champlain.

The MS. of the first volume of this work has been submitted to the critical inspection of the Rev. Dr. Dwight, President of Yale College, and the Hon. John Trumbull, Esq. one of the Judges of the Supreme Court, in Connecticut; both well known in the literary world, and has received their decided approbation. The latter gentleman writes thus to the author:

"Your style is neat, elegant, and well suited to a history, which, comprehending in one volume a long series of most important events, allows little room for diffuse narration, and must owe its principal merit to conciseness, perspicuity, and a judicious selection of the most important facts. Your selection of facts, and manner of narration are very judicious. Your history, in affording important informa-

tion on subjects very little known, will be a most valuable acquisition to the public, and do additional honour to American literature."

Proposals will shortly be issued for publishing the work.

Dr. Waterhouse is about publishing "a continuation of the progress of vaccination in America; together with a narrative tending to show the importance of *DECOXUM* in a young physician."

Poetry.

ADDRESS TO CONTENT.

SWEET child of virtue, calm Content!
 Friend of the lowly, hear my cry;
 Who turn'st the dart by sorrow sent,
 And smooth'st the rugged brow of poverty!
 Gay morn awakes her wanton gale,
 To kiss the sweets of every mead:
 Soft dews impearl the verdant vale,
 And gently bend the cowslip's silken head.
 Yet without thee vain blooms the scene;
 In vain the sylvan warbler sings;
 In vain the dale is clad in green;
 In vain the spicy shrub soft odour flings.
 Come, then, sweet maid! bid trouble cease,
 And here thy heavenly sisters bring
 Light, Cheerfulness, and white robed Peace:
 Teach us to smile, and bending toil to sing.
 She hears! she comes! she cheers my breast,
 And adds fresh lustre to the view:
 How richly now the tulip's drest!
 How sweet the little violet's milder hue!
 Yes! place me where the cold wind blows,
 With her the storm I will not dread:
 O'er all a sunny robe she throws,
 And twines the wreath of spring for winter's head.

[Caroline Symonds.

TO CORRESPONDENTS.

WE have received a sketch of the life and character of the Rev. Moses Parsons, which shall appear in our next number.

A communication on the subject of the *General Association* is under consideration. We admit the ingenuity of this correspondent, but doubt the correctness of his reasoning in this instance. We think it proves too much.

Several communications, reviews, and some articles in our obituary, and other departments, are omitted, to give room for interesting intelligence. We have a body of it yet on hand to communicate for the comfort, animation, and gratification of our readers.

We have to congratulate the friends of the *Panoplist* on the continued increase of subscribers and patronage to this work. In consequence of its extensive circulation among the friends of religion and literature, the covers are probably the best vehicle which Booksellers and literary institutions can select for their advertisements.

Correspondents are requested to forward their communications early in each month.

* The Printers of this work contemplate enlarging the covers of the *Panoplist* to a sheet, or more if necessary, to receive advertisements at a moderate price. Whatever shall be received in this way will go to lessen the expense of printing, and so to increase the profits for charitable purposes.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 31.] DECEMBER, 1807. [No. 7. Vol. III.

Biography.

CHARACTER OF THE REV. MOSES PARSONS, PASTOR OF THE
CHURCH IN BYEFIELD.

Extracted from a sermon delivered to his bereaved flock, by the Rev. David Tappan, afterward D. D.

THE God of nature had given him not only a most graceful and commanding presence, but a soul furnished with many excellent natural endowments; the most striking of which were a correct and solid judgment, a quick perception, a fertile invention, a ready and easy flow of thought and expression, a remarkably steady and resolute temper, joined and softened by a very pleasant and sprightly vein, and a large share of the kind and tender sensibilities. These, improved and expanded by a liberal education, polished by a large acquaintance with mankind, refined and consecrated by divine grace, enabled him to appear on the stage of the world in a very advantageous light, both as the gentleman, the Christian, the divine, and the preacher.

Having graduated at Harvard University, in 1736, the 21st year of his age,* he was employed, for a series of years, in a

grammar school; first at Manchester, and afterwards at Gloucester; in which department he displayed such mingled dignity and mildness, such a happy, ingratiating manner of instructing and forming the rising generation, as have left a lasting perfume upon his name in those towns; especially the latter, where he acted the part of a most tender, able, successful spiritual guide to his pupils, in a season of uncommon religious impressions.

On the 20th of June, 1744, he was ordained the pastor of the church in Byefield; in which he lived to complete near half of the fortieth year of his ministry;† and through this whole period, he was a bright ornament both to his Christian and ministerial profession.

If we trace his private life, we see a remarkable pattern of steady and uniform goodness. The uncommon firmness and

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* He was born June 20, 1716.

† He died Dec. 14, 1783.

stability of his natural temper communicated its own complexion to his moral and religious character, and rendered it a most lively comment on those lines of the poet.

"A man resolv'd, and steady to his trust,
Inflexible to ill, and obstinately just."

Having once deliberately settled his judgment, or fixed his purpose, upon any question, he maintained it with the most rigid, immoveable constancy, which nothing would shake, but the force of new light and conviction illuminating his understanding. Hence he always appeared *the same good man*, both at home and abroad; both in his most secret retirements, and in the open face of day; both in the pulpit, and the social circle. He always carried the gravity, the dignity, the prudent decorum of the Christian minister into his most cheerful hours and visits; and though he often indulged his pleasant, enlivening humour among his friends, yet a nice and singular purity, innocence and moderation ever presided over these sprightly sallies, and kept them at the greatest distance from the puerile jest, the boisterous laugh, the vain, indelicate mirth, which flow only from light, impure or vulgar minds. It has been remarked by some of his intimate acquaintance, that he scarce ever dismissed the merriest topic, without raising from it, or mingling with it, some qualifying observation, or useful lesson of a moral nature. In short, he knew how to be familiar without meanness; sociable without loquacity; cheerful without levity; grave without moroseness;

pious without enthusiasm, superstitious or ostentation; zealous against error and vice, without ill natured bitterness; condescendingly affable to all, without the least sacrifice of his ministerial dignity.

Another eminent stroke in his character was a peculiar and noble simplicity of heart, discovering itself in an honest, generous openness of language and behaviour. I never knew a person farther removed from every appearance of duplicity; whether deceitful flattery, low trick, designed falsehood, or artful disguise. His words and actions ever appeared to flow spontaneous from his inmost soul, and to speak its genuine language; in so much that his real sentiments and feelings were almost visible and transparent in his frank, honest countenance, conversation and deportment.

With this was joined a warm, unaffected, enlarged benevolence, which, while it flowed out in good wishes and prayers for all mankind, embraced with a particular ardour the dear names of country, neighbourhood, acquaintance, friends, and nearest connexions; and accordingly rendered him a zealous, patriotic advocate and fervent intercessor for the civil and religious interests of his beloved, persecuted America; an obliging, useful neighbour, and member of civil society; a kind, courteous and very hospitable acquaintance; an entire, faithful, inviolable friend; and in all his domestic connexions, as husband, parent, master, remarkably affectionate, condescending and endearing.

And as these virtues and accomplishments rendered him

very amiable and respectable in the more private walks of life, so they threw a lustre round his public, ministerial character; in which were combined, the judicious and sound divine; the evangelical, solid, affectionate, edifying, acceptable preacher; the prudent, compassionate and faithful pastor; the wise and good casuist; the zealous, steady friend, defender and promoter of pure and undefiled religion, in opposition to growing error, delusion and wickedness. In his sermons, he handled the great doctrines of the gospel, not in a merely speculative, or metaphysical mode; but in a manner studiously plain and practical; ever representing Christianity as a vital, holy system, designed not to amuse or puzzle the head, but to sanctify the heart and life, and in this way, through the mediation of Christ, to save the soul from death. He was very particular and faithful in suiting his public addresses to the various characters and circumstances of his flock; courageously re-proving, and endeavouring to alarm stupid and bold transgressors, as well as applying the consolations of God to the contrite, dejected saint. He appeared to enter deeply into the afflictions of his people, and was very careful and happy in adapting his friendly counsels and prayers to their various distresses. He was very remarkable for a religious observation and improvement of divine providence, not only in its uncommon dispensations, but even in its ordinary events; pointing his hearers for spiritual instruction, to the various returning seasons, with their several influences and

vicissitudes; the opening or conclusion of each revolving year; the beds of sick and dying, or the graves of departed neighbours and friends, and the like; thus calling in (like his great Master before him) the world of nature, to join that of grace, in assisting and animating you and himself to adore and serve the God of both.

I shall only add, he greatly excelled in the gift of prayer; in a ready command of penitent thoughts and expressions on every occasion; and could with remarkable ease and propriety adapt himself to the most peculiar and sudden emergencies. He appeared to have a high sense of the duty, importance and advantages of devotion; and was very exemplary, both in practising it himself, and promoting it in others.

It is natural to conclude, that a character so estimable must have been very generally and highly respected. This conclusion was signally verified. He was revered and loved by the large circle of his acquaintance; and the fragrant of his good name reached to multitudes who never saw his face or heard his voice.

The preceding view of his life also leads us to expect a peaceful and honourable exit. The past fully realised this expectation. His last hours were evidently cheered and brightened by those comforting reflections and prospects which such uniform goodness, in connexion with the faith of the gospel, so naturally inspires. He declared the tranquillity he felt in the near views of his dissolution, and his hope of shortly seeing *his dear*

Jesus in heavenly glory. And we trust this hope has not made him ashamed, but is exchanged for the beatific vision and enjoyment of that divine Saviour, whom he affectionately served and preached in the church below. The eye of Christian faith and charity beholds and salutes him as God's servant,* still officiating with seraphic vigour and transport in some higher department, in the church triumphant.

ACCOUNT OF THE REVEREND
DR. GILLIES.

By the late Dr. Erskine.

DR. JOHN GILLIES was son of the Rev. Mr. John Gillies, minister of Carriston, in the presbytery of Brechin, and of Mrs. Mary Watson, who was descended from a respectable family in Galloway.

From his character when a student of divinity, for worthy dispositions, learning, taste, and acquaintance with the best ancient and modern writers, he was successively employed as a tutor in the families of Brisbane of Brisbane, Macdowal of Castlesemple, and Lord Glasgow.

Few have been more eminent for simplicity and godly sincerity; for lively impressions of divine things, accompanied with habitual cheerfulness; for delight in the scriptures, and in speaking or hearing of Him who is their great subject; for the ornaments of a meek, humble, and quiet spirit; for patience and

resignation under afflictive dispensations; for a sense of the divine goodness in his many comforts, and gratitude to those, through whom they were conveyed; for thankfulness to those in authority, on account of the blessings enjoyed under their protection; and for an unsuspecting charity towards all. He saw and approved what was excellent in men, whose sentiments in politics, and even in religious matters less essential, greatly differed from his own. Strict in examining his own heart and life, he viewed with candour the conduct of others. His care in avoiding sinful conformity to the world, and in abstaining from every appearance of evil, was adorned by gentle, courteous and pleasing manners. His kind and affectionate heart wished to embrace all of every denomination, who love our Lord Jesus in sincerity. No wonder, then, that even the party spirited, who with rancour shunned one another, met in one point, loving and reverencing Dr. Gillies.

His zeal against error and vice, and yet his moderation in the manner of contending against them, were known to all men. During the meeting of the general assembly, 1778, a bill was about to pass for repealing some of king William's laws against popery; and though that bill only respected England, it was apprehended, that next session of parliament, a similar bill would be introduced for Scotland. Alarmed, lest such a repeal might greatly hazard the interests of Protestantism, the doctor moved, that the general assembly should instruct their commission to give it the earliest

* The text was from Joshua i. 2.
Moves my servant is dead.

and most effectual opposition in their power. Dr. Gillies was feebly supported ; his fears were ridiculed by many, who, when the act of parliament was published, were convinced that their ridicule was ill founded ; and his motion was rejected by a considerable majority. In a few months, when the contents of the law, and the intention of extending it to Scotland, were fully known, the alarm became general. Presbyterians, both of the established church and secession, united in dutiful petitions to government, for warding off the danger. Many pamphlets were published, representing the treacherous and cruel spirit of popery : among which, one by a respectable clergyman, now a bishop of the Scots Episcopal church, was none of the least useful. But a set of weak and ignorant, or profligate and ill designing men, took advantage of these alarms, to disturb the public tranquillity. A mob assembled at Glasgow, instigated by strong drink, and a wanton petulant spirit, not by religion, and, as if rage and cruelty to Papists would do honour to Protestantism, burnt to the ground the house, the works and offices of Mr. Bagnell, a Roman Catholic manufacturer of some eminence ; and vowed vengeance against him, his wife and family, and whoever would harbour them. At this crisis, many who pitied or wished to relieve them were afraid to receive them into their houses. Happily Dr. Gillies being applied to, with open arms received the poor woman and her children. Not afraid of man, " he feared God, and had no oth-

er fear." He prayed with and exhorted Mrs. Bagnell ; and, forgetful of their religious differences, led her troubled thoughts to him who is a refuge in distress. Soon after, lodgings were taken for the family, money was given them, and for many weeks all their wants were supplied by a few ministers and private Christians, who deprecated the consequences of passing the obnoxious bill into an act of parliament, but had been taught in the school of Christ, that the distressed Papist, as well as Protestant, was their neighbour.

He was ordained one of the ministers of Glasgow, 29th July, 1742. His fondness for literary amusements still continued, and indeed remained through the whole of his life ; yet, not so as to encroach on his duties as a Christian, a head of a family, or a minister of the gospel. Milton's *Paradise Lost* was one of his most favourite books, and the greatest part of it he could perfectly repeat. Often he improved or enlivened conversation, by introducing passages from that poem, or from Horace or Virgil, sometimes with wonderful appositeness and propriety, sometimes with pleasantry and humour. But, though these things afforded him entertainment in a weary hour, they were only relaxations from labours and studies more important. To grow in the experimental knowledge of Christ, and to conduct others to that knowledge, was the business of his life, and the chiefest joy of his heart. Love to God, to the Redeemer, to all men, though especially to the household of faith, animated

him to unwearied efforts in promoting the cause of truth and holiness. His pulpit services were conducted in a style, plain, simple, and unadorned, yet with force and energy. Besides generally delivering three discourses every Sabbath, several years of his life were distinguished, by his instituting public lectures and serious exhortations, twice and often thrice every week. While health and strength permitted him, he was equally faithful in visiting and examining the people of his charge, in visiting the sick and afflicted, and in every other private parochial duty. For some time he published a weekly paper, addressed to the consciences and hearts of his people. His warm, affectionate expostulations from the pulpit and from the press drew the attention and awakened the religious concern of many. A pious student of divinity informed me a few days ago, that his first serious thoughts arose from one of the doctor's weekly papers occasionally falling in his way. Thus was the doctor instant in season and out of season, and studied to keep back from his people nothing profitable, but to declare to them the whole counsel of God. Indeed, they had daily lessons in the consistency and uniformity of his conduct, and in his upright, circumspect, and exemplary walk. He approved himself a minister of God, in tumults, in labours; in watchings, in fastings, by pureness, by kindness, by love unfeigned; and to his dear hearers his mouth was open, and his heart enlarged. He was gentle among them, even as a nurse

cherisheth her children; and being affectionately desirous of them, he was willing to have imparted to them, not the gospel of God only, but his own soul also, because they were dear to him. Having been fifty four years their pastor, he had baptised and married the larger part of his congregation. To him they looked up as a father and a friend; and many tender tokens of his affection will long live in their grateful remembrance. When, in the last years of his life, he was only able to appear in church at sacramental occasions, and to exhort one table, the most indifferent spectator could not but observe the sympathy and love which shone in the faces of his hearers, and the tears which they could not restrain, when he solemnly blessed them in the name of the Lord, and spoke of his dissolution as being at hand, with looks of humility, serenity, and joy.

The heart of Dr. Gillies was the seat of all the finer affections. As a dutiful son, a tender husband, and a kind and indulgent parent, few could equal him. He was blessed with two of the best of wives; and he often remarked, that throughout the course of his long life, his heavenly Father had favoured him with so many and so valuable family comforts, that sometimes he feared he was not one of those sons whom the Lord loved. His first wife, to whom he was married soon after his ordination, was Elizabeth, eldest daughter of the Rev. Mr. John M'Lauren of Glasgow, so eminent as a humble and heavenly minded Christian, and as a deep, solid, and ju-

dicious divine. She died soon after the birth of her eighth child, 6th August, 1754, about a month before the death of her worthy father, whom she much resembled in a peculiar sweetness and vivacity, and in serious piety. They were lovely and pleasant in their lives, and in their deaths they were not divided.* January, 1756, he married Joanna, youngest daughter of John Stewart, Esq. (who died before his father, Sir Archibald Stewart, of Blackhall) and twin-sister to the present Sir Michael Stewart of Blackhall. Her only child was Rebecca, married some years ago to the Hon. Colonel David Leslie, second son to the Right Honorable the Earl of Leven. Mrs. Gillies' prudence, piety and benevolence, made her a help meet for the doctor, and she was spared for a comfort to him, till 3d December, 1782.

To his worth as a parent, the tears and regret of his family bear ample testimony. Yet they are sensible that their sorrow is wholly selfish, assured that he whom they lament, is now with his Saviour, whom he loved, who is love itself, and in whose presence love and harmony forever reign. His good sense and extensive information, joined to his humility, moderation, and amiable and engaging manners, rendered him a pleasant, entertaining, and instructing companion. If any thing tended to ruffle his temper, the moment he felt the beginning of such an emotion, he quenched it, by hasting away from the scene of temptation.

* See Dr. Gillies' account of Mr. M'Lauren, prefixed to his sermons and essays, Glasgow, 1755.

Steadiness in friendship was a leading feature in his character. Often he perceived not the failings or faults of a friend, when too well perceived by others; and when he saw or suspected them, such was the favourable light in which he viewed them, that though they might diminish his esteem, they did not alienate his affection.

The comfortable views he entertained of his own approaching death, may be gathered from the following extract of a letter, written the harvest before it, to an old friend: "You ask me how old age sets upon me. I am now in my eighty fourth year, and, thank God, enjoy tolerable health and spirits, though it has pleased our heavenly Father to lay me almost wholly aside from my work for many months past. I comfort myself with my favourite Milton's words :

"They also serve, who only stand and wait."

I am waiting, I hope with patience, God's time, which is the best for my dismissal hence. Christ's lying in the grave has sweetened the thoughts of it to all believers; and through his merits we can have hope in death."

His last illness, like his whole life, was a dignified celestial serenity and peace. He was seized 21st March, 1786, with a stroke of the palsy, which deprived him of the power of one side. Yet his memory and recollection remained, and he gave many pious and affecting exhortations to his family and friends. The doctor's distresses on his death bed were much soothed and sweetened by the dutiful and tender attention of his son, the Rev.

Mr. Colin Gillies, one of the ministers of Paisley, and of his daughter the Honorable Mrs. Leslie. When mentioning Mrs. Leslie, I hope they who know a parent's heart will forgive me, if I gratefully record the intimate endeared friendship betwixt her and my affectionate daughter, and for many years my agreeable companion, and, when my knowledge of her well cultivated understanding and delicate taste led me to request it, my wise and faithful, though modest and reluctant counsellor, Margaret Erskine. Esteemed by strangers as the dear deceased was, for her good sense, extensive information, and affability and attention; and beloved as she was by her near relations, perhaps none so fully knew her worth, felt so much on her own account, and so thoroughly sympathised with the bereaved parents and family, in her sudden death, as Mrs. Leslie. May the Friend, who can never die, recompense her kindness to the living and to the dead, be her guide through all the snares and dangers of life, her support under those sorrows to which the happiest state on earth is exposed, and her abiding and everlasting portion! And while we lament that parents, children or friends, are not suffered to continue with us by reason of death, let us be thankful for ground of hope, that, while we mourn, they rejoice; and that, notwithstanding alarming dangers to which they have been exposed, some of our most valuable comforts are still preserved.

Dr. Gillies fell asleep in Jesus, Tuesday, 29th March, in the

84th year of his age, and the 54th of his ministry. Few deaths, notwithstanding his advanced age, have been more generally and more sincerely regretted. Crowds attended his funeral with tears, pronouncing blessings on his memory. The Rev. Dr. Taylor preached his funeral sermon; and each of the ministers of Glasgow, who supplied in their turns the vacant church, made that honourable mention of him, which his distinguished worth well merited. He never coveted the applause of men; yet the applause of the good ever followed him. Even on earth, his single eye to the glory of God was not without a reward: "The memory of the just shall flourish."

His principal works were;

Exhortations to the inhabitants of the South Parish of Glasgow, 2 vols. 12mo. They began to be published in numbers, at the low price of a halfpenny each, 26th September, 1750, and were finished 9th November, 1751.

Historical Collections relating to the success of the Gospel, 2 vols. large 8vo. Glasgow, 1754.

Appendix to the Historical Collections, 32 numbers, collected in one volume 12mo, Glasgow, 1761.

Life of the Rev. George Whitfield, 8vo.

Sermon at the opening of the Synod of Glasgow.

Hebrew Manual for the use of students of that language.

Devotional Exercises on the New Testament, 2 vols. 12mo.

Psalms of David, with notes devotional and practical, extracted from Dr. Horne's Commentary, Glasgow, 1786, 12mo.

Milton's *Paradise Lost*, illustrated by texts of scripture, London, 1788, 12mo.

The Doctor's works, like his sermons, were beautiful and striking, though undesigned pictures of his benevolent heart. They did not aspire after, and were not calculated to procure, literary fame, or to excite admiration of his ingenuity, acuteness and eloquence. In his addresses from the pulpit and from the press, he desired to know nothing, and to make nothing known, save Jesus Christ and him crucified. Those who wish to learn a new Christianity, to ridicule old fashioned truths, or to torture the sacred oracles to a sense opposite to their true spirit, will find no gratification in his writings. Losing sight of himself, his ambition in them was to publish to thoughtless and secure sinners, their guilt, their danger, and the only method of relief; to build up saints in faith, holiness and comfort; to learn Christians to love one another with pure hearts fervently; to display the powerful and benign influence of the gospel, when preached with the Holy Ghost sent down from heaven; and to promote esteem of the holy scriptures, and a perusing them not only with the understanding, but with suitable, devout, and benevolent emotions.

In 1794, he communicated to several ministers in different parts, his design of preparing a supplement to his *Historical Collections* and *Appendix*, and re-

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quested their advice as to the manner of conducting it. His intention was, to record or hint various particulars relating to the history of religion: *e. g.* 1. Exertions by different Christian societies, for promoting purity of doctrine, vital piety, the conversion of infidels, united prayer for national prosperity, and for the outpouring of the Spirit. 2. Men of learning and genius not ashamed of the gospel, such as, in latter times, Boerhaave, Haller, Littleton, West, President Forbes, Lord Hailes, &c. 3. Wealthy Christians distinguished by devising liberal things, for promoting the temporal or spiritual good of mankind. 4. God's hidden ones in the midst of the mystical Babylon. 5. Eminent holiness in men low in their station, and mean in their natural talents.

But, spring 1795, though the doctor's zeal was not abated, his strength and vigour visibly decayed, and he was cautioned not to impair his health, and shorten his days, by prosecuting his important plan in its full extent, and employing about it too much thought and labour. Interesting materials were however sent him for filling up the third of these articles; and he rather chose that a defective supplement should appear, than that the accounts of Lady Glenorchy, Lady Harriot Hope, and Lady Huntington, furnished by two delicate and masterly pens, should be buried in oblivion.

Religious Communications.

TIME, A MESSENGER CHARGED WITH SOLEMN INTELLIGENCE.

THE vicissitudes of day and night, and the changes and succession of the seasons, as they answer important purposes in common life, so are they of great use to awaken moral and religious reflections. If time were as unvaried in its circumstances, as it is silent in its motions, it would seem to stand still, and we should scarcely notice its progress. *Time* is in scripture compared to a *swift messenger*, who comes charged with momentous information. This information it communicates daily; every morning and every evening; at every change of the seasons; and with peculiar solemnity when one year ends, and a new one commences. We will at this season pay some attention to its reports.

Time proclaims a God. "The heavens declare his glory, and the firmament displays his handy works. Day unto day utters speech; night unto night shows forth knowledge." The orderly succession of the seasons and the liberal productions of the earth repeat and enforce the same important truth. If we dwelt in one unvaried scene of the same surrounding objects, though the evidence of an existing divinity might be as decisive to reason, yet it would not be so striking and impressive, as it is amidst this variety of objects, which the changes of day and night, of summer and winter present to us. It is astonishing, that, when God so clearly manifests himself to

us, we should live so unmindful of him; that when he so loudly speaks to us, not only from year to year, but from day to day, "he should not be in all our thoughts."

Time tells us, that there is a *Providence*, and calls upon us to acknowledge it with prayer and praise. Who causes the sun to rise and set; the showers to water our fields, and the seeds, which we have sown, to vegetate and yield a harvest? Who causes the seasons regularly to succeed each other, and walk their continual rounds? Yea, to come home to ourselves; how do we live? how draw our breath? how perform the vital functions, while our reason and senses are bound in sleep? How are we preserved from danger and death, when all our voluntary powers are suspended? These are the works of God. In him we live and move; from him we have all our supplies and comforts; to him our lives should be devoted.

Time teaches us, that we have a *work* to do. Why returns the winter sun to warm the frozen earth? Why rests he not beneath the horizon, but rises at the stated hour to spread his luminous and cheering influence? It is that man may go forth to his labour. While we dwell here, we need supplies for the body. These must be procured by our industry. If we neglect the duties of life, we treat with contempt that friendly sun, which

rises to guide us in our work, and sheds his beams to bless and succeed our labours.

Here our residence is short. There is an eternal state before us. While we labour for the meat, which perishes, we must much rather labour for that which endures to eternal life.

Time warns us, that death is approaching. The number of our months and years is with God. This number will run out. Every year, every day brings intelligence, that the number is diminished, and still diminishing. Every year, every day, as it comes along, repeats the exhortation, which every preceding day had given, to review our life, examine our state, repent of our sins, and do whatever our hands find to do, as "there is no work in the grave to which we are going."

Time announces interesting events in the world around us. From his information we learn, that this near friend, and that intimate acquaintance is gone to the eternal world; that prevailing sickness has carried away numbers from such a place; that storms have driven ships on rocks and shoals, and plunged the helpless passengers in the ocean; that fierce battles have hurried into the unseen world thousands and thousands of our fellow probationers. We hear of wars between distant nations. We take an interest in favour of the one or the other. We rejoice in the victory of this, or that conflicting army. But the victory was obtained at an expense, which man cannot calculate or conceive, at the expense of life to more of our race, than we have ever seen collected in one place.

Each of the slain was on trial for eternal happiness. He valued his life as we do ours. His probation is now finished. His condition is fixed. What a solemn messenger is time. Seldom a day passes without intelligence of some, who have closed the mortal term of their existence. Such intelligence nearly concerns us who survive. It reminds us what beings we are, and what an interest is depending.

Time is a *swift* messenger, "swifter than a post." Whether we watch or sleep; whether we are active in our work, or amused with trifles, time continues its course without intermission. One hour follows another; day succeeds to night, and night to day; month to month, and year to year.

Think of this, ye who delay the work of your salvation, and imagine tomorrow will be as this day. Ye know not what shall be, nor where ye shall be, on the morrow.

Think of this, ye who spend your precious hours in pleasure and diversion. While you indulge in thoughtless mirth, time runs on, life hastes away. When your amusement is finished, what have you gained? Have you acquired knowledge and virtue; secured pardon and hope; obtained a better heart, and sweeter peace of mind? You have gained nothing; but have lost much. At least, you have lost a portion of your time, and an equal portion of your life. Will not the hours, which you wantonly throw away, seem important when life is near its close? Will you not then wish to recal the hours, which have flown to heaven?

as messengers with sad reports of the abuses they have received? Time comes to you bearing this message, "Behold now is the day of salvation?" If you disregard his message, he will fly to the throne of God with his complaint against you. How many such complaints have been already entered in the records of heaven, and stand charged in the book of God? How many days, and months, and years, which have favoured you with friendly visits, have fled, fled forever; fled in anger to lodge a grievous information against you? Other days still come; oh send no more of them away disappointed and offended.

Think of this, ye slaves to the world. What profit have you found in all your labours? What is *worldly* gain to you, while you gain nothing else? God is bountiful, but you are unthankful. You receive good things; but what is your enjoyment? It is only sensitive; and this embittered with anxiety, vexation and fear. The true enjoyment of worldly good consists in that *faith*, which looks up to God as the giver, feels a sense of obligation, and studies grateful returns. The true end of life is to glorify God, do good to men, and prepare for a happy existence hereafter. To the man, who thus lives, time, as it passes, brings real good. But to those, who seek a portion only in this life, time brings labour and trouble. It may announce success in business, and treasures laid up for many years; but it also announces, that they are mortal, and that death is approaching, which will eject them from their possessions, consign their bodies

to the narrow limits of a grave, and send their souls to a world, where they have no goods provided; no treasures secured. This is the report, which every day makes to them. They hear it with reluctance, and let it pass with the day which brings it. How miserable is the life of the man of the world, who has nothing to enjoy, but what this world can give, and has no portion in that world where he must live forever? Live, then, under an impressive sense of another world, and, in reference to that, order all your conduct.

Revelation has taught us how the happiness of immortality was purchased, and how it may be secured. It was purchased by the blood of the Son of God, and may be secured by faith, repentance and obedience. Take a serious review of life, repent of your past sins, seek God's mercy through his Son, and devote your lives to him. In a word, "*walk by faith.*" This brings future things to be present, overcomes the world, enlivens benevolence, teaches patience in affliction, contentment in every condition, resignation to God's allotments, zeal for his glory, and diligence in every good work.

That we may maintain such a life of faith, we must converse with the word of God; this makes the man of God perfect. We must live near to the throne of grace; here we find grace to help in time of need. We must apply providential admonitions in our personal afflictions and the deaths around us; these are monitors sent to awaken our slumbering souls. We must commune with our own hearts;

thus we learn, what we are, what we have done, and what we have to do. Every day should begin with a new dedication of ourselves to God, and with humble supplication for the protection of his providence in the dangers, and the assistance of his grace in the duties before us. And every day should be closed with a review of our tempers and actions, and with prayer for the pardon of all our irregular passions, foolish meditations, and known omissions of duty.

If our days thus pass we shall see much good ; a good conscience, a good hope, good works done or designed. Our time, as it runs, will drop by the way some agreeable reports concerning our Christian progress, our title to heaven, and our usefulness in the circle of our connexions.

Time is swift ; but not too swift. The only evil is, we are too slow. We are accountable for no more time than we have ; let us use this well, and we shall render our account with joy.

The swiftness of time is a reason for immediate attention to every duty as it calls ; for while we delay, time passes, and the opportunity may be lost. But this is no reason for complaint or discouragement, for time, swift as it is, if well improved, will be sufficient for all the purposes of our present term of existence.

If time is short, let us not shorten it by waste or mispense. The expedient to make life long, is to use it wisely. We are apt to complain, that our days fly away too swiftly. But before we complain, let us inquire, what we are doing while they are fly-

ing. If we make no use of them, what should we gain by their slower progress ? If we spend them only in sin and folly, no matter how soon they are gone. If we employ them in our proper work, the swifter they fly, the sooner they will bring us to that world, where is fulness of joy. There the swiftness of time will no longer be matter of our notice ; but days, and years, and ages will be lost, swallowed up, and forgotten in an eternal, incomprehensible duration.

NUNCIUS.

LETTERS OF A CLERGYMAN TO
HIS SON.

LETTER V.

Son Francis,

You wish to be successful in your business. But what is it to be successful ? Is it to be rich and great in this world ? or to be useful here and happy hereafter ? The former, God has not promised, and is the lot of but few. The latter you may expect with assurance, if you transact your secular concerns on principles of piety and benevolence, and apply your devotional exercises to the improvement of these principles. Let your secular and your spiritual vocations be conducted on the same principles, and they will be mutually subservient ; they will become one ; they will never interfere. If in your worldly vocation you are prudent and just, and in the appropriations of its proceeds you are sober and beneficent, you are then successful in your business. If in your social relations you study to promote peace, virtue and happiness, you will reciprocate the benefits, and

be successful in these relations. If in your attendance on divine institutions you become more pious and benevolent, more devoted to God, and more zealous of good works, your example will do good to many, and you may reckon yourself successful in your attendance. Perhaps you will not always see your success immediately ; but "commit your works to God, and your thoughts will be established." "Be not weary in well doing, for in due season you will reap if you faint not."

In works of charity obey the calls of providence, and the dictates of a benevolent heart. Good may be done, which you do not see, and a return may come in a time and manner quite unexpected. "Cast thy bread on the waters, and after many days thou wilt find it. Give a portion to many, for thou knowest not what evil may be on the earth;" nor what occasion thou mayest have for the charity of others, or even of those, who are now the objects of thy charity. "In the morning sow thy seed, and in the evening withhold not thine hand ; for thou knowest not which of them shall prosper, or whether both shall be alike good." "He who goeth forth and scattereth precious seed, shall doubtless come again with joy, bringing his sheaves with him."

The faithful minister acts on this encouragement. He holds forth the word of life, and keeps back nothing that is profitable. But knowing that the word preached becomes mighty through God, he commits it to him, imploring his grace to accompany it. Thus he trusts that he shall

save some, and "that he shall be a sweet savour of Christ in them that are saved, and in them that perish."

The pious parent imparts instructions and counsels to his children, and commands them to keep the way of the Lord. And his parental labours he commits to God. And though he should not see their present success, yet he continues in them, trusting that they will not be in vain. And "if he should deliver neither son nor daughter by his righteousness, yet he knows he shall deliver his own soul."

The young person, deeply impressed with a concern for his salvation, inquires, What he must do to be saved. He consults the word of God. He learns what are the terms and means of salvation. He attends to them with some degree of diligence and seriousness. But perhaps he finds not the success which he expected. He is still in darkness and fear ; still a stranger to that hope and comfort of which some improved Christians can speak. And he is tempted to say, "It is vain to seek the Lord, and keep his ordinances." But this is too hasty a conclusion. If he sees more of the corruption of his heart ; more of his own impotence and unworthiness ; more of the evil of sin and the worth of his soul ; more of the justice of God in condemning such sinners as he is ; let him not say that all this is vain, but remember, that such views of himself are necessary preparations to his receiving the Saviour with faith, gratitude and love. Let him attend on all the means, and apply himself to all the works, which God has pre-

scribed, not relying on himself to do the works, or on the works done, as his recommendation to favour, but on the grace of God as the principle of strength, and the righteousness of Christ as the ground of acceptance; and let him wait on God, and continue instant in prayer. Thus he may trust that he shall not seek in vain; but shall know, if he follow on to know the Lord. He is to set no time, when God will meet him with the joy of salvation, but to seek diligently until he find. He is not to indulge the proud and impatient thought, that God is unjust in withholding from him so long that comfort and joy, which others have obtained with less labour and in a shorter time; but wait on God and be of good courage till he shall strengthen his heart. He is to commit himself and all that he does to God, hoping for success, not because he is worthy, but because God is gracious; not because his works are valuable, but because God's mercy is abundant.

There are some, who seek to enter into heaven, and are not able. The reason is, either because they seek too late, and only after the door is shut; or because they seek too faintly and abandon the object too soon; or because they place an undue reliance on their own works, and forget their dependence on the grace of God.

If you are engaged in the work of your salvation, go on; work with diligence; hold out with patience. This is a work, not for a day, but for life. Conversion is but the beginning of the Christian life. It is a turn-

ing from sin, that you may forsake it finally; it is a turning to God, that you may serve him forever. That temper of mind which constitutes real conversion, constitutes the Christian character. Whatever is essential to the former is essential to the latter. Conversion is the religious life begun. The religious life is conversion continued and improved. By a patient continuance in well doing seek for glory, honour and immortality, and you will receive eternal life. I am, &c.

EUSEBIUS.

SKETCHES ON THE TIMES.

STANDING on the threshold of a new year, it may be useful to take a cursory view of recent past events, and of the existing state of things in the world. Such a survey, however brief and imperfect, may help to excite our gratitude to God, and our zeal in his service.

To begin with our own country. Though torn, distracted, and weakened by our unhappy divisions, insulted by foreign nations, and threatened with war, yet, amidst the political earthquakes, which have shaken and desolated other nations, we have been permitted to remain in peace. Though we have neglected to prepare and array the means of defence, which we possess; and though our national sins and ingratitude have been of the most provoking kind; yet God, in his infinite forbearance and long suffering, has hitherto protected us under the wing of his omnipotence, and prevented our ruin. When all things are

brought into view—the situation of Europe, and of those nations particularly, with which we are connected by treaties and commerce, and also the peculiar state of our own country, it is a wonderful instance of the divine goodness, that we have been preserved in so great a degree of tranquillity and national prosperity. Whatever may be the future course of events, and God only knoweth what this may be, let us not forget past mercies. “Hitherto the Lord hath helped us.” Praise is therefore due to his great name. And while we prepare to meet him in his righteous judgments, in whatever form he may inflict them, it becomes us still to hope in his mercy, and to trust in his goodness.

Let me next direct your attention to the other continent, on which scenes of vast moment and interest to the happiness of mankind have been and are still acting. Behold what desolations the Lord hath there made, which, under his governing providence, shall all be made subservient to his praise, and redound to the glory of his great name. And while we are distressed at these tremendous scenes, and weep over the miseries of the millions, who are the actors and sufferers on this bloody theatre; yet in the firm belief that the Lord Jehovah manages all these awful affairs with unerring wisdom and infinite goodness, we may and must rejoice.

But while God thus “rises upon the” political “whirlwind, wisely directing the storm,” he is in other and widely different ways accomplishing his kind designs toward our ruined race. The attention of a number of Christian

philanthropists in Great Britain, for years past, has been turned toward the degraded and much injured Africans. The sufferings and slavery to which many millions of this unhappy people have been subjected, and by nations too, who enjoy the light of the gospel, and boast their civilization and refinement of manners, excited the commiseration of these friends of humanity, and prompted them to devise and prosecute measures to effect, if possible, the abolition of this abominable traffic in human flesh. After struggling for years, with noble fortitude and perseverance, against various and formidable opposition, their efforts have been crowned with success; and on the 25th of March last, the act, abolishing the British slave trade, received the royal sanction. So important was this event considered by multitudes of the friends of religion and humanity in England, that they appointed a day of thanksgiving, to offer their hearty thanks to God for effecting it. And with a view “to repair, as far as practicable, the wrongs inflicted on Africa,” a large number of the most respectable men in England have associated under the name of “*The African Institution*,” for the purposes of diffusing useful knowledge and exciting industry among the inhabitants of this benighted portion of the world. In this work of national justice and humanity, that Christian patriot, the Hon. *William Wilberforce*, Esq. has taken a leading and most active part. This is an event which calls for our grateful acknowledgments to God. The language of it to us, as a nation, is, “Go thou and do

likewise." We have participated largely in the guilt of this vile traffic; and we owe this injured portion of our race, our best efforts to promote their temporal and eternal happiness.

I would next turn your thoughts to the uncommon and increasing exertions, which have been made for years past, and are still making, to diffuse the knowledge of the blessed gospel of Jesus Christ. A rich and vastly extended field here opens to our view and contemplation. Great things have been done in our own country. Societies for the dissemination of religious truth, by various means, by sending out missionaries, dispersing books, and establishing schools, have been wonderfully multiplied and patronised. In consequence, frontier and other portions of our country, long destitute of religious instruction, have been made to rejoice in the light of the gospel; and the gladdening sound of salvation is fast penetrating the wilderness on our borders, and cheering the hearts and civilizing the manners of the wild and roving inhabitants.

The extended, ripened, and promising harvest has occasioned a loud call for more labourers. This has excited to the establishment and liberal endowment of theological seminaries, in the middle states, and lately in our own, for the education of pious and promising youth for the work of the ministry. Prospects in regard to these institutions, and the benign influence they are to shed over the Christian community, are cheering and enrap- turing to those pious souls, who have been long praying for the prosperity of Zion.

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But ours is the day of small things, compared with what has been done and is still doing on the other side of the Atlantic. Amidst all the din, expense, and desolations of wars, wonderful in their extent and effects, millions on millions of money have been contributed by the pious and wealthy for the propagation of the gospel. The secret, combined and formidable efforts, which, for the last half century, were made to "crush" the Redeemer and his cause, have alarmed and awakened his friends to make corresponding exertions for their support; and the effects produced have confounded the enemies of the cross, comforted and animated the hearts of its friends, and astonished the world. The heralds of the meek and lowly Jesus are now proclaiming his gospel on the islands of the Western Ocean, in South America, in the heart of Africa, on the islands in the Indian Ocean, among the populous nations of India, in China, in Tartary, and along the northern regions of Europe and North America. Yet a little while, in the present course of events, and the gospel shall literally be preached to every creature under heaven.

In aid of this wonderful spread of the gospel, a great number of learned and pious men,* supported and assisted by missionary and other religious societies, and the liberal contributions of individuals, in our own as well, as in other Christian countries, are now actually, and very successfully employed in translating and publishing the holy scriptures in the languages of many of the

* Particularly the celebrated Mr. Carey and others at Calcutta.

most populous heathen nations, embracing nearly two thirds of the human race, who hitherto have remained in gross ignorance of the *book of life*. These nations are, we trust, speedily to read and hear the glad news of salvation, "each in his own tongue."

In this noble work of disseminating the Bible in different languages, much has been done by "The British and Foreign Bible Society," established in England, in 1804. Already has this very respectable society expended more than 6000*l.* sterling, in the purchase and transmission of the Bible in various languages, among the Mohawks in our own country, among the inhabitants of Iceland, of Tartary, in New South Wales, at the Cape of Good Hope, and South America, in France, and various other European nations, and among their colonists in various parts of the world *abroad*; and among their prisoners of war, and the various classes of poor in *their own country*. They have also effected great good, *indirectly*, by their example, in exciting to the establishment of similar societies in other parts of Europe; and in aiding their infant exertions from their own funds.

In all these schemes and exertions for extending the knowledge and influence of the gospel, the Jews, the ancient Israel of God, a people once near to him, but long since forsaken of him, dispersed and degraded, have not been forgotten. To them the gospel has been preached, and by numbers has been embraced.

But the time would fail me to bring into view all the plans, which have been adopted, and

are now in successful operation, in almost all parts of the Christian world, for spreading the ~~our~~ vour of divine truth. It is indeed a day of God's power. He is working wonders on the earth. He is causing the hearts of his people to tremble and rejoice. The prophecies seem to be rapidly fulfilling. And the indications are fast multiplying and brightening, that "the set time to favour Zion" is at hand; and the happy period near, "when the Jews shall be brought in, with the fulness of the Gentile nations," and when all nations shall see and rejoice in the salvation of God. The good Lord hasten it in his own way and time.

OBSERVATOR.

THOUGHTS ON THE IMPORTANCE OF A THEOLOGICAL INSTITUTION.

SINCE the apostasy of man no object has been, or can be, equally important and interesting to every thoughtful mind, with that which brought the Son of God from heaven. The gospel is indeed tidings of great joy to all people. It is the foundation of our hopes, the charter of our privileges; and to every person, duly convinced of his sin and misery, welcome as the light of heaven. But this conviction implies knowledge of the truth, excellence, and importance of the gospel; and this necessarily presupposes instruction. The divine Author of our salvation accordingly appointed an order of men, to maintain the truth, explain the doctrines, and enforce the duties of his religion, who in the

first age of Christianity were endowed with powers to control the elements, heal the sick, and raise the dead. By these powers they gave sensible, irresistible evidence of the truth, and thus compelled belief. But since the apostolic age the defence and propagation of the gospel have been committed to men, destitute of miraculous power and uninspired, whose qualifications for this work are to be derived from deep study, superior science and literature, sanctified by divine grace, and consecrated to this service. But when we hear the great apostle of the Gentiles, though educated by Gamaliel, and endowed with power from on high, under the weight of his labours and difficulties exclaiming, "Who is sufficient for these things!" we are more than convinced, that every possible advantage ought to be furnished to those, who in succeeding ages are called, without the aid of inspiration or miracles, to defend and propagate the same gospel, in opposition to the passions of men and the powers of darkness. Or, if we reflect on the immediate object of the ministry, the reconciliation of sinners to God, the same conviction forces itself upon us. For where is the man of adamant, who would deny to the ambassador of Christ any advantage necessary to save even one immortal soul from endless perdition? But the eternal state, not of one only, but of millions of our fellow beings, may, and probably does, in a very serious sense, depend upon the qualifications as well, as fidelity of the ministers of Christ. It is therefore easy

to see that the present and future generations are deeply interested in the preparatory education of candidates for the gospel ministry.

In serious minds therefore this question naturally arises, do candidates for the ministry enjoy those advantages for being thoroughly furnished for their great work, which the difficulties, duties and responsibility of the sacred function require, and which the flourishing state of our country might easily supply? Every pious, well informed Christian is doubtless ready to admit, as a melancholy fact, pregnant with evils inconceivable, that the advantages, commonly enjoyed by students in divinity, are inadequate to the great object of furnishing that knowledge of things human and divine, which is desirable, if not necessary, for the edification of believers, and for the conviction of infidels, and which would render their office respectable, as it ought to be, among friends and foes, and their public instructions in the highest degree useful. If, in addition to a college education, three years study under the direction of some able lawyer or physician is found necessary to qualify a young man to defend the property or heal the bodies of men, can it be thought, that less time and inferior advantages will suffice to qualify a student in theology to preach the gospel of the Son of God, and to take the charge of immortal souls? A transient view of this subject would satisfy every one, that less mental furniture will not qualify a man for the desk, than for a sick room, or for the bar. To a knowledge of the arts and sci-

ences in general, especially those immediately connected with the office of a public teacher of religion, as grammar, logic, rhetoric, metaphysics, and ethics, must be added a radical and critical acquaintance with the languages, in which the holy scriptures were originally written, as indispensably requisite to ascertain the true intent of divine inspiration in many important passages; also some acquaintance with the history of the formation, preservation, and transmission of the sacred volume; with the character and use of ancient versions and manuscripts, the canons of biblical criticism, ecclesiastical history, the various religious sects in ancient time, the character and writings of the fathers, the grounds, progress, and doctrines of the reformation, and the great points of controversy, which have divided the Christian world; to say nothing of the various constitutions and forms of discipline and worship, which have existed, and do still exist in the Christian church.

Here it will be recollected, that this necessary information is not to be found collected and arranged in one huge volume; but lies scattered in a multitude of books in various languages, and difficult to be procured, the expense of which alone places them at an inaccessible distance from the young student in theology. But, were they collected in one place, still, without the means of residence there, and even with those means, they would be in great part useless to him, without the assistance

of an able guide to direct the course of his researches, and to regulate his studies.

It is also to be remembered, that the knowledge derived from the preceding sources, however useful and necessary, is no more than auxiliary. Theology, that is, the knowledge of God and of his will, must be derived from the *Book of God*. The BIBLE therefore is the object to which the student in divine things must direct his first, his last, his constant attention. This divine book must he study, on this must he meditate day and night, comparing spiritual things with spiritual; until by diligent, persevering, and prayerful examination, he shall be able to ascertain the meaning, scope, and reasoning of the sacred writers, and in this way to make scripture the interpreter of scripture. But in doing this, not only much time and patience will be necessary to the young theologian, but such is the style of scripture, such are the allusions to ancient rites and customs, and such the mysterious nature of many subjects and doctrines of revelation, that he will often need the help of a well informed and judicious instructor.

With respect to the opportunities of preparation for the desk, at present enjoyed, it is well known, that, after the expenses of a public education, the pecuniary circumstances of most candidates will permit but a short time for this purpose; and this short period, when not passed alone, as it often is, with little or no advice, is commonly spent with some clergyman, whom

proximity, economy, or accident may dictate. Happy is it, when the clergyman, thus selected, possesses the talents, leisure, and any considerable part of the books necessary for the direction and instruction of his pupil. But is it not a serious fact, that the preparatory education of many clergymen was itself so narrow, that their libraries are so small, and their avocations so numerous, that it is impracticable for them to afford much assistance to those who may place themselves under their direction? The natural consequence is, that the instructor feeling his pupil a burden, and the pupil remaining a stranger to the extensive walks of sacred literature, and desirous perhaps of proving his talents, a few sermons are written, the pupil commences preacher; and, if he possess popular talents, soon obtains a settlement. Thus are his preparatory studies terminated, and, in many instances, all opportunity of calm, uninterrupted research into the deep things of God. The only season for acquiring a copious fund of appropriate knowledge is lost forever; and parochial duties, domestic cares, and social obligations scarcely permit him opportunity from week to week to prepare two hasty compositions for the Sabbath, instead of the "beaten soil of the sanctuary."

Is it not then apparent, that some farther provision is necessary, and ought to be made for the education of Nazarites for the service of the gospel temple? And what better provision can be made, than a well regulated theological seminary, under the immediate

care of able, learned, and pious professors, in which candidates for the ministry may spend a competent number of years under wise direction and salutary guidance; in which also the indigent may receive needed pecuniary assistance? Such seminaries are said to have been established in the early ages of Christianity; such now exist in Europe; and one such has been recently established by the "Associate Reformed Presbyterian Church" in our own country. Can any reason be assigned, which will satisfy us, that such an institution is not equally necessary, and would not be equally useful to Congregational Christians and churches? But the importance of a theological seminary will be still more apparent, if we contemplate some of the advantages, which may be reasonably expected to result from such an institution. These naturally divide themselves into three classes; those which respect the ministers of the gospel, the people of their charge, and the interests of religion in general.

I. Of the advantages to be derived to ministers themselves from a well endowed theological seminary, the following may be given, as a sketch. Students in divinity may there enjoy a public library, which, in addition to treasures of common science, will be furnished with a rich variety of books in the several branches of sacred literature; many of which, though of primary importance, such as are seldom, if ever, found in the libraries of clergymen. Their course of study also being directed by judicious professors,

the different branches and subjects in theology will be prosecuted in proper time and order, and authors read in a regular and systematic manner. Hence the many evils of promiscuous reading will be corrected, and particularly that of reading many books, from which nothing valuable can be learnt, but that they are not worth reading. Numbers being engaged in the same pursuit, due scope will be given to the principle of emulation, so natural to ingenuous minds, and so operative in early life. From this powerful stimulus may be expected closer and more persevering application, deeper research, and of course greater and more rapid progress. Their attention will also be stimulated, their conceptions quickened, and their minds invigorated by the frequent occasions, given by their situation, to conversation and argument. "As iron sharpeneth iron," so do such literary interviews the powers of the mind. Much time and labour of research will likewise be saved, and many former, but dormant ideas, revived by this intellectual commerce and friendly interchange of thought; advantages not to be enjoyed in solitude. Another striking advantage, enjoyed by residents at such an institution, is, that in the lectures of the professors will be presented to their view a concise system of natural and Christian theology; in which the principal arguments from reason and scripture in proof of the existence of God, his providence, the immortality of the soul, the future state, the necessity of a divine revelation, the truth of Christianity, and also the great doc-

trines and duties of our holy religion, together with the objections, usually made to them by unbelievers, and the refutation of such objections, will be exhibited in a perspicuous and orderly manner. From such lectures they will learn, not only the system of Christian doctrines, but how to defend it; and, what is of peculiar importance, they will also learn in what way to study and apply the sacred writings with most advantage. No small benefit also will be derived to students in divinity from the recommendation and character of books incidentally and formally given in these lectures. By prosecuting their studies under such advantages a proper length of time, a large stock of appropriate knowledge will be acquired, methodically arranged, and conveniently disposed for use. Intermixing, as they advance in their studies, suitable exercises in composition, and submitting the same to the professors' friendly inspection, their sentiments, taste, and style will be improved. In due time also, by exhibiting specimens of their own composition in public, opportunity will be given for important improvements in delivery. It is material to add, that by such a course of education, not only a habit of research and close thinking will be acquired, but a more thorough and familiar acquaintance with the holy scriptures will be formed. This again will furnish a more ready command of pertinent texts on every subject in theology, and greatly assist and enrich the performance of extemporaneous duties. From such a course of study, at all times pursued in

humble dependence on the Holy Spirit to lead them into all the truth; and with daily, fervent prayer to the Father of lights for his guidance and blessing, it is reasonable to hope that young ministers, when entering the sacred office, will have acquired a more thorough understanding of revealed truths, a deeper sense of divine things, and of their need of divine direction; more humility and devotion, more reliance on God and less upon themselves, a livelier sense of redeeming love, and greater zeal for the glory of God, for the doctrines of the cross, the salvation of souls, and the interests of the Redeemer's kingdom.

II. From a minister of this description, one so well furnished for every good work, may we not reasonably expect a more able defence of the truth and doctrines of Christianity, more forcible reasoning, and more persuasive eloquence; compositions more regular, instructive, and animating; sermons more luminous, rich, and profitable; and prayers more sentimental, connected, devout, and elevating? Having his own mind deeply penetrated by a lively conviction of the worth of immortal souls, and by an experimental sense of the truth and importance of the great doctrines of the gospel, he will naturally preach them with constancy, zeal, and perseverance, as the wisdom of God, and the power of God to salvation; with these, not with the reasonings of proud philosophy, will he feed the flock of God, "which he hath purchased with his own blood." Having made the scriptures familiar to his mind, and being well acquainted

with controverted points, he will be prepared to solve the doubts and difficulties of humble, inquiring Christians, as well as to refute the objections and confound the impudence of proud and carping infidels. Thus accomplished for his station, his talents will command universal respect; and his respectability will in turn give weight to his instructions, counsels, and example. This will especially be the case, if to his other acquirements he have added the virtue of prudence; and there is reason to hope that two or three years additional acquaintance with himself and those around him, while prosecuting his preparatory studies, will have also improved him in this necessary grace. A series of years, passed in study, reflection, and devotion, is certainly favourable to the government of the passions, and to the growth of that virtue, for want of which so much injury has been done to the cause of religion and the peace of the church. From a minister, who has thus devoted several years to prepare himself for his profession, and is thus deeply impressed by a sense of divine things, it may be expected that, if properly supported, he will give himself wholly to them, and that his profiting will appear to all. Personal cares and worldly interest will have little influence on a minister of such views and habits, to prevent him from feeding his people with knowledge and understanding; the more he has done, the more he will wish to do for their edification, comfort, and salvation; being willing to spend his time, strength, and life itself, for the happiness of those for whom

Christ died. With a divine blessing on the learned, faithful, and pious labours of such a minister, it may be hoped, that converts will be multiplied among his people, that believers will be edified and strengthened, that they will increase in knowledge and walk in love, and that the God of peace will delight to dwell among them, and to build them up through faith and comfort to final salvation. Nor will the good effects of his preaching be confined to the present age, but be transmitted from generation to generation. The labours of such a minister will in books often survive the man, and in this way will he live through distant ages and countries, diffusing light, and life, and joy.

III. It is easy to foresee that, with the blessing of God, such an institution will in a few years furnish a respectable number of ministers, who, having enjoyed advantages superior to what now exist, will be better qualified to combat *infidelity* and *error* in every form. This goodly number, being annually increased, will soon constitute a solid and formidable phalanx, well armed for the defence of divine truth, so constantly opposed even from the first age of Christianity. "For many walk," said the apostle in his day, "of whom I told you before, and now tell you even weeping, that they are the enemies of the cross of Christ." So also in modern times there is strong reason for believing and lamenting, that there are many of this character, who, by philosophy and cunning craftiness, wherewith they lie in wait to deceive, are secretly and assiduously undermining the fabric of

Christianity. By books of many kinds, and in various other ways, their deadly poison is extensively, though in some respects secretly diffused throughout our country. In proportion as these enemies of God and man increase in number, learning, and activity, will be the necessity of an able and learned clergy, to expose their wiles, refute their sophistry, and counteract the misapplication of their science, literature, and talents. Pious Christians may well tremble for the ark of God, unless supported by a learned and vigilant priesthood. That Christianity is still publicly professed and supported in Europe is in great part owing, under God, to the exertions and persevering industry of eminent, learned divines in England and Germany, by whose diligence the field of biblical knowledge has been greatly extended within the last fifty years, and science in general made to do homage to revelation by many rich offerings at the altar of sacred truth. By their ingenuity has the infidel been made to blush at his own sophistry and falsehood; and by them has the atheist been robbed of the laurels, which he expected from the regions of natural history and the garden of Asiatic literature. Such men are an inestimable blessing to the age and country, in which they live; and their writings of great use to other countries and ages, as far as familiarly known. Still, however, for reasons too numerous to be mentioned, it will be readily admitted, as a maxim, that living foes must be opposed by a living force. When the attack is made on our own soil, we must not de-

pend on foreign auxiliaries. We must then defend ourselves by soldiers and weapons of our own. On such an emergence, what can be more necessary or happy, than to have a vigorous band of young men, already trained for this holy war, armed with the whole armour of God, and ready for the attack? Of what unspeakable importance then must an institution be, in which may be formed such a phalanx for the defence of the Christian cause!

But dismissing, if it be possible to dismiss, all fear of prevailing infidelity; is it not an indubitable fact, that the intermediate space between pure Christianity and genuine deism is already crowded by errors of every name and kind? We have lost, not only that unity of spirit, but that uniformity of doctrine, by which our pious forefathers were distinguished. To them there was but "one faith and one baptism," as well as "one Lord, and one God and Father of all." But among us how many in effect deny that sacred name, into which they were baptized! While others, who do not thus deny "the Lord, who bought them," greedily embrace many erroneous doctrines, relating to our state by nature, and to the powers of the human mind; to the dignity, atonement, and mediation of Christ, to the agency of the divine Spirit in regeneration and sanctification, the duration of future punishment, and universal salvation. These and other like errors are now openly avowed and publicly taught; errors so gross, so contrary to the gospel of Christ, that, whoever had embraced them in the days of our

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ancestors, would have been thought a monster in religion, and deemed unworthy the Christian name.

But in places, where these fundamental errors do not prevail, there are nevertheless great divisions and contentions about doctrines of less moment, and also about rites, modes, and ceremonies in worship, and forms of discipline. While "one says I am of Paul; and another, I am of Apollos; and another, I am of Cephas;" how few are content to say, "we are of Christ!" Is it not for a lamentation, that so many, who bear and profess this sacred name, have departed from the simplicity of the gospel of Christ, and are divided into sects, mutually opposing each other, and sometimes with a spirit of acrimony, that would disgrace heathens? Surely it must be the ardent prayer of every one, who loves the Lord Jesus Christ, that all his professed followers keep the unity of the spirit in the bond of peace; that, as they "are called in one hope," they "be of one spirit, having one Lord, one faith, one baptism."

What can more divide the Christian church, or more distract the minds and alienate the affections of its members, than to be instructed and led by teachers of opposite views, zealously engaged to propagate their respective peculiarities, and each to increase the number of his adherents? On the other hand, can the mind of man conceive any thing so necessary and conducive to unity in faith and affection among Christians, as that those, who are to inculcate the doctrines and duties of the gospel upon

others, be themselves united in the same mind and in the same faith? This union among the teachers of religion is the natural result of sameness of education, studies, and habits, which is not to be found but at a public institution. Diversity of sentiment, and not unfrequently prejudice and disaffection, is generated by difference of education. If the clergy of New England, from its settlement to this day, had been all educated in one theological seminary; is it supposable, that our ministers and churches would have been so divided in opinions, and so opposed to each other, as they now are? If the appeal be made to fact, it will be found, that so long, as the clergy of this country were educated at one college, there was very little difference of opinion on religious subjects, and that the churches were almost universally of one denomination; a sectary was then scarcely known. But during the last half century, in which colleges have been so multiplied in our country, and candidates for the ministry, not, as was the ancient custom, at a public institution, but in private, and under direction of gentlemen of opposite opinions, have made preparation for the desk, errors and sects have been multiplied beyond calculation.

This being the deplorable fact, we are pressed by the important question: How can the evil be remedied? The answer is prompt; by retracing the steps and correcting the course, by which we have erred. Like causes produce like effects, and *vice versa*. Difference of education, we find, has produced difference of opinions. Sameness

of education, then, we may reasonably hope, will be productive of similarity in opinions. As far, therefore, as the prevalence of religious error and the multiplication of sects among us have arisen from difference in the theological education of our clergy, so far the increase of these evils in future may be prevented, and their growth checked, though they may not be wholly eradicated, by applying the natural remedy. This remedy, it is needless to say, can be no other, than the establishment of a public and well endowed *Theological Institution*; to which candidates for the gospel ministry in all parts of our country, and at whatever college educated, may resort for the acquisition of that fund of knowledge, which is necessary to qualify them to be able and eminently useful public teachers of religion; at which they may enjoy the same instruction, assistance, and counsel; where they will naturally form similar habits of thinking, reasoning, and acting; where daily intercourse, candid communication of sentiments, and reciprocal interchange of the purest energies of the mind, will efface local and other prejudices; where several years continued residence in one religious and happy family will beget fraternal sympathies and lasting friendships; and where, devoted to the same object, pursuing the same course, seeking the same divine guidance, and "being knit together in love, they may grow into him in all things, who is the head, even CHRIST." From such a fountain, we may indulge the pleasing hope, would naturally flow such streams, as would

make glad the churches of our God. From such a seminary would proceed pastors, who would feed the flock with the same heavenly food ; who would preach the same divine truths ; and endeavour to preserve the unity of the faith in the bond of perfectness. By such a body of ministers much might be done to silence heresy and error, to heal the divisions, and allay the animosities, which have long disgraced the Christian church ; and much to promote that spirit of love, by which Christians were at first distinguished. For this sameness of education will naturally produce, not only unity of sentiment, but union of soul. At a period of life, when friendship takes root in reason, and the sensibilities are alive to all the charities of social intercourse, it may well be expected, that serious and pious young men will contract those strong attachments and that mutual confidence, which in after periods will occasion delightful recollections and recurrences ; and lead them, as circumstances may permit and require, to assist and consult each other in the duties and difficulties of the ministerial office. In consequence too of having formed at such an institution a much larger circle of substantial and pious friends, every such minister would have in times of trial, a larger number of able protectors, interested to support him. This harmony and mutual support of regular ministers would also have a powerful influence in promoting the order, peace, and harmony of our churches. Such is the importance of a public, solid, and uniform education for the ministry to the cause of evangelical truth, to unity of

faith, to the suppression of sectarian errors in opinion and practice, to the mutual assistance of the ministers of Christ, to the order, peace, and harmony of Christian churches. How beneficial, how desirable, how necessary must that institution be, which alone can ensure such an education !

To the remarks, already made, it is scarcely needful to add that, whatever produces the preceding effects, must directly tend to the increase of true religion in general. Next to the unholy lives of professors, Christianity has suffered most from those divisions, contentions, and animosities, which heresy and error have excited in the Christian church. Here indeed it ought not to be forgotten, that the unholy walk of many professors, that stone of stumbling to multitudes, is to be resolved into the erroneousness, as well as weakness of their faith. Correctness of life depends in great part upon correctness of principle. So far from truth is the modern doctrine, " that it is of little consequence, what a man believes, if his life be good," that to his life being good, it is of the greatest consequence, that his creed be correct. But the injury to religion, now contemplated, has principal reference to the effect of error, not in an individual, but social view. Error, especially in the momentous concerns of religion, leads directly to contention ; and, where contention is, there is every evil work. To sow discord among brethren, by scattering the seeds of error, is to ensure a copious harvest to the adversary of souls. Men of the world, not distinguishing, as they ought, but judging of Christianity from the lives of professors,

too hastily conclude that this religion cannot be of God. Christianity is therefore abandoned by them, if not exposed to ridicule and blasphemy. Thousands, especially among the young and thoughtless, thus contract a fatal prejudice against that name, by which alone they can be saved. In this way unknown multitudes become, if not professed, yet practical infidels. How important is it, then, that the floodgates of error be shut, and that free circulation be given to evangelical truth; not only as this would lessen the number of infidels, but as it would establish the minds of many weak and wavering Christians, and give to Christianity an opportunity of producing its genuine effects on the hearts and lives of professors! Ministers would then have more leisure to dwell on heavenly themes, to unfold and recommend divine truth in all its beauty and sublimity; and private Christians would let their light so shine around them, that others, seeing their good works, witnessing their pacific temper, and heavenly conversation, would also be excited to glorify their Father, who is in heaven.

In the object of the gospel ministry, as stated in the scriptures, we read its importance. Ministers are there represented, as set for the defence of the gospel, and to be examples to believers, in word, in conversation, in charity, in spirit, in faith, in purity. When, therefore, the clergy consist of men of distinguished talents, learning, and diligence; when they stand fast in the same faith, and are united in the same spirit; when in their conduct and conversation they exemplify the purity and charity

of the gospel; there is the best reason to hope, that true religion will generally flourish in principle and practice. In the divine economy, means are adapted to ends. Did not the defence of the gospel depend, under God, upon the ministers of Christ; he would not appoint them to this service. Were not their conduct influential in forming the religious character of men; ministers would not be enjoined to be examples to them in conversation, as well as in doctrine. The language of St. Paul on this subject is decisive, importing that able and faithful ministers, "by taking heed to themselves and to their doctrine, and by continuing therein, shall both save themselves, and them who hear them." The necessity and extensive utility of gospel ministers are figuratively represented by salt and light, elements essential to the life and comfort of all creation. What efforts then ought not to be made for training up a learned, pious, and harmonious clergy, to be the salt of the earth and the light of the world! David of old "swore unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, nor slumber to my eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." Surely Christians, under the gospel dispensation, ought not to be less anxious, that his "priests may be clothed with salvation," thoroughly furnished for every good word and work, "that his saints may shout aloud for joy."

x. 2. *The outlines of a contemplated Theological Institution will be given in our next number.*

Selections.

AN ADDRESS TO SLEEPERS IN THE HOUSE OF GOD.

Fellow Mortals,

As you are your own accusers; as you are repeatedly exposing yourselves to fresh guilt and disgrace before many witnesses, your crimes need not be proved. Unaffected with your guilt and folly, neither the voice of the preacher, the important truths he delivers, the eyes of spectators, nor even the *presence of God himself*, have hitherto restrained you. Suffer one among the many, whose feelings have been deeply affected, and whose devotion has been interrupted by your indolence and folly, to address you in the plain, faithful language of friendship.

What mean ye, O sleepers, by choosing *the day of the Lord*, above all others, for a day of slumber, and the time of his worship, above all other times in that sacred day, for sloth? What! have you not houses to sleep in, that you must convert your seats in God's house into places of repose? Have you no time for sleep, but that which he has set apart for his service? Will you find an excuse from the *nature of the service*? Will you plead that the gospel of Christ is so uninteresting, or the exercises of the sanctuary so unengaging, that it is difficult to preserve your attention to them? Think, what evidence such pleas afford of the *hardness and carnality of your hearts*. What can engage your attention, if the glorious discoveries of the gospel;

if God incarnate shedding his precious blood for guilty men cannot? What subject, so deserving your most serious attention as this? When the Redeemer expired, the rocks were rent, the earth quaked, the graves opened, the dead arose, the sun was darkened, and a centurion exclaimed, "*This is the Son of God!*" But you, more obdurate and unfeeling, present to a disgusted Christian assembly a yawning countenance, when the wonders of redeeming love are declared from the pulpit. You declare by your conduct, that an idolatrous Gentile soldier felt more like a Christian than you, who have been all your days under the light of the gospel. You may profess to be Christians, and you might be displeased with any one who should call your sincerity in question: And is your sleeping in God's house the evidence you give of it? Is this the fruit by which we must judge of your faith? Enter the mosque of a Musselman, the pagod of an Indian, or the synagogue of a Jew, and must you not allow, if *attention* be the criterion, they are better worshippers than you? Yes; it is the infamy of assemblies called *Christian*, above all others, thus to dishonour their religion, and insult their God. And at your door, O sleeper, this infamy lies. Where is your respect for your minister, your profiting by his labours? Unhappy man! thy hearers tell

thee to thy face, thy labours, for a *week*, are not worthy their attention for an *hour*. How often has it been, when he has had his heart affected with his subject, and hoped it would affect yours, your indecent and shameful nodding before his eyes hath so grieved and discouraged him, that he has scarcely possessed fortitude sufficient to close a sentence; and a season, which promised delight and comfort, becomes, through your indolence and slothfulness, distressing to the preacher, and unprofitable to attentive hearers. Hath not your minister discouragements enough from the world, without your increasing them by such behaviour as is offensive to God, and injurious to your own souls? Will you apologize by urging a strong propensity to sleep? Why are you not lethargic in your business? Who sees you asleep in your shops, or in agreeable company? When do you close your eyes over an interesting communication in a newspaper, or shut your ears to a tale of scandal? Abuse conscience no longer. You either make the Lord's day a day of intemperate indulgence, and so criminally endure that drowsiness, which renders you a nuisance to the congregation; or your reverence for God and your attachment to the gospel are little more than mere pretence. If your secular concerns would keep you awake at those times, in which you sleep in the house of God, it must be, because you have not so much relish for religion as for the world.

Seriously attend to the following inquiries. Do you believe that public worship is an ordi-

nance of God? Do you believe Christ is present where two or three are met in his name? Do you believe there will be a day of reckoning, when he who now inspects his churches will call you to account? And will not the despisers of Christ and his worship be ashamed before him, at his coming? May the Spirit of God impress these queries on your hearts with such weight, as may excite you to amendment, and lead you to worship God in future in a more suitable and spiritual manner.

GAIUS.

THE PIOUS NEGRO WOMAN.

Extract from Oldendorp's *History of the Mission of the Brethren in the Caribbee Islands*, St. Thomas, St. Croix, and St. Jan. Vol. II. Book 2, Sect. 2, p. 515.

IN 1736, the late Rev. A. G. Spangenberg, being then engaged on a visitation of the mission among the negroes in St. Thomas, went with Mr. F. Martin, a missionary of the brethren, to visit sundry negroes that had formerly been awakened, and were now gone astray. Yet, among other occurrences, they were greatly rejoiced and pleased with the conversation of an old negro woman, from Guinea, of the Papan nation, called *Marotte*; who, on account of her age, had been enfranchised by her proprietor. Spangenberg's description of this woman answers very nearly to that which is given of Cornelius in Acts x. She feared God, and was of good report among all the people that

knew her. Every morning before ever she takes any food, she falls upon her knees, worshipping God, and bowing her face to the earth. The same she does before ever she retires to rest, having an uncommonly great reverence toward God. She said, That she learned this custom in her infancy from her parents, and that other people in her country served the Lord also in the same manner; but that the inhabitants of the coast of Guinea were totally ignorant of such worship. She did not comprehend why the white people did show so little reverence for God, and only, as it were, make some complimentary addresses to him. Declaring at the same time that, if any one would show her a better way of worship, she would desist from her practice; but that, in the meanwhile, she should abide by the manner she had adopted, lest God should be angry with her.

She had been ill for some weeks, and was yet very weak from the ague. Being asked, Whether she made any use of medicine, or whether she was in want of any thing? "Oh no," said she, "the Lord hath cast me down; he also will raise me up again;" adding withal, that if she looked unto God, he would, in the proper time, restore her to health.

Yet had this woman never heard any thing of the gospel of Jesus Christ. We asked her, Whether she was willing to hear any thing of Christ, who was the Son of God, and who came into the world for our advantage? "O yes, with all my heart,"

said she; "but then I have been told that I must first learn Dutch, and then learn to read, after which I might learn to pray likewise; but now I am too old for all this." We signified to her, that all this was not indispensably needful, for that God understood all languages, that he was able to discern the desire of her heart, and would undoubtedly hear and grant all that she prayed for; advising her, therefore, only to continue constant in prayer, and to beseech him that he would give her yet more light and knowledge.

After this she related, at our desire, what steps she took with regard to the sacrifices she offered. Thus, whenever she gathers fresh fruit, be it what it may, she never tastes of it till she has taken some part thereof and burnt it; then she falls down upon her knees, thanking God, with all her heart, for granting her health to plant those fruits, and sparing her life, and giving her strength to gather, and now to enjoy them; after which she makes use of them for food.

This same negro woman hearing that her master, whose slave she formerly was, had lost his child, went to him and said, among other things, That he ought to beware of being over much sorrowful, and repining on that account; for it was God that had ordered it thus, without whose will nothing could happen; and she feared, if he gave way to discontentment, God might be displeased with him.

She expressed great joy and gratitude for the gracious dispensations of God in sending people across the great waters,

to bring to the poor negroes words of life ; and exhorted her countrymen, like a mother, to attend to what they were told on this subject.

It appeared plainly that she had some indistinct and confused notions of the Trinity ; from which we evidently concluded, that some Christian missionaries must formerly have been in her native country. She said, "There is only one God, the Father, whose name is *Pao* ; his Son, *Masu*, is the door, or the way, by which alone it is possible to come unto the Father ; and then there is yet the Spirit, whose name is called *Ce*." Thus she had been informed by her own father in Guinea ; but that the Son of God became man, and, by his death, had redeemed and reconciled sinners, were totally unknown to her.

Hence she was used annually to take a lamb, or a kid, to make an offering of it, in order to placate the Deity, and with a view to atone for her faults and mistakes. At first, she could not comprehend our objection, when we represented to her, that God required not now such offerings and sacrifices, which were unnecessary and unavailing, since the Son of God had offered himself once for all a sacrifice for us ; but being further directed by the brethren to pray to God for grace to believe this, she took their advice, and, in consequence, came one day, smiting upon her breast with great joy, and declaring, whilst she laid her hand on her heart, "Here I am now satisfied and certain, that it is exactly as you have told me." From that time

she omitted her sacrifices ; yet, on high festival days, she still killed a lamb, inviting some of the negroes to be her guests, and exhorting them to promise her that they would be diligent in prayer, and to let it ascend unto God as a sweet smelling sacrifice. [Ev. Mag.]

A Catalogue of seasonable good Works, presented to them that are sanctified to God, and dare trust him with their riches, expecting the everlasting riches which he hath promised ; and are zealous of good works, and take it for a precious mercy, that they may be exercised therein. By RICHARD BAXTER.

1. INQUIRE what persons, burdened with children, or sickness, or any such, labour under necessities, and relieve them as you are able ; and still make advantage of it for the benefit of their souls, instructing, admonishing, and exhorting them as they have need.

2. Buy some plain and rousing books that tend to conversion, and are fittest for their condition ; and give them to the families that most need them. Many have this way received much good.

3. Take the children of the poor, and apprentice them to honest trades ; and be sure to choose them godly masters, who will take care of their souls as well as their bodies.

4. In very large congregations, which have but one minister, and not able to maintain another, it is a very good work

to afford some maintenance for an assistant.

5. To settle schools in the more ignorant parts of the country, where they are not accustomed to teach their children to read, is a very good work.

6. It is one of the best works I know within the reach of a man's purse, to aid young men to prosecute their studies for the Christian ministry. Any rich man, that is willing to do good, may entrust some able godly ministers with the fittest youths, and allow them necessary maintenance. How many souls may be saved by the ministry of one of these; and how can money be better used?

7. Were I to speak to princes, or men so rich and potent as to be able to do so good a work, I would provoke them to do as much as the Jesuits have done, in seeking the conversion of some of the vast Pagan nations, viz. to erect a college for those whom the Spirit of God shall animate for so great a work; and to procure one or two of the natives, out of the countries whose conversion you design, to teach the students in this college their language; and when they have learned the tongues, to devote themselves to the work, whenever, by the countenance of ambassadors, attendants, or any other means, they may procure access and liberty of speech. Doubtless, God would stir up some among us to venture on such a work. If we are not better principled, disposed, and resolved to do or suffer in so good a cause than the Jesuits are, we are much to blame; and though the Mahom-

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etans are more cruel than the Heathen against any that openly speak against their superstition and deceit, yet God would persuade some, it is like, to think it worth the loss of their lives to make some prudent attempt, in some of those vast Tartarean countries, where Christianity hath had least access. As difficult works as these are, the Christian princes and people are exceedingly to blame that they have done no more in attempting them, and have not turned their private quarrels into a common agreement, for the good of the poor Heathen."

[*Baxter's Works.*



The Experience of an eminent Scotch Minister of the last Century, as to the Differences between mere Morality and Saving Grace.

1. WHEN I was a mere moral man, I sought something from Christ and rested on this, and had no fellowship with Christ himself. But since the Lord visited me with the love of his chosen, I seek the Lord himself, I am never satisfied without him, and find fellowship with himself.

2. When I was a moral man, I drew my comfort from my duties; but now I draw my duties from my comfort. My work was first; and because I did such a thing, or expected to get such a reward for working, I therefore went about duties; but now I first close with the promise, and because alive, I yield my members as weapons of righteousness. While a moral man,

I *did*, and then believed, but now I first believe, and then *do*. My obedience is ingrafted upon the promises freely given, "Work out your own salvation, for it is God who worketh in you to will and to do," Phil. ii. 13; but before, I could never see a promise until I saw my work, the promises were ingrafted upon my works and duties, my duties did bear my privileges; now my privileges bear my duties.

3. Whatever I did was for myself; when indeed converted, I acted merely for the Lord, and to please him; when moral, I then hated sin as prejudicial to me; but now, as separating from and grievous to Christ.

4. What I did was from myself and in my own strength, not seeing a need of a divine power to lean upon; but when under special grace, I live a life of faith, I see my strength in another, and wait upon him. I can do all through Christ that strengthenneth me.

5. I had never full satisfaction to my conscience for the guilt of sin, satisfaction with a spiritual good, and therefore were there fears and outcries, "Who will shew us any good?" but the blood of Christ gives full satisfaction and rest to both heart and conscience, so as a man that hath Christ may say, I seek no more.

[*Miss. Mag.*

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Mars.

LETTER III.*

Maryville, Nov. 10, 1807.

DEAR SIR,

IN the course of my observations on missionary attempts among the Cherokee Indians I have concluded, that after the habits are formed, the only way to reduce them is by the influence of the children. To this point I have, therefore, bent my whole force. The mode of dieting, clothing, and instructing them, and even of their recreations was important. During the two first years I laid in all the provisions necessary for table use; hired a cook, who, under the particular direction of the schoolmaster's wife prepared the victuals in American style. I provided a large table and furnished the requisite utensils,

around which all the scholars could decently take their seats; and after the master had looked up for a blessing, during which time they all devoutly attended, they were taught the etiquette of the table. It was indeed peculiarly pleasing to see how emulously they strove to excel, and how orderly they would wait for a dismissal by the returning of thanks: A conduct which might put to the blush many of our *coxcombs* would be infidels, who in this respect study to express their contempt of God, to display their ingratitude, and give a specimen of their politeness and superior civilization, by abruptly leaving the table before thanks are returned, and even in the presence of clergymen.

* See *Panoplist* for June and July.

Their meals were regular, their diet wholesome, and the preparations neat and cleanly. These things, however small to us, were of the last importance; and to be particularly observed in an institution designed not only to rescue the rising race from savage manners, but also to light up *beacons*, by which the parents might gradually be conducted into the same field of improvement.

The children were all neatly clothed, mostly in stripped cotton, or plain linen, manufactured in Tennessee, and made up by the master's wife, as each scholar stood in need. The females of my own congregation were often active in furnishing part of this supply. Young female youth, who had been the subjects of the remarkable revival of religion in our country, took the frocks off themselves and sent them to the Cherokee children.

On the 4th of July, 1805, the whole school appeared before a large concourse of red and white people, clothed in one of their donations.

I was obliged to furnish blankets for the scholars to sleep on, as the use of beds was not known in the nation. This was an article of considerable expense, and on one occasion had nearly effected the ruin of the institution. In the fall of 1804, a considerable number of blankets were wanting; the money I had procured was so nearly expended, that I dared not lay it out for this article; and as by fatigues and exposures an inflammation had settled in one of my legs, which rendered it both painful and inconvenient to seek for supplies, I was reduced to considerable difficulty, until I conceived of the following expedient. In the October of this fall the annuity was distributed among the Cherokees. I then gave in the names of the children, as part of the nation, and by the influence of Col. Meigs the agent, and a principal Indian chief, I drew 26 blankets and 2 other articles; thus we had a comfortable supply for the winter.

The order of the day for school exercises is nearly the following: The children rise, pray, and wash; then the school opens by reading the scriptures, praise and public prayer; are engaged in lessons till breakfast; then have an hour for recreations;

are again engaged from 9 to 12; play 2 hours; then in school till evening. In the summer between sundown and dark, and in the winter between dark and 9 o'clock, they have spelling lessons, and close by singing a hymn, and prayer by the master. Then, just before the children lie down, on their knees they commit themselves to the guardian arms of their indulgent Parent, and go to rest securely under his wing. I am, &c.

GIDZON BLACKBURN.

To the Editors of the Panoplist.

GENTLEMEN,

THE Panoplist of October mentions two thousand copies of St. John, in the Mohawk language, as lately printed at London, at the expense of the British and Foreign Bible Society. I send you an account of the translator, taken from the Monthly Magazine of September, 1805. The account is said to be drawn from the source of intimate acquaintance and knowledge. This Indian chief, had just visited England, and was known there by the name of John Norton, but among his own tribe, Tryoninhokaraven, which signifies "the open door," because, by his negotiation he had once *opened the door* of peace to his tribe, after a long and bloody war. He is a chief of what were formerly termed the Five Nations, to which confederacy a sixth has recently been added. They were driven from the Genesee river, their original habitation, in 1783, and established themselves on the Ouse or Grand river, that runs into the north-eastern extremity of Lake Erie. This chief went to England to obtain from government a confirmation of a certain grant of land to his countrymen. His father appears to have been an Indian, and his mother a native of Scotland. He was educated at a British school from the age of thirteen to that of fifteen. He displayed uncommon eloquence in his discourse. "His observations were acute, and the language in which they were conveyed was strong and elegant. In history, both ancient and modern, he is well versed; in geography he displays peculiar informa-

tion. On every subject, connected with his country, his knowledge is minute. His person is tall and muscular, his eye large and expressive. His thirst after every species of knowledge is extreme; but his particular attention is directed to obtain every information that may improve the condition of his country.

"Tryoninhokaraven is a Christian, as are most of his nation. He has completed a translation of the gospel of St. John into the Mohawk language, of which three thousand copies have been printed. He intends to proceed with the Evangelists Matthew and Luke, the Five Nations being already in possession of a Mohawk translation of St. Mark, and the Liturgy of the English church by the well known chief, Col. Brandt. The religion of Tryoninhokaraven appears to me the purest Christianity. In every conversation, which I had with him on that subject, he expressed faith, humility, and brotherly love for all men. Seldom have I met with a character so beautifully interesting, even in its smaller ornaments, or who so completely possessed the virtues of a patriot and a Christian, as John Norton, Tryoninhokaraven."

Bath, July 21, 1805. D. C—L.

P. S. My friend received, when he was christened, the baptismal names of John Norton.

H. J.

THE ANNUAL REPORT OF THE
TRUSTEES OF THE HAMPSHIRE
MISSIONARY SOCIETY, AT THE
MEETING OF THE SOCIETY HELD
IN NORTHAMPTON, AUGUST 27,
1807.

THE members and friends of the Hampshire Missionary Society at this anniversary meeting, will unite with the Trustees in offering praises to God, that his gracious providence continues to smile on our endeavours to advance his kingdom. Our missionaries, who were employed the last year, were all by his goodness enabled to complete their missions. He protected their lives, preserved their health, and, it is believed, favoured them with a measure of his Spirit. They were in almost every instance received kindly, entertained hospita-

bly, and listened to with attention. The scattered friends of Jesus, who had the pleasure to hear them, expressed their gladness of heart and their gratitude both to God and to the Missionary Society.

Their missions together make an hundred and two weeks. Rev. Joseph Blodget, laboured twenty; Rev. David H. Williston, eighteen; Rev. John Dutton, twelve; Rev. Royal Phelps, twenty six; and Rev. Nathaniel Dutton, twenty six weeks. The three gentlemen first named were employed in the counties of Kemebeck and Oxford in the District of Maine; the other two in Onondago and Chenango counties, and in the country between Black river and the lakes Oneida and Ontario in New-York.

The fidelity, diligence and zeal with which they performed their missions fully meet the approbation of the Trustees. Beside delivering two, and frequently three sermons on a sabbath, and preaching in some instances nearly every day in the week, they gave religious instructions in families, conversed and prayed with the sick, officiated at funerals; visited schools and catechised the children, formed several churches, and as fit subjects were presented, administered baptism, and the holy supper of our Lord. With these services they connected the dispersion of the society's books; with which they endeavoured to encourage children in learning the catechism, and people of all ages in seeking godly instruction by reading as well as by hearing, and in attending public worship though not favoured with a preacher.

Missionaries are again sent out. Rev. David H. Williston and Rev. Alvan Sanderson, went in March to the District of Maine, to labour thirty one weeks, each in the field visited the last year by Mr. Williston, with liberty to extend it farther eastward. Rev. Royal Phelps and Mr. Ebenezer Wright commenced a tour in June through the settlements on and near the river St. Lawrence, in which they are to spend twelve and an half weeks. Rev. Elijah Lyman of Brookfield, Vermont, and Mr. Walter Chapin entered on a mission the last of July, to the destitute settlements in Vermont.

They are to continue their work, Mr. Lyman ten, Mr. Chapin twelve weeks.

No communications have been received from the last named gentlemen. Those in New-York had been on missionary ground a few days; on the 16th of June, one of them writes, "The people so far have given us a very welcome reception, and are very obliging and attentive to the preaching of the gospel." From those in the District of Maine more information has been received, both pleasing and interesting.

The new settlements present to us a diversity of conditions. Some of them, become able to support Christian institutions, are no longer dependent on the charity of missionary societies; but others lately commenced have but here and there a lonely family in the wilderness to excite the commiseration of the friends of souls. And many, that contain a considerable number of inhabitants, are no less needy; for, collected from different parts, of dissimilar habits, and of several denominations, as well as in many of them too insensible of the importance of religion willingly to give their money to purchase its privileges, they are in no favourable situation to supply themselves with the means of grace and salvation. The few among them who love the worship of God are weak; illiterate and unqualified teachers are at hand, who offer their services for little or no reward; characters proper to be employed are not readily found; to discriminate between them and dangerous pretenders, is not always easy, where impositions by immoral and erroneous men are too frequent. Under such circumstances the new settlements look to missionary societies for help. And it is believed help of real importance has been given. People, who, having gone from preaching and ordinances, were in danger of becoming heedless of both the duties and the hopes of Christianity, have been awakened to attention. An occasional sermon or a pious tract, impressed by the thought, that unknown and distant christian friends were concerned for their souls, has aroused their sleeping mind and excited it to activity. A gracious God, hearing the prayers

which have accompanied the exertions of the pious and charitable, has blessed them with different degrees of success in various places.

Family religion is of consequence encouraged and increased, public worship is attended in places where it was not before observed, churches are established, and the settlement of ministers promoted. The morals of many individuals are reformed, and charity requires us to believe that not a few souls, that were perishing in unbelief, are recovered to the way of life, and will be an eternal crown of joy to those whose alms and labours of love have promoted their salvation. Rev. Nathaniel Dutton in his journal observes, "It evidently appears that missions have been the means of great good in this country. I have conversed with several who dated their conviction and conversion under such missionaries."

These are not unimportant fruits of missionary exertions. The Saviour of the world preached several years, and wrought many miracles to make but a small number of disciples. To regenerate men, is a difficult and interesting work, and however successful the Holy Ghost will render it in the day of Christ's power, his love and zeal teach us, to view no labour lost, nor any expense useless, which God makes a mean of saving, if it be only a few or even one soul, for whom the Saviour paid the price of his blood. But,

To promote religion and the salvation of men in the new settlements, is not the only inducement to liberality to the missionary cause. Donations to the Lord brought with a pious heart increase longings to see his glory. Give freely to him, and ardent will be your love and effectually fervent your prayers for the grace of the Holy Ghost. While reaching out your hand with the tender of the gospel to remote objects of charity, what will not be your earnest solicitude for souls that are near? With what trembling concern will you look upon your neighbours, upon your children, and on yourselves, that you receive not the grace of God in vain? With what godly fervour will you then address the throne of grace for the effusions of God's Spirit, where means

are stadedly enjoyed, as well as where they are only occasionally used? God delights to hear prayer, the sincerity of which is witnessed by liberal sacrifices on his altar. In some blessed instances, while people were giving their substance to send the gospel to their destitute brethren, they have been awakened to a religious attention to their own souls. They sowed their carnal things and reaped spiritual things. The bread which they cast upon the waters, to feed people that were perishing for lack of knowledge, has been returned to themselves in the bread of life.

In ministering to the destitute in the new settlements, the perishing heathen are not forgotten, though little as yet has been done to carry them the words of eternal life. A covenant of friendship has been entered into with the Stockbridge Indians, as the opening of a door to their more western brethren. And fifty dollars have been appropriated, to be used as soon as opportunity offers. The committee are making inquiries and waiting for the providence of God to order circumstances favourably to employ a missionary or school master with a prospect of success.

Since the last annual meeting, \$1329 91 have been expended, \$981 58 1-2 have been paid to missionaries; \$299 37 for books, including the printing of the last Report, and the binding of 160 vols. and \$41 95 1-2 for other expenses.

344 bound volumes and 831 pamphlets have been sent out for distribution.

To replace the monies taken from the treasury \$1511 30 have been received; of which \$850 47 1-2 were contributed by towns and parishes in the county, besides \$193 10 1-2 given by the Charitable Female Associations, \$69 48 were contributed in the new settlements, \$79 are donations of individuals out of the county, \$119 were presented by the charitable Female Association of Whites-town, New-York, \$41 20 were collected at the last annual meeting by public contribution; \$187 30 were obtained by books, &c.

A more detailed statement and the audit of the Treasurer's accounts are contained in the Appendix; which show the promising state of our funds.

The Charitable Female Associations in the county have furnished for several years most of the funds for a large supply of books for distribution, \$172 44 1-2 contributed by them remain in the treasury for future use. When Christ dwelt in flesh to preach to men, pious women accompanied him in his journeys; "who ministered to him of their substance." Many of this sex are now his friends, and are ready by both their offerings and their prayers to aid his kingdom. They evidence their love to him by kind acts to his redeemed, and zeal to serve his cause, as well as by attendance on his worship.

It was the character of Christ, that "he went about doing good." To do good is the character of his disciples. It is the way for them to benefit their generation and secure a blissful immortality. The faith, which works by love, and produces imitation of Christ, is to everlasting life.

Alms and prayers united are efficacious. Offered in the name of Jesus for the advancement of his cause, they are acceptable to God, and promotive of the salvation of men. With how delicious a pleasure the pious female who gives her cent a week to the treasury of her dearest Lord, contemplates its extensive effects in spreading the knowledge of his name, as the Saviour of a perishing world! And with what devout satisfaction, will not godly husbands and fathers behold the piety of their wives and daughters in their liberality to Christ and prayerfulness for the prosperity of his kingdom? Strangers, that read the account of their deeds, have benevolent emotions excited in their own hearts. Many are stirred up to imitate what they approve. The sacred flame communicates from breast to breast. It is grateful to view the extensive spread of the missionary spirit, in a few years, through the Christian world, and its effects in Europe, in Asia, in Africa, and in America. The translation of the inspired scriptures into the languages of the east, in which hopeful progress has been made, the extensive dispersion of Bibles by Bible Societies in Europe, and the employment of missionaries to preach the gospel in many dark parts of the earth, as well as in the infant

plantations of our land, evidence the power of God in awakening the zeal of Christians in his cause, and encourage the hope that he will soon do great things for Zion.

It is an interesting age. The gates of hell are moved. The devil and wicked men are engaged. False philosophy and violence combine to delude and destroy. Terrible wars are wasting large portions of the earth. God is shaking the nations and punishing their sins.

All are called upon to exhibit a decided character. And who will not appear on the Lord's side? Not to perish with the wicked, we must be active in defending and promoting his kingdom. How great, or how long continued, will be the calamities of the nations, we cannot predict; but we can with assurance say, God will preserve his church, the Lord Jesus will save every one that believes in him. Let sincerity and zeal in serving him be our hope of safety. To be happy on earth and eternally blessed in heaven, let our wisdom be that which is from above, and our actions those of faith and charity. And let us not be weary in well doing, for in due season we shall reap if we faint not. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The Trustees request the several religious congregations belonging to the society, that they have a public contribution for the benefit of the society's funds, on the day of the annual thanksgiving, or, if it be thought more convenient, on a Lord's day near that time.

The Trustees also recommend it to the society to pass the following Resolves:

Resolved, that in future years, the annual meeting of the society shall be holden at 10 o'clock of the day appointed by the constitution.

Resolved, that in future the auditing Committees be directed yearly to examine the accounts of the Committee of Trustees.

CALEB STRONG.

By order of the Trustees.

APPENDIX NO. 1.

An account of monies expended by the Hampshire Missionary Society, from Aug. 28, 1806, to August 27, 1807.

Balance due to missionaries, viz.

Rev. John Dutton* for services, A. D. 1805,	879 82
Do. 12 weeks services, 1806,	96
Do. interest on his account,	9 44
Rev. Joseph Blodget,	100
Rev. David H. Williston,	72
Rev. Royal Phelps,	136
Rev. Nathaniel Dutton,	136

Advanced to Missionaries.

Rev. David H. Williston,	104
Rev. Alvan Sanderson,	47 32
Rev. Royal Phelps,	53
Mr. Ebenezer Wright,	50
Rev. Elijah Lyman,	50
Mr. Walter Chapin,	48
Total for missionaries,	581 58

For the printing, purchase, and binding of Books, viz.

400 Annual Report and Sermon,	32 75
72 Bibles,	51
12 New Testaments,	}
2 Watts' Psalms & Hymns,	
18 Burder's Vil. Sermons, 3 vol.	5
19 Lathrop's Sermons, printed 1806,	36
28 Panoplists, Vol. I, bound,	25 50
24 Vincent's Catechism,	56
600 Trumbull on Prayer,	9 12
200 Bonar on genuine religion,	30
100 Short Sermons,	14
Binding 30 Vols. 1. Con.	4
Evan. Magazine,	10
Binding 130 Vols. of religious tracts,	26
	299 37

Other Expenses, viz.

Paid Rev. J. Sargeant as our agent, expenses of making a treaty with the Stockbridge Indians,	4
Paid Rev. Nathaniel Dutton for his journey and expenses to receive monies for the society at Utica,	5
Boxes and carriage of books,	15 99
Advertising,	3 25
Postage of Letters,	11 44
Entertaining Committees,	87
Stationary	1 39
	41 94

* The balance due to Mr. Dutton for 1805, was put into the hand of his agent, and inserted in the last report as paid. But his agent, not having opportunity to convey it to him, returned it with interest, and his account was finally settled the present year.

NO. II.

Books sent out for distribution, and remaining on hand 1807.

	Sent.	On hand.
Bibles,	72	
Select Sermons,	11	5
Doddridge's Rise and Progress,	50	226
Care of the Soul,	50	267
Ten Sermons,	9	
Address to a master, &c.	100	502
Lathrop's six Sermons,	30	70
Christian Sabbath,	72	358
Sermons printed in 1806,	18	
Con. Evan. Magazine, Vol. 1, bound,	12	18
Panoplist, Vol. 1, bound,	14	14
Burder's Village Sermons, 3 vol. 8	10	10
Vincent's Catechism,	72	422
Coleman's Incomprehensibility of God,	12	27
Religious Tracts, Vol. 1,	30	70
Religious Tracts, Vol. 2,	6	24
Bonar on genuine religion,	50	150
Trumbull on prayer,	100	364
Friendly Visit, &c.	50	60
Best way to defend the Bible,	78	56
Watts' Divine Songs,	70	486
Hale's Sermon,	32	68
Hemmenway to Children,	24	
Davidson's Real Christian,	22	
Trustees Instructions and Address,	40	204
Annual Report, 1802,		6
1803,	13	62
1804,	30	127
1805,	50	193
Annual Report and Sermon, 1806,	50	182
Watts' Psalms and Hymns,		2
New Testaments,		12
Doddridge on Education,		12
Emerson's Sermon,		10
Dialogue on Regeneration,		71
Cumming's Sermon,		7
Religious Tradesman,		1
Short Sermons,		53
Willison's Sacramental Catechism,		30
Important Subjects for Consideration,		9
Conversion of a Negro,		100
Persuasive to public worship,		70
Present to a neighbour,		92
Religious conversation recommended,		100
Dissuaves from gaming,		27
Advice to a young man,		10
Bowle's Illness,		3

NO. III.

Donations to the Hampshire Missionary Society, from Aug. 28, 1806, to August 27, 1807.

In towns and parishes.

Amherst, 1st parish,	334	40
Amherst, 2d parish,	13	18
Ashfield,	14	
Belcherstown,	9	78
Blanford,	20	
Charlemont,	3	80
Chesterfield,	4	50
Colraime,	2	
Conway,	19	
Deerfield,	10	
Easthampton,	24	38
Grauby,	10	50
Granville, middle Parish,	14	
Hadley,	58	40
Hatfield,	48	18
Hawley,	15	20
Leverett,	5	75
Long Meadow,	60	
Montgomery,	4	50
Northampton,	88	56
Norwich,	3	
Palmer,	14	93
Pelham, West Parish,	6	
Plainfield,	7	
Shelburne,	12	40
Southampton,	69	26
South Hadley,	34	24
Springfield, 1st parish,	44	78
Sunderland,	46	22
Westhampton,	35	11
West Springfield, 1st parish,	23	69
Whately,	11	65
Williamsburgh,	55	46
Worthington,	26	60
	850	46

By Female Associations.

Amherst, 1st parish,	6	
Ashfield,	3	50
Easthampton,	2	50
Hadley,	14	82
Hatfield,	16	
Hawley,	6	50
Longmeadow,	28	50
Northampton,	9	80
Southampton,	41	16
South Hadley,	10	
Springfield, 1st parish,	14	
Westhampton,	14	
West Springfield, 1st parish,	17	67
Williamsburgh,	13	56
	198	01

*In the New Settlements.**In New York.*

Rome,	\$2 62
Turin,	1
Putnam,	2 6
Western,	3 17
Dn. Wells,	50
Joshua Willis,	1
Tully,	1 31
Mr. Cravetta,	1
Miss B.	50
German,	2 80
Verona, Capt Jackson,	4
Adams,	4
Marcellus,	10
Virgil,	3
Onondago reservation,	75
Silina Village,	2 97
Lock, East Society,	3
Lock, West Society,	91
New Petersburg, Peter Smith,	
Esq.	5
Sempronius,	2 01
Leyden,	1 87
Several small donations,	1
	<hr/>
	54 47

In District of Maine..

Norway,	13
A friend of missions, Sumner,	2
	<hr/>
	15

Donations made out of the County.

Hon. William Phillips, Boston,	50
Rev. John Dutton, North Yarmouth,	8
Rev. Nathaniel Dutton, Champion, N. Y.	2
Rev. Royal Phelps, Louville, N. Y.	10
Rev. Thomas H. Wood, Halifax, Vermont,	2
Jedidiah Stark, Esq. Halifax, Vt.	2
Hardwick,	5
	<hr/>
	79

Charitable Female Association, Whitestown, N. Y.	119
Public Contribution, 1806,	41 20
*Editors of the Panoplist, profits on Vol. 1.	118 15
Do. profits in part, on Vol. 2.	54 11

* In conducting the sales of the Panoplist, certain incidental expenses were paid by the society, which reduce the nett profits of Vol. 1, to \$113 nearly.

Vol. III. No. 7. \$ s

Editors of Vincent, 24 copies,	\$9 12
Interest paid by an agent of	
Rev. J. Dutton,	2
6 Vincent sold to pay Rev. Dr. Nott,	2 50
Returned, that had been paid for advertising,	75
1 Doddridge's Rise, sold,	67
	<hr/>
	187 30

*NO. IV.**Summary of expenditures, and of monies received.*

Paid to Missionaries,	991 58
For Books,	299 37
Other expenses,	41 95
	<hr/>
	1322 90

Received of Towns, &c.	850 47
Female Associations,	198 01
In new settlements,	69 48
From out the county,	79
F. Association, Whitestown,	119
Contribution, 1806,	41 20
By Books, &c.	187 30
	<hr/>
	1544 46

*NO. V.**Fund of the Charitable Female Association.*

Balance in the treasury, 1806,	183 74
Interest one year on the same,	11 02
Received since the last Report,	198 01
	<hr/>
	392 77

Paid out of this fund for	
200 Annual Report and Sermon,	16
72 Bibles,	51
18 Burder's Village Sermons,	36
17 Lathrop's Sermons,	24 08
600 Trumbull on prayer,	30
300 Bonar on Genuine Religion,	14
100 Short Sermons,	4
Binding 30 Con. Evan. Magazines, Vol. 1.	10
Binding 130 Vols. Religious Tracts,	26
	<hr/>
	211 08
Balance in the Treasury, 1807,	181 69
	<hr/>
	392 77

No. VI.

Audit of the Treasurer's accounts.

Northampton, Aug. 25, 1807.

The Committee appointed to audit the accounts of the Treasurer of the Hampshire Missionary Society have attended that service, and ask leave to report: That they have examined the Treasurer's accounts and find them regularly charged, well vouched, and rightly cast, that there is now in the Treasury in cash, the sum of four cents.

In promissory notes with good sureties, the sum of	\$ 800 04
	2572 34

Amounting to the sum of 2572 38
Which is submitted

By ASA WHITE,	} Auditing Committee.
JOHN. WOODBRIDGE,	
NATHANIEL ELY,	

Officers chosen Aug. 27, A. D. 1807,
for the following year.

Hon. CALEB STRONG, Esq. President,
Rev. SAMUEL HOPKINS, D. D. Vice-President.

TRUSTEES.	{	Hon. John Hastings, Esq.
		Rev. Joseph Lathrop, D. D.
		Hon. Ebenezer Hunt, Esq.
		Rev. Joseph Lyman, D. D.
		Justin Ely, Esq.
		Rev. Solomon Williams.
		William Billings, Esq.
		Rev. David Parsons, D. D.
		Charles Phelps, Esq.
		Rev. Richard S. Storrs.

Ruggles Woodbridge, Esq. Treasurer.
Rev. Enoch Hale, Corresponding Secretary.

Rev. Payson Williston, Recording Secretary.

Committee of the Trustees.

Rev. Joseph Lyman, D. D.
Rev. Solomon Williams,
William Billings, Esq.
Charles Phelps, Esq.
Rev. Enoch Hale.

FOREIGN.

Extracts from the Report of the Directors of the London Missionary Society, read at the 13th General Meeting of the Society, May 14, 1807.

Continued from page 290.

NAMACQUAS.

It was last year reported to the Society that the two brethren, Christian

and Abraham Albrecht, together with brother Sydenfaden, who is supported by the Netherland Society, all of whom accompanied Mr. Kicherer and the Hottentots in their return from Holland, had departed from the Cape, in order to introduce the gospel among the Namacquas, a remote and untutored tribe, situated at about a month's journey from the station at the Great Orange River, occupied by Anderson and Kramer.

These brethren began their journey on the 22d of May, 1805, and suffered much in passing through the barren deserts. They had not only to provide for themselves, but for those who conducted their waggons, eleven persons in the whole, which they found exceedingly difficult, and were at one time ready to faint; when, according to an earnest wish they had expressed to each other, that Cornelius Kok, (a Hottentot who resided in that part of the country) would come to their assistance, they were almost immediately gratified with the appearance of his son, who assured them that his father was coming to help them with two yoke of oxen. This proved a great relief for the present; but in the prosecution of their journey fresh difficulties occurred, every one being ready to perish with hunger and thirst: they met with repeated disappointments where they expected to find water; and were obliged to lodge in places infested with wild beasts, and where the Boschmen had before murdered all the inhabitants.

In these distressing circumstances it was determined that Mr. Christian Albrecht, and some attendants, should proceed to the Great Namacqua, to explore the country, and learn the disposition of the people. This was happily effected; and he returned with the joyful news that he had discovered two fountains, which they called "The Happy Deliverance," and "The Silent Hope." At the latter they shortly arrived, rejoicing in the merciful preservation they had experienced, and still more in the apparent readiness of the poor pagans to receive the gospel message. At the close of the year 1805, their work commenced in this place. They found, however, that their settlement would be more conveniently formed at "The Happy

Deliverance," which was but a few miles distant from "The Silent Hope."

Having heard that *Chacab*, the chief of a kraal in that neighbourhood, was inclined to receive the word, brother Sydenfaden was dispatched to the place of his residence, where, under a tree, he preached the gospel to him and his people. After the service was concluded, the chief expressed his satisfaction with what he had heard, and said: "This word is too great that we should not accept it. All the chiefs of Namacqua-land must come hither to hear; hither must they come, under this tree, to hear: then shall they find that the word of God is great. Harmony must also prevail; all the chiefs must have one heart and mind, and accept this doctrine: then the doctrine must be established in the centre of the country, that every one may have access to it."

This declaration of a person of influence, filled the heart of the missionary with joy, which was, however, soon damped by the efforts of one *Ab-salom*, who was esteemed as a kind of sorcerer among these benighted people. This wicked man laboured to fill their minds with prejudice, and to dissuade them from paying any attention to the word; and at first so far prevailed, that brother Sydenfaden thought his life in danger. But when he reproved him before the people, face to face, he was ashamed, trembled, and promised to make no further opposition. The chief, *Chacab*, declared that he was still attached to the missionary, and said, "I would fain accept the word of God. I shall come myself, and see if the Oorlam Hottentots* accept of it; and if they do, I shall then make it my business that all the chiefs of the whole Namacqua-land shall accept it; for if I only accept it, I shall be murdered by the rest, and it will occasion a war."

This pleasing event, together with the accession of a considerable number of the Hottentots from the surrounding country, determined the brethren to continue at the Happy

* These are Hottentots who have lived with the peasants among the Christians, and are therefore considered by the Namacquas as better informed, and more civilized than themselves.

Deliverance, notwithstanding considerable difficulties with which they had to struggle. It was found necessary to erect a building in which divine service might be held, for in the open air they were exposed to danger from venomous creatures which abound; one evening, while preaching, a serpent entwined itself about the leg of Christian Albrecht, but, happily, left him without doing any injury. In the beginning of March, 1806, they were making bricks for the intended building. In the month of May last, this missionary was obliged to visit the Cape to procure necessary provisions, and expected to return to the settlement in June. The brethren were then fully determined on continuing with the people, should they be able to maintain themselves in that spot. They had laid out a garden, but were doubtful of its success; they were apprehensive also that the country would prove too dry and barren for the production of corn, so that they expected to be obliged to live wholly without bread; but they were in hopes that, from their vicinity to two large fountains, and four smaller ones, they should be preserved from the effects of excessive drought, and enabled to maintain their cattle, upon which they must principally depend for subsistence. Under all these discouragements, however, these new missionaries, who appear to be entirely devoted to the service of Christ, derive comfort from the prospect of usefulness to the poor heathen. They are very thankful to God for his most merciful preservation, when travelling through the desert, and guiding them to a people who seem willing to receive the gospel. "We have suffered," say they, "very much, during our journey through the barren deserts: but God shews us that he is a hearer of the prayers of his servants. We foresee that we shall be for sometime in want and poverty; but if we exert ourselves, and keep up our spirits, we trust the Lord will assist us in procuring necessary food. We have upwards of three hundred of the Oorlam and River Hottentots with us, who have now daily an opportunity of being instructed in the truths of the gospel. It appears to us that the heathen here have a desire to be acquainted with

the word of salvation. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed in our native country, yet we are satisfied, if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental of the extension of the kingdom of Christ."

To be continued.

The following Extracts are from No. XVI. of the Periodical Accounts relative to the Baptist Missionary Society, published May, 1807, from the Journals of Messrs. Marshman, Ward, and Mardon.

Continued from page 283.

MR. MARSHMAN TO MR. FULLER.

Aug. 28, 1805.

— We feel the weight of responsibility attached to our conduct. If we were not to improve to the utmost the advantages we possess for spreading the word, we should sin against God, against the poor heathen, against you, and against the religious public. Situated in one of the best places perhaps in the world for a central missionary station; favour granted us in the eyes of the government; the knowledge of several of the country languages; the means (and trust I may add the desire) of acquiring the rest; a printing press; a good number of native brethren to carry the glad tidings abroad; a body organized, experienced in some degree, and animated I hope with one spirit—are these advantages given us for our sakes? Are they not rather given for the sake of the poor heathen, and of the cause of God? If Paul said, Wo is me if I preach not the gospel; surely we may say, Wo unto us if we improve not these privileges for the same end! Should the religious public ever withhold their support from us, (which while we do our duty we cannot believe they will) yet we feel ourselves obliged and inclined to do the utmost in our power. Only send us out helpers, faithful and beloved, and in the strength of God every exertion shall be made on our part. The God who supported an

Elijah, a Franck, and many others who have disinterestedly engaged in his service, and who hath made our way thus far prosperous, that God will surely sustain, and not forsake us.

Among the advantages which I have enumerated is that of a *body of native Christian brethren*. Of their importance, one instance may give you some idea. A poor husbandman, about forty years old, who can neither read nor write, about three years ago, came to us from above seventy miles distance, and inquired about the way of life. After a while he was baptised and returned home. There, telling his artless story, of what he had "found," two women were so wrought upon that they came all that distance on foot to hear the gospel, which, when they had done, they also believed and were baptised. One of them was his sister. Some time after a simple Mussulman heard the gospel from him, and imitated their example. Soon after a more respectable Hindoo, who could read and write, heard the word from him, came to us, heard more, and after going home and weighing it, returned and took up his cross. This man's nephew, in a few months, followed his example. Nor did the matter end here. Another poor husbandman heard from the first, and leaving all, came to us, was baptised, and after working some months in our garden, died, leaving a good report. Nor is this the utmost extent of this brother's usefulness. About three months ago he brought two more of his neighbours, who were baptised; and we hear they both walk worthy of the gospel. And even now there are two with us from that part of the country, inquiring the way of life, of neither of whom do we despair. This simple man is our brother SHEETARAM!

A native brother or two can often accompany a European brother even newly arrived; can catch the broken accents from his lips, and explain them with a fervour and clearness that would surprise you: while the mere presence of a European brother protects them from insult, and inspires them with boldness. Nor are they useless when sent alone. Though not so well calculated to

harangue a multitude, yet they can enter private circles, watch opportunities, and drop an effectual word, where we cannot be heard. They, silent and unobserved, can penetrate a bigotted city, stay two or three days in a house, and, unsuspected, scatter the precious seed; while only the appearance of one of us would create universal alarm. I say nothing of the advantages they derive from their intimate knowledge of the ideas, habits, and prejudices of their countrymen. What I have said is quite enough to shew that it is our duty to avail ourselves of their assistance.

It will however strike you, that while they are thus employed in disseminating the good seed, they cannot be at home supporting their families. A hundred rupees per month (about 150*l.* per annum) would nearly support ten of them, with their families, and a greater number of single brethren. And why should we stop at ten, or even at ten times ten? Shall we, after having begun to reap the harvest of our toils, relax in our labours? Shall we supinely suffer such opportunities to slide away unimproved? Yes, if the cry of perishing millions is not to be heard; if the religious public be impoverished, and wearied by what they have done already; and if the promises of God have lost their meaning: but if the contrary of these be true, it is for us to abound in the work of the Lord, knowing that our labours will not be in vain in the Lord.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extract of a Letter from the Rev. David Brown, Provost of the College of Fort William, to the British and Foreign Bible Society. Dated Calcutta, 13th Sept. 1806.

MY DEAR SIR,

"I BELIEVE no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation, as that of the British and Foreign Bible Society.

"On coming down this morning from Serampore, I requested the missionaries to send me a few specimens of their labours, whether in the press or in manuscript, to be forwarded to you by the packet which closes this day.

"They have sent me the following:

1. Shanscrit. Two first gospels will be ready by the end of this year.
2. Bengallee. This is a new and most admirable translation of the whole scriptures.
3. Mahratta. The four gospels are printed off.
4. Orissa. A sheet from the press not corrected. This work is in great forwardness.
- "In manuscript:
5. Telinga.
6. Shanscrit Hindoostanee.
7. Delhi Hindoostanee.
8. Guzerattee.
9. Persian. (Book of Psalms is finished.)
10. Chinese.

"Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand.

"As the above little specimens are the hasty production of this morning, I do not recommend them to severe criticism, but Mr. Lassar is a thorough Chinese, and will do the great work of translating the scriptures into that language, if it pleases God to spare his life five or six years. He reads every thing in the language as readily as you do English, and writes it as rapidly.

"The other manuscript specimens are in a rough state, and not fit to be submitted to critical inspection.

"The Shanscrit and Chinese (apparently the most difficult of access) are discovered to be the most practicable of all the languages yet undertaken.

"The first answers to Greek, as face answers to face in a glass. The translation will be perfect, while it will be almost verbal. A Shanscrit edition of the gospels will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom

Religion

TIME, A MESSENGER C

THE vicissitudes of day and night, and the changes and succession of the seasons, answer important purposes in common life, so are they of use to awaken moral and religious reflections. If time were unvaried in its circumstances it is silent in its motions; it would seem to stand still, and should scarcely notice its progress. Time is in scripture compared to a *swift messenger*; it comes charged with momentary information. This informant communicates daily; morning and every evening every change of the seasons with peculiar solemnity; one year ends, and a new one commences. We will at each season pay some attention to its reports.

Time proclaims a God. The heavens declare his glory; the firmament displays his works. Day unto day speaks; night unto night forth knowledge." The succession of the seasons and liberal productions of the year repeat and enforce the same important truth. If we dwell on one unvaried scene of the surrounding objects, though evidence of an existing God might be as decisive to us, yet it would not be so and impressive, as it is in this variety of objects, with changes of day and night, summer and winter present to us is astonishing, that, which so clearly manifests his

the word of advice. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed, and are weary, yet we are comforted, if we perceive that our faithful laborers are blessed from on high. We still always rejoice, if we can be instrumental of the extension of the kingdom of Christ."

To be continued.

The following Extracts are from the XVI. of the Periodical Letters relating to the Baptist Missionary Society, published May, 1818, from the Journals of Messrs. Marins, Ward, and Martin.

Continued from page 330.

MR. WARDMAN to MR. TULLER.

Aug. 20, 1818.

—We feel the weight of responsibility attached to our conduct. We were not to improve in the station. The advantages we possess for spreading the word, we should use against God, against the poor heathen, against you and against the religious public. Situated in one of the best places for the world for a Christian missionary station; favored greatly as we are in the eyes of the government; the knowledge of several of the native languages; the means (and trust I may add the chance) of acquiring the rest; a printing press; a plentiful number of native brethren to carry the glad tidings abroad; a body of ground, experienced in some degree, and armed I hope with one spirit and one aim, given us for our use! Are they not rather given to the sake of the poor heathen, and of the cause of God? If Paul said, We are not if I preach at the gospel; surely we may say, We are not if we employ not these privileges for the same end! Should the heathen persecutors withhold their support from us (which while we do away we cannot believe they will) yet we feel ourselves obliged and invited to do the same in our power. They are not heathen, faithful and beloved, and in the strength of their every effort shall be made to we part. The God who supported in

The first answer to Greek is
 face answers to face in a glass. The
 translation will be perfect, while it
 will be almost verbal. A Shansan
 edition of the gospels will be published
 with the Greek on the outside
 page, as soon as we can secure
 Greek types. You will find sense,
 in the corresponding modern Chinese
 the noun and a perfect verb, and idioms
 pending case and goods.

The other manuscript of the gospels
 are in a rough state, and not yet
 submitted to critical inspection.

The Shansan (apparently the most difficult of access)
 are discovered to be the most practical
 of all the languages yet under
 taken.

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 face answers to face in a glass. The
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 submitted to critical inspection.

The Shansan (apparently the most difficult of access)
 are discovered to be the most practical
 of all the languages yet under
 taken.

and government are the same : where the Greek is absolute, so is the Shanscrit ; and in many instances the primitives or roots are the same. This will exhibit a curious phenomenon to the learned in Europe.

" While I am writing, Mr. Carey has sent to the college, for the Honourable Court of Directors, 40 copies of his Shanscrit grammar, just published, containing 1014 pages in quarto.

" I have given you the above information, my dear Sir, merely to convince you, that we are not indifferent to the cause in which you are engaged. But for a more accurate and satisfactory account you must wait till the end of the year, when the first report will be published.

" I am, with sincere regard,

My dear Sir,

Most truly yours."

Extract of a Letter from Capt. ———.
Stonehouse, to the same Society.
Nov. 18, 1806.

" It is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament ; many sought them with tears and earnest entreaties ; and, although I had nearly enough for them all, yet it was with difficulty they were pacified, until they received from my hand the word of eternal life. Since which I have witnessed the most pleasing sight that ever my eyes beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls—doing what ? Reading the word of God, with an apparent eagerness, that would have put many professing Christians to the blush !"

Literary and Philosophical Intelligence.

GREAT BRITAIN.

East India Company's Shipping. By the official list recently published at the India House, it appears that the company have in their employ 58 regular ships abroad, from 800 to 1200 tons ; 16 at home, and one repairing : 20 extra ships of 500 to 600 tons abroad ; 9 proceeding to India, but not sailed ; and 2 at home. Total 106. The chartered tonnage of which exceeds 150,000 tons ; the number of sailors is near 10,000.

Breweries. Statement of the quantity of barrels of beer, denominated porter, brewed in London by the 12 principal houses, between the 5th July, 1806, and the 5th July, 1807 : .

Meux	- - - - -	170,879
Barclay	- - - - -	166,600
Hanbury	- - - - -	135,972
Brown and Parry	- - - - -	125,657
Whitbread	- - - - -	104,251
F. Calvert	- - - - -	83,004
Combe	- - - - -	80,278
Goodwyn	- - - - -	72,580
Elliot	- - - - -	47,388
Clowes	- - - - -	38,554
J. Calvert	- - - - -	37,033
Martford	- - - - -	33,283

Bishop of London's Donation. The bishop of London has transferred twelve hundred pounds stock to the master and fellows of Christ college, Cambridge, and directed the interest of it to be laid out annually in the purchase of three gold medals, to be contended for by the students of that college ; one of fifteen guineas, a prize for the best Latin dissertation on some evidence of Christianity ; another of 15 guineas, a prize for the best English composition on some moral precept of the gospel ; and one of 10 guineas, a prize to the most distinct and graceful reader in, and regular attendant at chapel ; and the surplus, if any, to be laid out in books, and distributed by the master. His lordship was educated at this college, and certainly is its greatest living ornament ; and in this mark of his regard for it, it is difficult to determine whether the magnificence of his liberality, or the wisdom of its direction, is most to be admired. His liberality has certainly insured an earlier attention than usual to the sublime subjects of these compositions, which cannot fail to lay a solid foundation for piety and religion. Its effects

upon the prosperity of the college must soon be felt; such provocations to moral and religious improvement must operate. The subjects will not be given out till October; which, in this first instance, it is probable that the bishop himself will propose.

Life Boat. On the 8th and 14th July Capt. Manby made several experiments with a life boat and apparatus, at Yarmouth, constructed under his own inspection, and which not only overcomes supposed impossibilities, but promises the most essential service in saving the lives of those unfortunate persons, who may in future be involved in such dreadful situations, as occurred to the crew of the Snipe gun brig in that tremendous gale of the 18th Feb. last, when only 18 out of 72 were saved. It is only necessary to add, that Adm. Douglas, and many officers of the navy, also several merchants and gentlemen resident there, were present, and expressed themselves fully convinced of its services and great utility. [*Panora.*

UNITED STATES.

Variation of the Magnetic Needle.

THE editors of the *Panoplist* are informed, that S. Dewitt, Esq., surveyor general of the state of New York, has lately discovered, that the variation of the magnetic needle is rapidly changing in a direction contrary to that in which it has heretofore moved. This is a singular and interesting phenomenon; and we should be obliged to any of our philosophical correspondents to favour us with their observations upon it; noticing the time when this reversed movement commenced, the progress it has already made, the causes which have probably produced it, and any other circumstances, which may throw light on a subject of so much importance. A communication of this kind would be very acceptable to the editors, and gratifying and useful to the public.

List of New Publications.

The Approved Minister. A sermon preached October 28, 1807, at the ordination of the Rev. Enoch Pratt, to the pastoral care of the West Church and Society in Barnstable. By Thaddeus Mason Harris, Minister of Dorchester. Boston. Lincoln & Edmands.

A Thanksgiving Sermon, delivered before the Second Society in Plymouth, November 26, 1807. By Seth Stetson, minister in that place. Boston. Lincoln & Edmands.

A Sermon, preached at Hatfield, October 20, 1807, at the opening of Hatfield Bridge. By Joseph Lyman, D. D. pastor of the church in Hatfield. Northampton. William Butler.

A Sermon, preached July 23, 1807, at the funeral of the Rev. Alexander Macwhorter, D. D. senior pastor of the Presbyterian church, in Newark, New-Jersey. By Edward D. Griffin, A. M. surviving pastor of said church. New York. S. Gould.

An Essay on the Life of George Washington, commander in chief of the American army through the revolutionary war, and the first president of the United States. By Aaron Bancroft, A. A. S. Pastor of a Congregational Church in Worcester. 8vo. pp. nearly 600. 2 dols. 50 cts. boards. Worcester. Isaiah Thomas, jun.

A Letter to Dr. David Ramsay, of Charleston, S. C. respecting the errors in Johnson's Dictionary, and other Lexicons. By Noah Webster, Esq. 12mo. pp. 28. New Haven. Oliver Steele, & Co. 12 cts.

Vol. VI. Part I. & II. of Rees' New Cyclopaedia, or Dictionary of Arts and Sciences. Philadelphia. S. F. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

A Sermon preached at Northampton before the Hampshire Missionary Society, at their annual meeting, Aug. 27, 1807. By Rev. Samuel Taggart, A. M. Pastor of the Presbyterian church in Colrain. Northampton. W. Butler.

Serious and Candid Letters to Rev. Thomas Baldwin, D. D. on his book entitled "The Baptism of Believers only, and the particular Communion of the Baptist Churches explained and vindicated." By S. Worcester, A. M. Salem. Cushing & Appleton.

Domestic Medicine; or a treatise on the prevention and cure of Diseases by Regimen and simple Medicines; with an appendix, containing a dispensatory for the use of private practitioners, &c. By William Buchan. First Charleston edition, enlarged, from the author's last revision. 8vo. Charleston. South Carolina. John Hoff. 1807.

Worlds Displayed, for the benefit of young people, by a familiar history

of some of their inhabitants. Boston. Lincoln & Edmands. 1807.

WORKS IN THE PRESS.

The Tenth Volume of the Collections of the Massachusetts Historical Society, is in the press of Munroe & Francis of this town, and will be published in February.

Manning & Loring of this town have in the press an 8vo. volume of Select Sermons, by the late Rev. Samuel Stillman, D. D. late pastor of the 1st Baptist church in Boston.

E. & J. Larkin are publishing Law's Serious Call, from the fifteenth London edition in one volume, price, one dollar and 25 cents, neatly bound and lettered.

Poetry.

THE ALARM.

WRITTEN IN 1753.

From the Religious Monitor.

YE, who with giddy thought, or ardent view,
Earth's bliss through all her fancied paths pursue;
Who o'er the flow'ry fields of pleasure stray;
Or climb, with steep ascent, ambition's way;
Or dig, beneath a weight of gold to groan;
Or chase the flying echoes of renown;
A friendly muse, a complicated throng,
Calls you to listen to her serious song—
Be wise, be taught, and know at what you aim;
Earth's bliss is false, a visionary name.

PARNASS.

TO CORRESPONDENTS.

THE Editors feel under great obligations to *Candidus*, for the assistance his communication affords them in preparing a sketch of Calvin's life. His learning, diligence and fidelity are manifested in his communication, which will be used, we trust, in a manner corresponding with the wishes of *Candidus*. His letter, on the author of the Epistle to the Hebrews, is received, and shall appear next month.

The *Reviews* of Dr. Tappan's volume of Sermons, of the first volume of Foster's Essays, and of Mr. Griffin's Sermon on the Death of Dr. Matwhester, came too late for this month. These *approved* compositions, with several articles for the Obituary, prepared for the present number, shall be inserted in the next.

Errata.—Page 309, first volume, 11th line from bottom, for "beaten soil, &c." read "beaten oil, &c."

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 32.] JANUARY, 1808. [No. 8. Vol. III.

Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

BIOGRAPHY, or the delineation of human character, may be termed *the art of moral painting*. It represents the features of the mind, and the actions of the life, as the pencil does the lineaments of the face, and the peculiar air of the person. When the moral portrait is skilfully executed, it wants nothing to make it perfect, but what it is impossible it ever can receive, the animation of real life; and is as superior in importance and utility to the most striking picture, as the living character is to the inanimate bust. It not only revives the memory of friends long forgotten in the silence of the dead, but gives them a much more extensive range of acquaintance than when alive, by transmitting not their name only, but their attainments and virtues, their imperfections and errors, for the imitation and warning of future generations.

The lives of those, who have been raised up as instruments of reviving, reforming, strengthening, or extending the knowledge
Vol. III. No. 8. T T

of divine truth, must be interesting in no common degree to the friends of genuine godliness. No apology, therefore, is necessary for introducing to the notice of our readers, the following sketch of the life and character of that illustrious reformer and defender of the faith, *John Calvin*, to whom the greater part of the Protestant world look back, as under Providence, one of the most eminent supporters of that form of religious doctrine and discipline, which they believe to be consonant to the word of God. When we consider his piety, and his ardent zeal for the truth, his uncommon talents, and indefatigable industry, his deep and solid learning, and his various other accomplishments; we must view him as one of the most eminent men of the sixteenth century, and as one of the first, the ablest, and most successful reformers.

It must be accounted a very interesting attainment for any modern Christian to become fully acquainted with this won-

derful man. A full drawn picture of him would be a valuable present to the literary and the christian world. His virtues would afford a strong spur to imitation, while his imperfections would remain a most instructive caution. But he, who shall undertake this task, must have a complete acquaintance with the political state of Geneva at that period; with the arts and intrigues of the court of Rome and her partizans at the dawn of the Reformation, and with all the obstacles which the first Reformers had to surmount.

The Reformation of Geneva, being inseparably connected with the history of Calvin, cannot be passed in silence. A concise account of it will spread light on some dark spots in the following sketch.

The Reformation was begun in Geneva long before Calvin's residence in that city. But the obstacles, which prevented or delayed its progress, were many and powerful; among which must be mentioned the ignorance, superstition, bigotry, and domineering spirit of the higher and lower clergy; and the turbulent state of the city arising partly from various factions watching one another with a furious zeal, partly from the imminent danger which menaced their liberty and independence from the dukes of Savoy, and partly from their alliance with the Swiss Cantons, who opposed the Reformation with violence.

It was, indeed, something, that the canton of Berne had seceded from the church of Rome, espoused openly the Reformed cause, and encouraged its neighbours and allies to throw off the

papal yoke. It was something too, that the dominant clergy, the regular canons above all, had, by their depraved manners, incurred the hatred of the best of their fellow citizens; while the interdict of the archbishop of Vienne, in the year 1527, exasperated them more and more, and the detection of priestly imposture opened the eyes of many.

In 1532, Farell daringly stepped forward in Geneva, and preached the gospel doctrine, convincing many of its truth. This bold, intrepid preacher was not awed by danger. In Basil and Wittenberg he had, before encountered harsh and violent treatment; but there, as well as in Geneva, his labours were crowned with success.

Farell was followed, 1534, by one of his disciples, Ant. Froment, who, under the cloak of a schoolmaster, spread the seeds of the Reformation far and wide. But after awhile the violence of the soldiery, and the increasing tumult of the people, induced him to leave the city.

After his retreat, more rigid laws were enacted against the meetings of the Reformers. But all these proved too weak to check the impetuous ardour of the Reformers. They were yet, however, compelled to hold their assemblies in secret, in which the Lord's Supper was first administered by Guerin. They all opposed themselves vigorously to the scandalous superstitions, which had, for ages, defaced the church of Christ, though it must be acknowledged that, in the manner of their opposition, they sometimes went beyond due bounds. From the year 1538, a more sol-

id foundation was laid for the Reformation in Geneva, and the minds of the inhabitants at large became prepared to give it a cordial reception.

Viret soon joined Farell and Froment. Their preaching was unremitted, and the number of believers increased day by day. This opportunity was too favourable to be neglected by the Senate of Berne, who had been slandered for favouring the Reformation by Furbit, a Dominican monk and doctor of the Sorbonne. The Senate demanded the punishment of Furbit. He was actually imprisoned. The irritated clergy could not brook that one of their body should be subjected to the judicature of laymen. They were countenanced by the Senate of Fribourg; but the more powerful menaces of Berne prevailed with the Senate of Geneva. After a public disputation, Furbit was again imprisoned, from which he was afterwards enlarged at the intercession of the king of France.

At length the Reformation was sanctioned by the Senate in a solemn decree of Aug. 27, 1535. Farell, Viret, and Froment had continued, under the protection of the mission of Berne, the irreligious instructions, and claimed an open toleration, till one of the churches in the suburbs was seized by the populace with the connivance of the Senate. Here Farell preached the first sermon, 1 March, 1534.

But what wisdom can avail, where intemperate zeal dictates, and when the populace is the chosen instrument for the execution of its fury and its whims? The multitude, inflamed by Farell's ardent sermons, broke every

where the images. Farell thundered from the pulpit, even in the churches exclusively reserved to the Catholics, till those who yet remained were removed by a decree of the Senate, and all the monasteries suppressed, and appropriated to secular uses. A confession of faith, composed by Farell, was adopted, and sanctioned with an oath, which, for its native simplicity, as Ruchat observes, has been highly and deservedly recommended.

But what use did the Reformed make of this glorious victory? Did they obey the command of their divine Master, *to do to others, as they would that others should do to them*? No. They showed no symptoms of his meekness. They treated the Catholics with uncommon harshness, and proved too often, that they were more eager to imitate, than to abhor their example. The mass was abolished, the images in the church proscribed, and the refractory punished with imprisonment and exile. With the same intemperate zeal they went on reforming the churches in the country, till the civil magistrate interposed, and notwithstanding the cries of Farell, "that the work of God ought not to be obstructed," obtained a month's time for the dissenters to reflect maturely on a topic so serious.

But in this reprehensible point Farell was not alone. Nor was he so guilty, as in more favourable circumstances he might appear to us. He was unquestionably a worthy man; a man of eminent abilities, and genuine piety. His blemish was the blemish of all the Reformers. Even Melancthon was not free.

He admonished the Senate of Venice of the errors of Servetus, because he had *heard* that his book was then in circulation. Melancthon procured the death of two Socinians, and approved the condemnation of Servetus. Moreover it ought not to be omitted, as it must influence our judgment respecting Farrell's and Calvin's transactions, that at Geneva religion and politics were uncommonly blended together; that the Roman Catholics had become dangerous citizens, through their connexions with the bishop and dukes of Savoy, and that the safety of the Republic was often endangered by them.

Having given this brief history of the state of Geneva previously to the time when Calvin began to have influence there, we shall now turn our attention to the character and usefulness of that extraordinary man.

JOHN CALVIN, the son of Gerard Chauvin (latinised Calvinus) and of Joanna Le Franc, was born 10th July, 1509, at Noyon, in Picardy, a province of France. His father being a man of talents and probity was highly esteemed by his fellow citizens, and particularly by a noble family, under whose roof John received the first rudiments of education. From his native city he was sent to Paris, where he made uncommon proficiency in the Latin language under Maturinus Corderius, one of the most distinguished teachers of the age. He afterwards removed to the college of Montague, then under the direction of a learned Spaniard; and there leaving his fellow students far behind him in classical attainments, he commenced the

study of dialectics, the barbarous logic of the schools.

His father originally intended him for the church, for which he appeared to be peculiarly fitted, by his early seriousness of disposition, gravity of manners, and abhorrence of vice, which he sharply reprobated in his companions. With this view, in 1521, a benefice was procured for him in the cathedral church of Noyon, and in 1527, a parochial curacy in the neighbouring village of Pont l'Evesque. But becoming acquainted about this time with Peter Olivetan, a Protestant, he imbibed from him the principles of the Reformed religion, which disgusted him with the superstitious errors of Popery; and his father beginning to think that the profession of law would be both more honourable and more lucrative, in compliance with his desire, he determined to relinquish theological pursuits.

In consequence of this determination, he went to Orleans, and there, under the tutorage of Peter de l'Etoile, undoubtedly the most eminent civilian of his time, entered with such ardour on his new studies, as soon enabled him occasionally to supply his master's chair. He was indeed more like a teacher than a scholar: and when he left the University, as a testimony of approbation and high respect, he received an unanimous and gratuitous offer of a doctor's degree. Mean while, he did not neglect sacred learning in private; but even in this made such attainments as to excite the admiration of all the friends of pure and undefiled religion in that city. He seldom slept till the night was far advanced, and

after a very few hours repose, resumed his meditations on the subject that had engaged his attention the preceding evening. This habit regularly continued, improved his memory, facilitated his acquisition of knowledge, expanded and strengthened all the powers of his mind. But his incessant application produced a weakness in his stomach, which was the cause of various diseases, and at length of his premature death.

Attracted by the reputation of the University of Bourges, to which the talents of Alciat, an Italian lawyer, added lustre, Calvin went thither to attend his lectures, and there gained the friendship of Wolmar, who taught him Greek, and for whom he had such an esteem, as afterwards to dedicate to him his Commentary on 2d Corinthians. He remained at the University till the sudden death of his father recalled him to his native country; but during his residence, he preached more than once at Lignieres, a village in the neighbourhood. He soon after visited Paris, where, in 1533, he wrote his Commentary on *Seneca de Clementia*, an author whom he read and illustrated with great delight. In a few months he became acquainted with the principal Protestants in Paris, who at their private meetings earnestly besought him to give himself wholly to the Lord, and to them in the work of the ministry. He yielded to their entreaties; but Paris was not destined to be the scene of his labours. For, having urged Nicolas Cop, rector of the University, boldly to preach the truth before the doctors of the

Sorbonne, when Cop thereby excited the resentment of his learned audience, and being cited to appear before their parliament, consulted his safety by flight, the officers who were sent to apprehend him, not finding him, forcibly entered Calvin's house, and seized his letters, among which there were many from the friends of the Reformation, which had almost involved them in destruction. But this threatened storm was prevented by the prudent intercession of the queen of Navarre, the only sister of the French king, a woman of extraordinary powers, and warmly attached to the Protestant cause.

Calvin, to escape the cruel designs of his enemies, left Paris, and took refuge at Saintonge, where, at the request of a friend, he published some short religious addresses, and dispersed them among the people. In 1534, he returned to Paris, whither he seems to have been directed by Providence, that he might check, for a season at least, the zeal of Servetus, who was disseminating his Antitrinitarian heresies in that city. Undaunted by his exposure to the malice of his adversaries, Calvin would have held a public conference with Servetus, but this heretic, after having agreed to it, shrunk from the interview.

This year a dark cloud hung over the interests of the Reformation in France, raised by the indiscreet zeal of some of its adherents. "They had affixed to the gates of the Louvre, and other public places, papers containing indecent reflections on the doctrines and rites of the Popish church. Six of the per-

sons concerned in this rash action were discovered and seized *. The king, in order to avert the judgments which it was supposed their blasphemies might draw down upon the nation, appointed a solemn procession. The holy sacrament was carried through the city in great pomp; Francis walked uncovered before it, bearing a torch in his hand; the princes of the blood supported the canopy over it; the nobles marched in order behind. In the presence of this numerous assembly, the king, accustomed to express himself on every subject in strong and animated language, declared that if one of his hands were infected with heresy, he would cut it off with the other, and would not spare even his own children, if found guilty of that crime. As a dreadful proof of his being in earnest, the six unhappy persons were publicly burned before the procession was finished, with circumstances of the most shocking barbarity attending their execution."†

Calvin retired to Orleans, whence, accompanied by his old Saintonge friend, he proceeded to Basil, where he studied Hebrew; and though anxious to be concealed, felt himself constrained, on the following account, to publish his *Institutions of the Christian Religion*. The Protestant princes of Germany, with whom Francis, under a pretended regard for their religious tenets, had made an alliance, having in the most pointed terms expressed their indignation at his suspicions, not to say treach-

erous and inhuman conduct, to exculpate himself, and preserve their friendship, which he wished to employ against his rival Charles V. he affirmed that he had punished only some fanatical and seditious Anabaptists, whom he knew the Protestants as well, as the Papists abhorred.

This false and unprovoked insult, Calvin judged it necessary to contradict and repel; and with this design, in 1533, published his *Institutions*, to which he prefixed a preface addressed to Francis, which in force of argument, energy of expression, and elegance of latinity, has seldom been equalled, and never excelled.

After visiting the duchess of Ferrara, daughter of Louis XII. of France, a princess of eminent piety, who received and entertained him with every mark of esteem, he returned to the neighbourhood of Paris, but finding the country a scene of confusion and danger, he settled his pecuniary affairs, and, accompanied by Anthony his only brother, resolved to reside at Basil or Strasburg. The war on the frontiers of France and Germany made them travel by the way of Geneva, whither he was thus, unintentionally on his part, led by the hand of Providence. Farell and Viret, who a few years before had introduced the gospel into Geneva, earnestly importuned him to become their associate in the ministry. He was with difficulty persuaded, not indeed till Farell had ventured in the name of the Almighty to denounce a curse against him if he should refuse. He yielded at length to the solicitation of the presbytery and

* According to Bess, in his life of Calvin, the number was eight.

† Robertson's Charles V. Book 6.

magistrates, by whose suffrage, with the concurrence of the people, he was chosen to be their Minister and Professor of Divinity in the year 1536.

Fully prepared by his long course of study, by his ardour of mind and habits of devotion, for the faithful exercise of the ministerial functions, he commenced his public labours by composing a concise and simple Formula of Christian Doctrine, to which he added a short Catechism, for the use of the church at Geneva, then scarcely emancipated from antichristian bondage. Persuaded that some form of ecclesiastical government was absolutely necessary for maintaining the unity and order of the church, and preferring the Presbyterian, as being not only the most simple in itself, the best calculated for the impartial administration of discipline, as well as removed at once from the imperiousness of Episcopacy, and the irregularity of Anabaptism;* but as, in their opinion, the most agreeable to the intimations of scripture, Calvin, Farell, and Viret, resolved to establish it at Geneva. Though opposed both by public violence and private malignity, they succeeded; and after the people had solemnly abjured Popery, on the 20th of July, 1537, they took an oath of adherence to certain articles of doctrine and discipline,

* The Anabaptists of that time, or Mennonites, held opinions subversive at once of Christian truth and social order. They employed arms to propagate their system, and were the cause not only of commotions, but of bloodshed throughout the provinces of the German empire. See Mosheim, Cent. 16. § 3. pt. 2.

which also received the sanction of the Senate.

Besides his own church, Calvin took on himself the care of believers, wherever they dwelt, and, by his correspondence, administered to them the instruction, reproof, or consolation, which their conduct or their circumstances required. The conformity of multitudes to the Romish forms of communion, while they secretly embraced the doctrines of the Reformed church, about this period particularly, called forth his zeal for the truth, and was the occasion of his writing two masterly and elegant Epistles, in which he exhorted the people to renounce their idolatrous communion, and the authority of their priests, whose conduct he reprobated as flagitious and detestable.

His attention was, in the following year, occupied by dissensions in his own city, which he in vain endeavoured to heal. When a whole state embraced the religious system of the Reformers, though all became by profession Protestants, multitudes, it is obvious, would retain much of their original prejudice and error. At Geneva, accordingly, though all professed the true religion, many continued in the practice of those impurities to which they had been addicted when their consciences were under the guidance of the priests of Rome. Political discussions concerning the war then raging in Savoy, were also the means of producing variance and animosities among the rich and the noble, and consequently tended to injure the cause of religion. Farell, Calvin, and Corald, his colleague, beheld with deep con-

cern this departure from the spirit of the gospel, and laboured at first by the arts of gentleness and persuasion, to bring back their fellow citizens to a sense of their duty. When these means were unsuccessful, they had recourse to the established discipline of the church, threatened the refractory with the sentence of excommunication, and openly declared that they could not dispense the Lord's supper to persons who had broken the bonds of charity, peace, and unity, and who resisted the ecclesiastical jurisdiction to which they had sworn subjection. These divisions were increased by another cause: the church at Geneva had used common bread for the sacrament, and abolished all holy days, while the Protestants at Berne had retained the use of wafers. In this they were confirmed by the synod of Lausanne, which also appointed the Genevese to observe the same custom. Calvin and his colleagues appealed to a synod which was to meet at Zurich. The newly elected syndics* of Geneva, being leaders of the most numerous faction, taking advantage of this appeal, represented Calvin and his two colleagues as enemies to the peace of the church; and having assembled the people in a tumultuous manner, commanded these faithful men to leave the city within two days, because they refused to administer the ordinance of the supper. When this sentence was intimated to

Calvin, he said, "Verily, if I had served men, I would have had a sorry reward; but it is well that I have served *Him*, who does not forget a single promise that he makes to his servants."

This event might seem to threaten the subversion of the Reformation at Geneva; but it was overruled by Providence for promoting the interests of the gospel in other places, for improving the talents of the exiled ministers, and even for purifying the corruptions, and rectifying the disorders of the Genevan church. Obeying this unchristian edict, these three venerable pastors retired to Zurich, where a synod of the Swiss churches being convened, the church of Berne was requested to use all its influence to procure the re-admission of these faithful men to their charges at Geneva. The attempt was ineffectual; and Calvin, having left Zurich, went first to Basil, and then to Strasburg, where, by the unanimous request of the Senate and ministers, he was called to the theological chair, with the appointment of a competent salary. There, he not only taught divinity with universal applause, but with the consent of the Senate, modelled the church after the Genevan form. In his exile, he was not unmindful of his former charge; but kept up a constant correspondence with them, exhorting them to return to the purity and unity of the faith. By these epistolary labours, he succeeded in quieting the commotions which the decree of the synod of Lausanne concerning the use of wafers in the sacrament had excited, and in preventing the influence of

* The syndics were the chief magistrates of Geneva, annually elected by the votes of the community.

Sadolet, the bishop of Carpentras, (a city of Dauphiny) who exerted all his powers of eloquence to bring back his dear friends, as he styled the Senate and people of Geneva, to the Romish communion. These letters breathe a spirit of ardent affection for his beloved flock, and inculcate on them the important duties of self-examination, humility, and repentance, on account of their spiritual declension; of love to their pastors, and of a tolerant disposition towards those who differed from them in matters of inferior importance. Their dissensions he represents as marks of divine judgment against their sins, and uniformly prays that they might be led by the Spirit of truth into the love and practice of Christian virtue.

While at Strasburg, in 1540, he published an enlarged edition of his Institutions, and a short but comprehensive Treatise on

the Lord's Supper, which was of singular use to the church at that time, when the Lutheran and Popish doctrines on this point were the subject of frequent discussion. During this period, he was the means of converting several Anabaptists, some of whom afterwards became bright ornaments of the Protestant cause. In 1541, he was called to assist at two diets held by the authority of the emperor Charles V. at Worms and Ratisbon, for the purpose of accommodating matters between the Protestants and their adversaries. There he gained the friendship of Melancthon, whose gentleness and modesty made him an advocate for reconciliation, but whose timidity made him often shrink from that opposition, which Luther carried on with such vehemence and success, against the tenets and practices of Rome.

To be continued.

Religious Communications.

OUTLINES OF A THEOLOGICAL INSTITUTION.

1. This Institution shall be equally open to Protestants of every denomination, for the admission of young men of requisite qualifications.

2. Every candidate for admission into this seminary shall produce satisfactory evidence, that he possesses good natural and acquired talents, has honourably

completed a course of liberal education, and sustains a fair moral character. He shall also declare that it is his serious intention to devote himself to the work of the gospel ministry, and exhibit proper testimonials of his being in full communion with some church of Christ; in default of which he shall subscribe a decla-

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ration of his belief of the Christian religion.

3. Students in this seminary shall be aided in their preparation for the ministry by able professors ; whose duty it shall be, by *public* and *private* instruction, to unlock the treasures of divine knowledge, to direct the pupils in their inquiries after sacred truth, to guard them against religious error, and to accelerate their acquisition of heavenly wisdom.

4. The *public* instruction shall be given in lectures on natural theology, sacred literature, ecclesiastical history, Christian theology, and pulpit eloquence.

5. In the lectures on *natural theology*, the existence, attributes, and providence of God, shall be demonstrated ; the soul's immortality and a future state, as deducible from the light of nature, discussed ; the obligations of man to his Maker, resulting from the divine perfections and his own rational nature, enforced ; the great duties of social life, flowing from the mutual relations of man to man, inculcated ; and the several personal virtues deduced and delineated ; the whole being interspersed with remarks on the coincidence between the dictates of reason and the doctrines of revelation, in these primary points ; and, notwithstanding such coincidence, the necessity and utility of a divine revelation stated.

6. Under the head of *sacred literature* shall be included lectures on the formation, preservation, and transmission of the sacred volume ; on the languages, in which the Bible was originally written ; on the septuagint version of the Old Testament, and

on the peculiarities of the language and style of the New Testament, resulting from this version and other causes ; on the history, character, use, and authority of the ancient versions and manuscripts of the Old and New Testaments ; on the canons of biblical criticism ; on the authenticity of the several books of the sacred code ; on the apocryphal books of both Testaments ; on modern translations of the Bible, more particularly on the history and character of our English version ; and also critical lectures on the various readings and difficult passages in the sacred writings.

7. Under the head of *ecclesiastical history* shall be comprised lectures on Jewish antiquities ; on the origin and extension of the Christian church in the first three centuries ; on the various sects and heresies in the early ages of Christianity ; on the characters and writings of the fathers ; on the establishment of Christianity by Constantine, and its subsequent effects ; on the rise and progress of popery and mahometanism ; on the corruptions of the church of Rome ; on the grounds, progress, and doctrines of the reformation ; on the different denominations among Protestants ; on the various constitutions, discipline and rites of worship, which have divided, or may still divide the Christian church ; on the state and prevalence of paganism in our world ; and on the effect, which idolatry, mahometanism, and Christianity have respectively produced on individual and national character.

8. Under the head of *christian theology* shall be comprehended

lectures on divine revelation ; on the inspiration and truth of the Old and New Testaments, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts ; on the great doctrines and duties of our holy Christian religion, together with the objections made to them by unbelievers, and the refutation of such objections ; more particularly on the revealed character of God, as Father, Son, and Holy Ghost ; on the fall of man, and the depravity of human nature ; on the covenant of grace ; on the character, offices, atonement, and mediation of Jesus Christ ; on the character and offices of the Holy Spirit ; on the scripture doctrines of regeneration, justification, and sanctification ; on evangelical repentance, faith, and obedience ; on the nature and necessity of true virtue or gospel holiness ; on the future state, on the immortality of soul and body, and the eternity of future rewards and punishments, as revealed in the gospel ; on the positive institutions of Christianity ; on the nature, interpretation, and use of prophecy ; and on personal religion, as a qualification for the gospel ministry.

9. Under the head of *pulpit eloquence* shall be delivered a competent number of lectures on the importance of oratory ; on the invention and disposition of topics ; on the several parts of a regular discourse ; on elegance, composition, and dignity in style ; on pronunciation, or the proper management of the voice and correct gesture, and on the immense importance of a natural manner ; on the rules to be observed in composing a sermon, and on the adaptation of the

principles and precepts of ancient rhetoric to this modern species of oration ; on the qualities in the speaker, in his style, and in his delivery, necessary to a finished pulpit orator ; on the methods of strengthening the memory and of improving in sacred eloquence ; on the character and style of the most eminent divines and best models for imitation, their respective beauties and excellencies in thought and expression ; and above all, on the transcendent simplicity, beauty, and sublimity of the *sacred writings*.

10. It shall be the duty of the professors, by *private* instruction and advice, to aid the students in the acquisition of a radical and adequate knowledge of the sacred scriptures in their original languages, and of the Old Testament in the septuagint version ; to direct their method of studying the Bible and other writings ; to superintend and animate their pursuits by frequent inquiries and examinations, relative to their progress in books and knowledge ; to assign proper subjects for their first compositions, and to suggest a natural method of treating them ; frequently and critically to examine their early productions, and in a free, but friendly manner, to point out their defects and errors, in grammar, method, reasoning, style, and sentiment ; to improve them in the important art of reading, and to give them opportunities of speaking in public, favouring them with their candid remarks on their whole manner ; to explain intricate texts of scripture, referred to them ; to solve cases of conscience ; to watch over their health and morals with

paternal solicitude, and by every prudent and Christian method to promote the growth of true piety in their hearts ; to give them friendly advice with relation to their necessary intercourse among men in the various walks of life, and especially with respect to the manner, in which it becomes a minister of the meek and lowly Jesus to address both God and man, whether in the assembly of his saints, or in the chamber of sickness and of death.



LETTERS FROM A CLERGYMAN
TO HIS SON.

LETTER VI.

My Son,

IN reading my preceding letters, I believe you have been led to this reflection, that the work of the sincere and humble Christian is much more plain, simple and easy, than the work of a man of the world. The former makes his duty the rule of his conduct, and indulges no painful anxiety about the consequences. The latter is solicitous about the consequences, and pays little attention to duty. The apostle says, "We have our conversation in the world in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God."

The man governed by the wisdom of the world is always in uncertainty and perplexity. Human wisdom is short sighted ; it cannot look far into futurity ; nor foresee what will be the remote consequences of the policy, which it adopts. The very means, which it applies to the procurement of wealth, honour,

or preferment, may operate to quite contrary effects. New expedients must then be chosen, and new disappointments will soon ensue. Or if the measures chosen seem successful in the first essay, remoter consequences may be adverse and disastrous, and doubtless will be so. I need not refer you to history, sacred or profane ; your own recollection will verify this remark. The man, who, laying aside the plain maxims of virtue and morality, governs himself by the policy of the world, is never satisfied ; never consistent with himself ; never uniform in his conduct. He is continually shuffling and changing his means, always anxious and embarrassed ; wishing to undo what he has done ; and doing what should not be done ; still too proud to confess his error, and too selfsufficient to ask advice. If danger threatens and probable means of deliverance fail, he takes some desperate measures, trusting to the contingency of events. If he falls into ruin, he draws many after him, and endeavours to console himself by imputing the blame to others.

The pious and honest man escapes all this vexation and misery. "He walks uprightly, and walks surely." He has one plain rule to guide him. This is the word of God, and this, he knows, will never mislead him. If ever he is in doubt, he recurs to this rule, and his doubt is removed ; for his way is marked before him. He feels no embarrassment ; for he knows what is good, and what God requires of him. He walks right on in the way prescribed, committing his way to God, and trusting that his thoughts will be

established. If he meets with some disappointments, still he maintains his resolution, and pursues his course ; he will not turn aside to avoid the evils before him ; for he believes these, if they meet him, may be the means of improving his virtue, and ensuring eventual success ; that some rough passages will teach him to tread more cautiously, and will prepare him to enjoy more pleasantly the smoother parts of his journey. As long as he finds himself in the path of wisdom, he feels no anxiety what may be before him ; for this, he knows, will lead him safely along, and bring him out happily at the end. And whatever may happen by the way, he believes it will aid his progress, and facilitate his journey through life. When anxious thoughts arise and utter their complaints, he rebukes and silences them by the recollection, that he has pursued the line of duty, and committed his way to God. If his worldly designs miscarry, he will not murmur ; for he has committed them all to God's disposal. He knows there is a plain inconsistency in committing his works to God, and complaining of God's allotments. This is taking back what he once resigned, and reclaiming what he had given away.

How happy is the life of the good Christian, who lives by faith in God, and trusts with him the interests of time and eternity ? A consciousness of the rectitude of his heart and the purity of his intentions give him peace and serenity. A persuasion of God's wisdom, goodness, faithfulness and power fills him with confidence and hope. The promises

of the gospel open to his view glorious and endless prospects. Faith appropriates an interest in the promised blessings, and hope begins the enjoyment of them. Amidst the changes of the world he rests in the immutable God. In times of danger he dwells secure in the secret place of the Most High, and abides serene under the shadow of the Almighty. In worldly embarrassments he keeps his mind cheerful and unruffled by a humble trust in divine wisdom. He is solicitous only to understand and pursue the path of virtue and righteousness ; thus, he knows, he shall enjoy peace, and, whatever may be his lot in life, no evil will ultimately befall him. He commits his soul to God in well doing, as to a faithful Creator, casting all his cares upon him.

When death approaches, he calls up the exercise of that faith, by which he has lived, and resigns himself anew to God in humble hope, that as he has been faithful to the death, so now he shall rest from his labours, and his work shall follow him.

That you may enjoy the conscious pleasures of religion in life, and experience its solid comforts in death, is the wish and prayer of your affectionate parent,
EUSEBIUS.

A LETTER ON THE AUTHOR OF
THE EPISTLE TO THE HE-
BREWS.

Dear Sir,

It was with pleasure, I undertook the task of relieving your mind, with regard to the authenticity of the Epistle to the Hebrews. I shall now try to eluci-

date this subject further, and give you a more correct opinion of this book and its presumptive author, in the words, as far as it is possible, of the excellent Venema, who after Mill and Michaelis, has thrown further light upon this subject.

The letter was probably written to the Jewish Christians at Alexandria; unquestionably, to some of that denomination, united in a church; as appears from chap. xiii. 18, 19. This supposition is strengthened from the style, as well as from the use of Philo's phraseology, who too was an Alexandrian. Dr. Mill and J.D. Michaelis understood it from the Hierosolymitans. But the style of this epistle is an objection against this conjecture. It was probably written in Greek, as it bears more marks of an original composition, than of a translation. It was unquestionably written before the destruction of Jerusalem, of which more than one evidence will appear to the attentive reader of the epistle. The author's aim was to confirm the Jewish Christians, still staggering and inclining to the Mosaic rituals, in the Christian faith, and wean them from their attachment to the institutions of the Mosaic law. He executed his design with great skill and address, maintaining throughout the epistle, and illustrating the position, that, under the gospel economy, unlimited obedience was due to Christ; deriving his arguments from the transcendent excellency of Christ above all angels who held a high place under the Sinai covenant, (chap. i. & ii.) above Moses its institutor; above the prophets, who were aiding it, (chap. iii. & iv.) and above all

the priests, its prime ministers.

Learned commentators pretty generally agree, that Paul is not its author. There are, however, mighty exceptions, Mill and Michaelis. But if not Paul, who then? Luther and Beza have given it to Apollos, and Venema has defended this opinion with his usual acuteness. Before copying his arguments, it may spread more light upon this subject, to say a few words about Apollos.

Apollo, Apollos, or Apollodorus, was a companion of Timothy and Titus. Titus iii. 13, Heb. xiii. 23. He was eloquent and deeply initiated in the knowledge of the divine mysteries and rites of the Mosaic law. This is evident, not only from the epistle to the Hebrews, which you might deem here a precarious assumption, but from his title *λογιος* eloquent, Acts xviii. 24. and 1 Cor. iii. 6. Paul *planted*, Apollos *watered*. He was born a Jew, at Alexandria, Acts xviii. 24. deeply versed in the books of the Old Testament, *mighty in the scriptures; of a fervent spirit*, who at Ephesus, though *only* acquainted with the doctrine of John the Baptist, and knowing *only* the first elements of the kingdom of God, not even knowing the effusion of the Holy Ghost, Acts xix. patronized, *fearless in the cause of Christ against the Jews*, Acts xviii. 25. (Venema reads *ἐφάβη* pro *ἀνέβη*, as Philip i. 14) while he afterwards was more accurately instructed by Aquila, *ἀκριβέστερον* ib. v. 26. Thus better learned, he went to Achaia, and tarried at Corinth, where he was of great use to the believers, helping them much, who had

believed, through grace. So the punctuation ought to be. Apollos remained awhile with Paul, when he was at Ephesus, but declined returning to Corinth, though Paul wished it. 1 Cor. xvi. 12. He was afterwards with Titus in Crete, Tit. iii. 13, from which he went to Italy, and wrote, as Venema supposes, this epistle to the Hebrews. At length, it seems, he returned to Alexandria, Heb. xiii. 19. In this city, if conjecture may be indulged, he instituted a catechetical school, by others attributed to Mark.

Give now a candid consideration to the arguments, with which Venema supports his opinion. If it is correct, we have gained another important point with regard to the history of our canonical books.

Besides the presumption, that Paul would not have witholden his name, which he did not in any of his other epistles; it has

1. Some weight, that there does not appear a shadow of evidence, that the writer was an apostle, or invested with any dignity or authority in the church whatsoever; yea, he distinguishes himself from the leaders, and excuses himself, that he wrote admonitions and consolatory letters, ch. xiii. 17, '18, 22, which agrees with Apollos not being with Paul.

2. He joins himself to the Hebrews, who did receive the doctrine of Christ from *other* witnesses, as well as they; chap. ii. 3. and mentions no where any immediate revelation. The contrary way is usual with Paul, Gal. i.

3. It suits better the character of Apollos, than that of Paul, that he aims at a more sublime instruction, as it was natural for

Paul to *plant*, for Apollos to *water*. Of this there are specimens, chap. v. 11. vi. 1.

4. The style which he uses, is round, rhetorical, oratorical. To Apollos, called *λογιος*, an elegant and graceful elocution is ascribed, Acts xviii. 24, 27. This too is more applicable to Apollos, than to Paul, whose style is more concise and energetic. It would be further an easy task to bring forward words and phrases unusual to Paul.

5. It appears evident, that the author has a particular relation to the Hebrews, to whom he writes; so that he not only addressed them in a letter, but requested their prayers to God, that he might soon return to them, chap. xiii. 19. which does not agree with the character of Paul, the apostle of the Gentiles, chiefly, not of the Jews.

6. It is more than doubtful whether Paul would have freely conversed in Italy where Timothy was imprisoned, which however this author asserts, ch. xiii. 23. I know it is commonly thought, that the writer declares himself *bound*, x. 34. but this is owing to an incorrect reading, as for *δεσμεύω* *me* must be read, *διεπείνω*, which is required by the verb, *συμπάτω*, to have compassion, comp. ch. xiii. 3.

7. It does not agree with Paul, to call such an extensive letter, a *short one*, xiii. 22, as Paul in a much shorter letter to the Galatians, says, "see how largely I have written with mine own hand," Gal. vi. 11. It suits better the style of an orator to call it a *short letter*.

8. The only objection is from 2 Pet. iii. 15, which, if taken

away, shall take the place of an argument. Paul is said to have written to the same, as Peter, who wrote to the dispersed Jews.

Here cannot be understood *one*, but various letters, as directly follows, and *not* particularly written to the Hebrews or Jews, but to believers in general, Greeks as well as Jews, in which letters he, as well Peter, spake of the same things, to wit. of the reasons of the delay of the last judgment, and God's long suffering, not willing, that men should perish, but that all should repent, and be saved, Jews as well as Gentiles.

If still any one pretends, that Paul's epistle to the dispersed Jews must be here understood, nothing hinders in that case indeed, from understanding Peter's saying as referring to St. Paul's lost epistles; as it is beyond doubt, that Paul wrote more letters, than those actually preserved; which is evident from 2^d Thess. iii. 17. as no other now remains between the second and the first.

CANDIDUS.

☞ Readers are requested to examine the passages referred to:

NOTE.

The Editors acknowledge the ingenuity of Venema's defence, and thank their learned Correspondent for the pains he has taken to select and communicate the arguments. They must however be allowed to suggest the importance of great caution and long examination on the part of readers, as none of the arguments appear fully conclusive, and some of them are easily exposed. Besides, some of the ideas contained in the defence tend to diminish the authority of the Epistle to the Hebrews.

SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 259.

THERE is no truth more clearly revealed in scripture, none confirmed by more various and substantial facts, or more certainly known and felt by Christians, than *the native depravity of man*. The evidence, which scripture furnishes of this truth, is very clear and multiform. It is contained in every part of the Bible. Whether we look into the Old Testament or the New; whether we attend to the rites of the Mosaic, or the Christian system; whether we examine the historic, the devotional, the prophetic, the doctrinal, or the preceptive parts of the sacred volume, we find irresistible proof of this sad and humbling truth. Without admitting it, the scriptures can never be understood according to the rules of a just and fair construction. Without admitting it, many parts of the Bible, which the inspired writers manifestly consider, as eminently important, will be destitute of meaning and use. In demonstrating this deplorable truth, the whole course of events, learned from observation and from history, conspires with the holy scriptures. How plain and certain is it to every wise observer, that mankind, whether considered in a social or individual state, are wholly corrupt, the children of disobedience, transgressors from the womb.

In the view of good men, this truth is attended with the highest evidence. A thousand arguments in confirmation of it are derived from their growing acquaintance with themselves.

Every day's experience adds to their conviction, that in them there is, naturally, no good thing, and that the apostle can be charged with no extravagance or harshness, when he describes the unrenewed heart as *enmity with God*. They have no more doubts of their moral corruption and vileness, than they have of their existence.

That the disease of sin is deeply wrought in the very nature of man, rests upon evidence of the same kind with any principle in natural philosophy. No philosophic truth is supported by more evident appearances or more numerous operations, than the doctrine of native depravity. The facts of a moral nature, which prove this doctrine, may be ranked with the facts of a physical nature, which prove the doctrine of gravitation. The fruits of human corruption appear so early ; they are so various, so constant, and so copious, that we can with no more reason doubt its existence, than the existence of any natural appetite or passion.

But notwithstanding the various and abundant proofs, upon which this doctrine rests, it is often denied and opposed. At this day there is a general disposition manifested, especially among the learned, to change or conceal its awful scripture form, and to consider it as of small consequence, in what manner it is believed, or whether it is believed at all. Instead of the inspired sentiment, that mankind are shapen in iniquity and conceived in sin, or that depravity affects their moral nature from

their first existence ; many consider it merely as the accidental effect of the temptations, to which they are early exposed, or of some unpropitious circumstances attending their education. Most people imagine, that depravity is very partial, by no means extending to the whole moral nature, or to all the moral actions of man. They consider it as their misfortune rather, than their sin, exculpating themselves, because their state is the consequence of Adam's transgression. And some, who advocate the doctrine of total depravity, represent it in a light, which is plainly inconsistent with the free agency, the moral obligation and accountability of sinners.

But without enumerating all the errors respecting this doctrine, which are entertained and defended at the present day ; it is my design to guard the churches of Christ against those errors, by pointing out the sources from which they proceed, and the various hurtful effects which they produce.

One perpetual source of error respecting the character and actions of lapsed man is, *the practice of judging by a wrong standard*. If men would keep their eye steadily fixed on the moral excellence of God, the perfect pattern of all goodness ; or would duly consider the nature and extent of what his law requires ; they would be convinced of the entire moral depravation of man. In the light of divine holiness they would see, that the thought of the imagination of his heart is evil continually and from his youth. Judging by the perfect

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and unchangeable law, they would readily admit the exact truth of the following description of mankind, in Rom. iii. "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." But on this subject, men judge by a wrong standard; a standard not only different from the moral law, but opposite to it. Instead of the holy commands of God, they set up, as a rule of judgment, the corrupt opinions and maxims of the world; maxims, which justify what the law condemns, or, at best, substitute a regular external deportment for holiness of heart.

Another false standard of judgment is the character of those men, whom many writers and the world in general treat with the highest respect and honour. Their spirit and conduct, differing widely from that rule of moral excellence which the Bible authorises, lead to very erroneous conclusions respecting good and evil. Even characters deservedly esteemed for Christian piety cannot, without danger, be considered as the standard of our judgment. In this world, the best Christians are very imper-

fect. We must not set them up as infallible guides; nor suffer them to occupy the place of Jesus Christ. Our attachment to their virtues should not lead us to admire their weaknesses, or to justify or imitate their faults.

I have suggested two of the false standards of judgment on subjects of a moral nature; the corrupt opinions and maxims of the world, and the characters of men admired for their talents, their exploits, or their virtues. With such false standards of judgment before them, men are induced to "call evil good, and good evil; to put darkness for light, and light for darkness." Judging by these delusive rules, they form very inadequate and erroneous opinions of human corruption, greatly mistating or wholly rejecting a doctrine, which lies at the foundation of evangelical truth. Beware, then, Christians, of these, and indeed of all false rules of judgment. The word of God is your only infallible standard. When you would form a correct opinion of the character of mankind, in general, or of the nature of any particular dispositions or actions; ask not what are the maxims adopted by the fashionable, unthinking world; nor what is the opinion of people in general. Look not at those, who are admired for their splendid circumstances, accomplishments, or actions. Confide not implicitly even in those, who are held in high estimation for Christian wisdom and goodness. But look to God's holy law, and to the character and life of Jesus, where the excellence and the broad extent of that law appear with living beauty. With a con-

stant and reverential regard to that character and law, you will be directed to proper views of apostate man. You will see that none of his actions or inclinations, while destitute of renewing grace, can be pronounced holy. You will be able, with great ease, to remove the delusive veil of external decorum, which so often conceals internal deformity. When the outward actions of sinners appear most fair and engaging, your habit of judging, according to the judgment of God, will still lead you to say, "an evil tree cannot bring forth good fruit. Do men gather grapes of thorns, or figs of thistles?" Thus you will be satisfied, on scripture grounds, that man's heart is by nature wholly corrupt, and that this radical corruption diffuses itself universally through his actions, which, considered in relation to the moral law, are all unholy. In this sentiment you may depart exceedingly from the common opinion; but you will secure the advantages of agreeing with the Spirit of truth.

But there is another unfailing source of error on this subject, which must not be overlooked; that is, *the delusive influence of pride, and the other evil passions of the heart*. These passions are a dark mist, which prevents clear vision. Pride excludes spiritual light. Under its influence, men turn away from that picture of human nature, which is drawn by the pencil of truth. They can readily understand and admit speculations, which leave to pride the full possession of the heart, its chosen throne. But how can they admit the mortifying belief, that mankind, and themselves in

particular, are so defiled, so criminal, and so degraded, as the scripture declares them to be? In opposition to the serious belief of this doctrine all the imposing eloquence of pride and every corrupt passion is exerted. No wonder, that a truth so wounding to selfconceit, so destructive to unlawful pleasure, so alarming and distressing, is so seldom believed, so much obscured, and so violently assaulted. No wonder, considering what the human heart is, that any error, however palpable, is admitted, rather than a doctrine, which sullies man's glory, and covers him with dishonour and shame. Here is the grand source of mistake on this subject. If there were less pride in the world, the doctrine of human depravity would meet a less vigorous resistance. From this source even Christians are in danger. Although the scriptures are open before them, and the pure light of heaven has shone in their hearts; still their pride is not wholly subdued, and they are not sufficiently disposed to submit, without reservation, to the whole word of God. Let the churches of Christ, therefore, guard with sacred vigilance against the influence of every unhallowed passion, so that they may preserve from diminution and alteration the doctrine of human corruption, as it stands in the sacred volume. Let the whole salutary truth be received and felt, however painful to those feelings, which would shun the light; and let every error and misrepresentation, however soothing to human nature, be rejected as the bane of Christian virtue.

It was my design not only to hint at the sources of prevailing error on this subject, but also to notice the pernicious effects, which those errors produce. In order to this, it is necessary to observe, that the doctrine of the entire moral corruption of man is closely and inseparably connected with the other great doctrines of inspiration ; so that the denial of the one involves the denial of the others, and erroneous views of the one are followed by erroneous views of the others. To descend to a few particulars ; it is a well known fact, that those who deny the moral corruption of man, deny also *the atonement of Jesus Christ*. And it is consistent that they should. For if mankind be not by nature in the most depraved, guilty, ruined state, the common notion of redemption by the Son of God is marked with absurdity. Christ's dying for all implies that all were dead in trespasses and sins. If man were not of this character, and therefore justly obnoxious to the endless wrath of God, the cross of Christ would lose its glory and be turned into foolishness. Not only the necessity, but the propriety and justice of God's sending his Son to suffer and die, rest upon the question, *What is the moral state of man ?* If he be so depraved and criminal that, according to God's holy law, he is without help and without hope, righteously doomed to everlasting punishment ; then redemption appears the work of infinite wisdom and love.

These two doctrines are as intimately connected in the experience of believers, as in correct reasoning. The more deeply they

are affected with their own guilt, deformity, helplessness, and misery, the more clearly do they discern the necessity, the nature, and the glory of the atonement. While they have proper views of their own character, every petition for pardon, every desire of salvation, every hope of the eternal inheritance is associated with the precious blood of Jesus. But if persons are insensible of their pollution and ill desert ; what can they understand of Christ's mediation ? What conception can they have of the infinite value of the sacrifice, which he offered up to God ?

The doctrine of depravity is nearly related to *the doctrine of regeneration*. When our Saviour taught the necessity of the new and heavenly birth, he taught it in connexion with the innate corruption of man. " That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit." So did the apostle. " You hath he quickened, who were dead in trespasses and sins." What need of quickening, if mankind are not dead ? What need of a *new creation*, if they are not the subjects of radical and native corruption ? What occasion for being *born again*, if the first birth left them pure ? If they retain any degree of real goodness, that goodness, without a renovation of nature, may be cultivated, improved, and perfected. How can they, who deny or overlook the complete sinfulness of their nature, be convinced, that they must be regenerated by the Spirit of God, in order to be admitted into heaven ? This important scripture doctrine is weakness and

folly to all, who see not the desperate wickedness of their hearts.

The doctrine of *justification by the grace of God* rises or falls according to men's ideas of themselves. If we consider our moral nature, as totally alienated from God, and our actions altogether unholy; on what can we found our hopes of justification before God, but the perfect righteousness of Christ? But if we are so blinded by pride, as to consider our nature pure, and our life only interspersed with occasional deviations from rectitude; what idea shall we have of justification by the free and abounding grace of God? How unmeaning or disgusting must this doctrine be to the self-righteous, arrogant spirit of unhumiliated sinners!

The same connexion is obvious between the doctrine now under consideration, and the *gospel doctrine of sovereign election*. Admitting that mankind are universally in a state of such extreme sinfulness, or criminal depravity, as the scripture affirms, we at once conclude, that everlasting punishment might be justly inflicted upon the whole world, and that the salvation of any part of such a guilty race must be the effect of mere mercy. And as similar traits of moral character belong to all; those who are saved must be considered the objects of *discriminating grace*. The hypothesis, that God eternally chose men to salvation, on account of any virtue or good works foreseen in them, or that they are actually regenerated, on account of any thing in their character, which renders them more worthy than

others of the divine favour, implies the denial of the scripture doctrine of human guilt. Duly attending to this doctrine, and deeply impressed with it, we shall easily understand the consistency and necessity of divine predestination. We shall perceive the richest grace in God's electing *some* to everlasting life, and the purest justice in his punishing the rest according to their demerit. If we object against God's exercising his sovereign wisdom and love in this manner, it must be because we ignorantly overrate our own merit, and think ourselves too good to be threatened on such principles. Insensibility to the moral state of man will always lead to wrong conclusions respecting the purposes and ways of God, and will, especially, conceal the beauty, consistency, and sublimity of the doctrine of eternal predestination. But to those, who yield full and cordial assent to the awful account, which scripture gives of apostate man, the doctrine of sovereign election will not only appear plain, and worthy of humble belief; but will be reviving and glorious, the spring of all their hopes, the firm ground of their confidence, the rock of their salvation.

It would be easy, if needful, to show in a more enlarged view the natural and unalterable connexion between this doctrine and the other principles of evangelical truth. There can be no just notion of these without the belief of human depravity. If we do not believe this doctrine, we may as well cast away the whole Bible, and return to the darkness of heathenism. And let me add, brethren, that there is no danger

of having too impressive apprehensions of a truth so fundamental in the gospel scheme. The clearer, the more extensive and affecting your views of human corruption, the juster and more efficacious will be your ideas of all the truths, which relate to the divine work of redemption.

But the most important consideration still remains; viz. that the denial of the native and entire corruption of man has a most hurtful practical influence. This will appear with peculiar force, if we contemplate the salutary practical effects produced by the cordial belief of this doctrine. Those, who, through divine illumination, well understand the nature of human corruption, and are seriously impressed with the evils implied in it, have the most powerful motives to constant *penitence and selfabasement*. In view of this, in his own case, Paul pronounced himself the chief of sinners, and less than the least of all saints, and cried out, oh wretched man that I am, who shall deliver me from the body of this death! It has been under the deep impression of this doctrine, that all believers have abhorred themselves, and been clothed with *humility*. The full belief of this doctrine is nearly connected with *faith* in the Redeemer. Christians, seeing themselves to be guilty and helpless, and approving the character of the Saviour, gratefully receive him in all his offices, and trust in him as able to save to the uttermost. The more clearly they discover that their hearts are defiled, that there is nothing in them to answer the demands of the law, and nothing to furnish

any ground of confidence; the more complete and firm is their faith in the Son of God. This doctrine, rightly understood, gives believers the *profoundest sense of their obligations to God*. If they are permitted to indulge the reviving idea, that they are delivered from the slavery of sin, and introduced into the happy family of the saints; they forget not to acknowledge the divine hand which delivered them. Ascribing nothing to themselves, they say, with the liveliest, humblest gratitude, *by the grace of God we are what we are*. The knowledge, which scripture and experience have given them of the deceit and wickedness of their hearts, produces a *practical conviction of their constant dependence on divine aid*. Sensible that, without Christ, they can do nothing, they rely on his grace, and go forth to every duty and every suffering in his strength. By the same views they are excited to *constant prayer*. When duly affected with their own blindness, guilt, poverty, and wretchedness, how fervent are their supplications to God! With what sincerity, with what unceasing earnestness do they approach the throne of grace, saying, "I acknowledge my transgression, and my sin is ever before me. Behold, I am vile. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, and renew a right spirit within me. Work in me both to will and to do." Such language agrees with the feelings of believers in all ages. Their heart affecting views of human depravity become the strongest motives to fervent

prayer not only for themselves, but also for others. They are filled with pious concern for mankind. They feel the tenderest pity for perishing sinners, and with many sighs and tears cry to God, that Christ may be formed in them the hope of glory. The same views tend to promote a spirit of *love and candour*. Knowing the plague of their own hearts; how far they come short of duty; how strongly their remaining corruptions urge them to sin; and how much they need the candour and forbearance of man, and the forgiveness of God, they put away all wrath and bitterness, and evil speaking, and become more and more kind, tender hearted, and forgiving.

This brief and imperfect statement of the practical effects, which the serious belief of human depravity produces, directly shows how hurtful must be the effects of denying it. Persons, who overlook or deny their depravity and guilt, exclude repentance, humility, and faith. How faintly do they acknowledge their obligation to redeeming love! How little do they feel themselves indebted to the blood of

Christ! Instead of a due conviction of their constant dependence on God's help, they trust in themselves. Lifted up with a high opinion of their own wisdom and goodness, they naturally indulge an uncharitable, overbearing, unforgiving spirit towards others. And as to devotion,—they are the persons, who, “through the pride of their countenance, will not seek after God.” If they pretend to pray, they do it as the Pharisees did, with that unhumiliated, self-righteous heart, which is an abomination in the sight of the Lord. In short, they who deny the doctrine now under consideration, or are not duly affected with it, are hardened through the deceitfulness of sin, and have yet to learn the first lesson of Christian wisdom. Let the churches, then, watch and pray, that they may not be misled by the spirit of error, which has so extensively gone forth, aiming, by various means, and with awful success, to blind the eyes of men to their own deplorable corruption and guilt, and to harden their hearts against all the gracious doctrines of the everlasting gospel.

PASTOR.

Selections.

SACRED CRITICISM.

On the offence of David, and the people, in his numbering them; and the equity of the punishment. 2 Sam. xxiv. 1. 1 Chron. xxi.

BY DR. WARD.

FROM several passages in the Old Testament, compared with each other, it appears, that this census, or numbering of the

people, was a sacred action; as the money was to be applied to the service of the temple. (Exod. xxx. 12—16. Num. i. 2, 3. 2

Chron. xxiv. 6.) It was not like that in other nations, to know the strength of the government ; for God was their king in a peculiar manner, and promised to protect them from their enemies, and to multiply them as the stars of the sky, while they obeyed his laws. David's crime, therefore, seems to have lain in converting a sacred action to a civil purpose. He was culpable both in the thing itself, and the manner of doing it. For whereas by the rule given to Moses, in the passages referred to above, they were to number the males from twenty years old and upwards ; David gave orders, that all, should be numbered, who were fit for war, though under that age. (See 2 Sam. xxiv. 1. 1 Chron. xxvii. 23.) This must have been highly criminal in David now in his old age, after so many instances of the divine favour expressed towards him. And as to the people, their offence seems to have consisted in their compliance with that order. He was culpable in giving the order, and they in obeying it. And therefore Joab, who was sensible of this, and unwilling to execute the command, asks David, Why he would be the cause of trespasses in Israel ? 1 Chron. xxi. 3. For by that means he reduced them to the difficulty of disobeying God, or himself, as their prince. It was doubtless their duty to have obeyed God ; but we find, as it generally happens in such cases, that the majority at least choose to obey their king. However, it appears, that Joab was weary of the office, (1 Chron. xxvii. 23.) and did not go through it. Probably he might find many of the

people uneasy, and averse to submit to the order.

Besides, it was expressly enjoined, that when the people were to be numbered from twenty years old and upwards, the Levites should be excepted, as being appointed for the service of the tabernacle. (Num. i. 47.) And as they were not called out to war, so they had no share in the land of Canaan allotted to them, when it was conquered by the other tribes, who were therefore ordered to give them a number of cities, each tribe out of their portion, which was accordingly done. (Num. xv. Josh. xxi.) And Josephus assigns that reason for it, when he says : " Moses, because the tribe of Levi were exempted from war and expeditions, being devoted to the service of God, lest being needy and destitute of the necessities of life, they should neglect the care of their sacred functions ; ordered the Hebrews, that when, by the will of God, they possessed the land of Canaan, they should give to the Levites forty eight large and handsome cities, with two thousand cubits of land round the wall." But David seems to have ordered them likewise to be mustered, with a military view, which perhaps was an aggravation of his crime. For it is said, that when Joab, by his command, numbered the people, they were eleven hundred thousand men that drew sword. And it is added ; But Levi and Benjamin counted he not among them, for the king's word was abominable unto Joab. (1 Chr. xxi. 5, 6.) So that it looks as if his orders were to count them with the rest. Indeed we find them once armed

upon an extraordinary occasion, which was to guard the temple at the coronation of Joash king of Judah. For at that time they were ordered to encompass the king round about, every man with his weapons in his hand. (2 Chron. xxiii. 7.) But that was in the temple, where the rest of the people were not permitted to enter. And besides their religious functions they were sometimes employed in other civil offices. So David, when he was making preparations for building the temple, appointed six thousand of them for officers and judges. (1 Chron. xxiii. 4.) Grotius indeed observes with regard to this fact of David, that he declared the people innocent: Which he seems to have concluded from what David says, 1 Chron. xxi. 17. But it does not appear, from what has been said above, that they were altogether blameless, though not equally criminal with himself. And in such a case, the equity of a national punishment is acknowledged by Philo and Josephus, in the passages cited from them by Grotius.

DIFFERENCE BETWEEN SPECULATIVE AND PRACTICAL RELIGION.

It will scarcely be denied, that some whose names stand foremost on the lists of theologic fame, have been little influenced by those very truths, which they have laboured, and frequently with triumphant success, both to elucidate and defend. Such writers have given their days

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and nights to the study of the sacred canon, while their souls have reaped no practical benefit; and though the student has risen from his labour, an acute and luminous commentator and critic, yet, if conduct be the test of principle, incapable of exhibiting any just claim to the character of a Christian. By what allurements are those speculative divines to whom I advert, induced to consume the midnight oil over a book, wherein the essential difference between scientific theology and practical religion is so clearly ascertained, and so impressively urged on the conscience? Permit me to transcribe an answer to this inquiry, from the writings of an English divine, who flourished in the seventeenth century.

“ Sometimes the sinner seeketh his happiness and content in largeness of knowledge, much learning, and curious speculation about the nature of the creatures, yea, and about God himself. But perhaps it will be found, that these are near of the same nature with sensitive delights. For it is not the excellency or goodness of God himself that delighteth them; but the novelty of the thing, and the agitation of their own imagination, phantasie, and intellect thereupon, which is naturally desirous to be actuated, and employed, as receiving thereby some seeming addition to its own perfection: and that, not as from God, who is the object of their knowledge, but as from the mere enlargement of knowledge in itself; or, which is far worse, they make the study of God and divine things which they delight in, but

subservient to some base inferior object : and so, though they delight in studying and knowing God, and heaven, and scripture, yet not in God as God, or the chief good ; nor in heaven as heaven ; nor out of any true saving love to God ; but either because, as some preachers, they make a gainful trade of it, by teaching others, or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant : or, at best, as I said before, they desire to know God, and divine truths, out of a delight in the novelty, and actuating, and natural elevation of the understanding hereby. It is one thing to delight in knowing, and another to delight in the thing known. An ungodly man may delight in studying and knowing several axioms or truths concerning God, but he never delighteth in God himself. So a studious man desires to know what hell is, and where, and many truths concerning it : but he desireth not hell itself, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satan's way, and wiles in temptations : but he doth not therefore desire sin, and temptation itself. So a wicked man may desire to know the nature of grace, and Christ, and glory : and yet not desire grace, and Christ, and glory. It is one thing to terminate a man's desire and delight in bare knowledge, or the esteem, and self advancement that accrues thereby ; and another thing to terminate it in the thing which we desire to know, making knowledge but a means to its fruition. The acts of the understanding

are but preparatory to the acts of the will, and so are but imperfect initial acts of the soul, as having a further end than their own proper object ; and therefore it is, that philosophers place no moral habits in the understanding, but all in the will ; for till they come to the will, (though they be in a large sense morally good or evil, virtuous or vicious, yet) they are but so in an imperfect kind and sense : and therefore they call such habits only intellectual."

When the Marquis of Rosay was appointed, by Henry the Fourth of France, his ambassador to the court of London on the death of Queen Elizabeth, the elder Servin presented his son to that nobleman, and begged that he would use his endeavours to make him a man of some worth and honesty. Young Servin was a prodigy of genius and understanding ; and among his extraordinary attainments it is recorded, that, "in theology he was so well skilled, that he was an excellent preacher, whenever he had a mind to exert that talent, and an able disputant, for and against the reformed religion, indifferently." Yet in this very man, says the illustrious historian,* "might be found all the vices contrary to nature, honour, religion, and society ; the truth of which he himself evinced with his last breath, for he died in the flower of his age, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God."

Is not this anecdote an illustration, in some measure, of the extract ?

[Ch. Obs.

* Sully's Memoirs, book xvi.

The following is a transcript, with some slight alterations, of a short anonymous sketch written many years ago by the late Rev. Sir J. Stonehouse, entitled "The Faithful and Unfaithful Minister contrasted."

THE FAITHFUL MINISTER.

He has good ends in view when he solicits admission into holy orders. He has a genuine principle of love to God and Christ, and deep concern for the salvation of himself and his hearers. He takes no sinful, indirect, or suspicious methods to get a living, but submits himself to Providence, and is not eager to enrich himself or his family. He labours with activity in the vineyard, whatever be his station in the church. Godliness is his gain, and serving Christ the fruit of his labours, and the end of his life.

He may also be known by his doctrine.

He insists much on the depravity of human nature, and lays before his hearers their pollution, guilt, and weakness, in order to produce those convictions of their misery and danger, which form the foundation of genuine conversion.

He insists much on the necessity of divine grace, and the influence of the Holy Spirit, to enlighten the understanding and purify the heart; and directs them to pray earnestly for those blessings which the Lord Jesus is exalted to bestow.

He preaches Christ, his person, his offices, his atoning blood, his merits and interces-

sion, as the ground of our hope of pardon, acceptance, and eternal life; yet strongly urges the necessity of moral duties and obedience, but by motives taken from the gospel and peculiar to it. He aims to detect the hypocrite, and expose the formalist; to convince and awaken the self-deceiving sinner. Knowing the terrors of the Lord, he displays them in all their force to persuade men. He urges every motive that may induce his hearers to search and try themselves, and he reproves, rebukes, and exhorts, faithfully declaring the whole counsel of God.

He represents religion as an inward, experimental business. He recommends self-examination, secret prayer, constant watchfulness, and an habitual sense of God, in order to obtain the help of the Holy Spirit, to purify the heart, regulate the passions, and promote universal holiness.

His grand aim is to save souls. He therefore appears deeply serious, as becomes one who is much in earnest to promote the most important object that can engage the attention of a human being; and in addressing his hearers from the pulpit, he is no further solicitous to please them, than as he may best edify them.

The faithful minister may also be known by the following marks.

He is in labour abundant; preaches and catechises diligently and earnestly; performs the public offices with such gravity, seriousness, and fervour of devotion, as plainly shew that his heart is in his work; and spends

the remaining parts of the Lord's day in prayer, reading, meditation, and *the religious care of his family.*

He is diligent in his private pastoral work. Sensible of the worth of souls, he visits his parish from house to house where he has any hopes of doing good by such visits ; inquiring into their state, whether they sanctify the sabbath, teach their children, and maintain family prayer. He instructs the ignorant ; gives or lends them good books ; endeavours, especially in sickness, to make and cherish good impressions on their hearts ; and watches for their souls, as one who must give an account.

His *general temper* and behaviour are not only blameless and inoffensive, but have an evident tincture of piety and zeal. He is grave in his apparel and language, self-denying, meek, contented, and charitable to the poor. Religion appears in all his converse ; he shuns vain company, and all the places of fashionable amusement ; and makes it his governing aim to adorn the doctrine which he preaches, and to shine as a light in the world.

He treats his clerical brethren with respect and kindness. He is peaceable and moderate, loves those of every denomination who are peaceable and pious, and wishes success to their labours. He rejoices that Christ Jesus the Lord is preached and souls are saved, though by men of different sentiments and persuasions from himself.

THE UNFAITHFUL MINISTER.

He enters into holy orders, either from necessity or sloth,

or from ambition and covetousness.

He flatters the great and the rich, be they ever so irreligious, in order to get preferment ; and courts their patronage by soothing them in their vices, by espousing their political measures, or by mean compliances that are utterly inconsistent with the dignity of his office. To shew himself approved unto God, *a workman*, is no part of his study. Gain is his godliness. He serves not the Lord Christ, but his own belly ; and makes it his main care to get as much of this world's goods, and live *as much at ease, as he can.*

He may also be known by his doctrine.

He dwells much on the dignity and perfection of human nature, nor will he allow that all men stand in need of *conversion* ; and addresses himself to all his hearers, excepting those who are notoriously wicked, as if they were real Christians and heirs of heaven.

He dwells much on the power and will of man, denying, or seldom mentioning the aids of the Holy Spirit. He extols the merit of our own works, and thus leads men to expect salvation as the reward of their own imperfect obedience.

He seldom mentions Christ, or only as a teacher of morality. He recommends virtue from such motives as are found in the writings of Heathen philosophers, nor do his sermons abound in scripture quotations. The faith which he preaches is an assent to the truth of Christianity, without relying on the merits of its blessed Author, and deriving strength from his Holy Spirit.

He dwells on mere external forms and duties, such as coming to church, receiving the sacrament, being decent, honest, and occasionally charitable. But he is very superficial in his views of the evil and danger of sin; he prophesies smooth things, and avoids what would alarm and terrify.

He reduces the standard of religion to the inadequate conceptions of nominal Christians. He says little of inward religion, and those secret affections and exercises of which the divine persons of the glorious Godhead are the immediate objects. Self-denial, the crucifixion of the flesh, humility, and non-conformity to the world, are seldom urged by him, or at least in such vague and indefinite terms, as neither to give offence nor create uneasiness in the breasts of his hearers.

His chief solicitude, if he have any solicitude at all, is to display his learning, or his eloquence, or to amuse his hearers with something curious and entertaining; but on the most important topics he is either silent, or cold and lifeless; in other words, *he does not appear to be in earnest.*

The unfaithful minister may also be known by the following marks.

He does as little as he can without laying himself open to censure and punishment. He is short, slight, and superficial, in his public work, careless how it is done, soon weary of it, and glad when it is finished, and spends the rest of the Sunday in vain company and conversation.

He is careless about private inspection and instruction. When he visits the sick, he hurries through the form without any serious warm addresses to their conscience. His conversation with his parish savours of the world, and earthly things, and he seeks not *them* but *theirs*.

He loves sports and amusements, and is oftener seen in the assemblies of the vain than in the church. His dress too often bespeaks the vanity and levity of his mind. He loves the company of the sensual and gay; or, if his behaviour is regular and decent, there appears little of a devotional, zealous spirit in him, and he spends that time in literary amusement or idleness, which should be employed for the service of his flock. He often censures in public, and sneers in private, at those of his brethren who have more piety and zeal than himself; calls them enthusiasts, however rational they may be, or Methodists, however unconnected they may be with persons of that description, and does what he can to injure their characters, and lessen their esteem and usefulness. [Ch. Obs.]

MISCELLANY.

For the Panoplist.

ACCOUNT OF THE BRITISH SETTLEMENT IN NEW SOUTH WALES.

THE vices of mankind have, in all ages, been the principal causes of legislation. The characters of different governments and people appear strongly mark-

ed, and their varying features are easily distinguished in their penal laws. Ignorance, bigotry and superstition are rendered visible in lines of blood. Knowledge, religion and real refinement are exhibited in traits of mildness, united with a dignified regard to social order and happiness. Amelioration is evidently the great object of legislators, under this influence, in prescribing correctives or penalties. Cases, the most atrocious, will not divest them of the robe of humanity; and their keenest sensibilities will be exerted in giving sanction to a law, which may put a period to human life.

Various have been the methods devised to correct or prevent the evils committed by the unprincipled and profligate. In Great Britain it has been the practice, for many years to sentence convicts to transportation. Her colonies, especially in America, severely felt the baneful effects of such a system. The revolution put a stop to this imposition. It became expedient to seek a different situation, to which persons of this description might be sent. The eastern part of New Holland, called New South Wales, in the Southern Ocean, was fixed on: A country thinly peopled by savages, possessing, however, many natural advantages, and capable of great improvements by industry. Arrangements were accordingly made for executing the design. Wisdom, prudence and caution marked the plan. Civil and military establishments were prominent parts. Medical and clerical characters were not omitted. Implements of husbandry and for other purposes

with a supply of provisions were furnished; also a number of neat cattle, horses, sheep, and swine.

In May, 1787, the fleet sailed, having on board, exclusive of sailors, 212 marines, with 28 wives and 17 children. Convicts 828, viz. males 558, females 270.

They arrived in Botany Bay in January, 1788. Governor Philip, not satisfied with the harbour, nor the adjacent lands, sought a better situation. He soon discovered Port Jackson, a capacious and commodious harbour, and the shore affording a more pleasing appearance. He disembarked at Sidney-cove, east long. 159, 19, 30, and south lat. 32, 52, 30.

The most vigorous exertions were made to erect buildings to cover the people and secure the stores. The governor's commission, the act of parliament establishing courts of judicature, and patents authorising persons named, to execute different offices, were read in the hearing of all. So great a number of persons, whose vitiated principles and habits had rendered them outcasts from their native country, required an efficient government in all its branches, to prevent the worst evils incident to their new situation. They had been sentenced to service for different periods, proportioned to their respective crimes. They were assured, not only of freedom, but of the possession of lands and other gratuities, in case their conduct, while under the operation of legal penalties, should justify such indulgence, at the termination of those periods. Notwithstanding

these motives and prospects, their propensities appeared in divers instances unconquerable. The government were soon compelled to inflict new punishments, and in some cases to make them capital.

This situation, at an immense distance from countries capable of affording regular supplies of provisions, rendered the emigrants liable to peculiar wants and distresses. To provide against such evils, and for other purposes, a detachment was sent to Norfolk Island, more than three hundred leagues N. E. from Port Jackson, destitute of inhabitants, having a convenient harbour. Its soil, however, was found very fertile, and its produce was afterwards found to be of great importance.

Having for years struggled with a variety of difficulties, and suffered many distresses, the colonists gradually experienced a pleasing change in their circumstances. By cultivating their lands and increasing their cattle, their dependence on for-

eign supplies continually diminished.

It is deeply to be regretted, that they have not been induced to pay equal attention to their moral and religious interests. Habituated, in general, to vicious courses, they appear uninfluenced by the efforts of successive clergymen. There is too much reason to fear, that those who might aid clerical endeavours, treat them with indifference, if not with contempt. From the patronage of government, the exertions of missionaries, and increased number of settlers, who voluntarily leave their native country with principles and habits friendly to order and virtue, a more favourable aspect is to be hoped.

The following statement, collected from an account of the English colony in New South Wales, by Lieut. Col. Collins, several years judge advocate of the colony, and afterwards Lieut. Governor of Port Philip, will give a succinct view of the progress of the colony.

About 120 ships had arrived at Port Jackson, the former part of 1800.

There were at Sidney and its vicinity,

	acres of land in cultivation.	mares & horses.	cows, oxen & bulls.	sheep.	goats.	hogs.
Sept. 1800,	6677	203	1044	6124	2182	4017
June, 1801,	9188	243	1293	6757	1259	4766
May, 1803, about 16000		344	2296	10157	1375	6278

In June, 1801, the number of European inhabitants in New South Wales was

5547

In Norfolk Island

961

— 6508

In May, 1803, the former amounted to 7097; of whom 4193 supported themselves without receiving provisions from the government.

THE SINNER'S COMPLAINT, AND WARNING TO SAINTS.

For the Panoplist.

I.

Tell me, ye servants of the Lord,
Ye heirs of glory's bright reward,
Of crowns beyond the skies :
How can you see us glide along
The stream of life, a giddy throng,
Without unceasing cries ?

II.

Our cries are scatter'd in the air :
The gracious God hears not *our* pray'r,
Nor heeds whate'er we say ;
But *your's* ascends to meet his ear
And draw the dear Redeemer near,
To listen while you pray.

III.

Fearless, we travel tow'rd's the tomb,
Defy the pow'r of wrath to come,
And waste our golden years.
You know the terrors of the Lord ;
You see the splendor of his sword,
And should excite our fears.

IV.

On us, immortal wrath shall pour,
In bursting floods, an endless show'r
Of unconsuming fire.
Seraphs shall wake your souls with joy,
While they their tongues in praise employ,
And strike the sounding lyre.

V.

No beams of mercy from the skies,
Shall greet our soul's admiring eyes,
Unless you pray them down.
But if our spirits, sav'd from death,
Shall praise you, with celestial breath,
'Twill happify *your* own.

VI.

And when the trump of God shall sound,
And call the slumb'ers from the ground
To hear their final doom ;
Should you behold us chain'd in fire,
Subject to God's eternal ire,
In hell's devouring tomb ;

VII.

And hear our souls, despairing, cry,
" Oh, had you warn'd us not to die,
" *We* then had been forgiv'n :"
Could grief in paradise appear,
These words would start a mournful
tear,
And damp your joy in heav'n.

VIII.

Ye saints, in ardent pray'r, unite
To plead for *sinners* day and night,
Before your Father's throne.
Then, drawn by God's resistless grace,
You'll see us flock, for life and peace,
To God, th' anointed Son.

S. T. H.

Review of New Publications.

Sermons on Important Subjects. By the late Rev. DAVID TAPPAN, D. D. Hollis Professor of Divinity in the University at Cambridge. To which is prefixed a biographical sketch of the author ; and a sermon preached at his funeral by Dr. Holmes. W. Hilliard, and Lincoln & Edmands.

THE interests of religion and the community have rarely sustained so severe a loss, as in the death of Dr. TAPPAN. His abilities, which were confessedly of a superior order, were ardently devoted to the service of God and his generation. Providence had assigned him a sphere of ac-

tion peculiarly congenial with his talents. From his pious labours, much important benefit had already resulted to the university, and the world ; and more seemed yet in prospect. But in the full career of exertion and usefulness, he was summoned from this earthly scene.

It is the privilege, however, of eminently great and good men to enlighten and instruct future ages. The effusions of piety and genius are immortal. They are the best legacy which posterity can receive ; and to this it has a claim. The religious public may now be congratulated that, after a solicitous expectation of four years, it receives a valuable portion of the works of Dr. Tappan. It is comprised in two volumes : one, consisting of *sermons on important subjects* ; the other, of *lectures on Jewish antiquities*, delivered at the university. Of the former, we shall now attempt a brief review.

The volume is introduced by a *biographical sketch of the Author* ; and a *sermon preached at his funeral, by Dr. HOLMES*. The tribute here paid to departed worth is affectionate, yet discriminating and just. The picture, though beautiful, had an original. As a man and a Christian, as a preacher, a pastor, a professor of theology, and a patriot, Dr. Tappan was all which these pages describe.

The following are the titles of the sermons which compose this volume :

“ Sermon I. On Christian Zeal. II. On Brotherly Reproof. III. On Secret Faults and Presumptuous Sins. IV. On the Love of God. V. On the Love of our Neighbour. VI. On Christian Charity. VII. On Christian Charity. VIII. On the Vices of the Tongue. IX. The Character of a Wise Man. X. On the Pleasures of Religion. XI. The Want of a practical Regard to religious Truth, the Cause of dangerous speculative Errors. XII. Naaman the Leper. XIII. On the Love of the World. XIV. On the Divine Preference of Mercy to Sacrifice. XV. On Christian
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Hope. XVI. The Christian Pattern. XVII. and XVIII. Religious Joy explained and recommended. XIX. On Prayer. XX. The Spirit, Employment, and Design, of the Christian Ministry. XXI. The Benefits of Affliction. XXII. On the Duty and Advantages of worshipping God. XXIII. On Forgiveness. XXIV. On the Connexion between denying the Son and denying the Father. XXV. Religion the one Thing needful.”

These sermons must be acknowledged to possess great merit. In a style and manner equally calculated to instruct, convince, and persuade, they delineate the most important doctrines and duties of our holy religion. They place full in the reader's view, those *peculiarities* of the gospel, which, however offensive to human pride and perverseness, are the real glory of the scheme, the grand foundation of a sinner's hope, and the soul of all true piety and virtue. Yet these doctrines are exhibited in so rational a light, that it must be difficult for the most ingenious caviller to form a specious objection against them.

The author is particularly happy in illustrating the connexion and harmony of *natural* and *revealed* religion.

We observe with pleasure that, in these discourses, truth is delineated in its own lovely features, displayed in its most mild and benignant aspects, and defended only by its appropriate weapons : And while clearly presented to the understanding, it is powerfully pressed on the conscience and the heart. Every principle, every passion of the soul, is forcibly addressed. Every spring of action is skilfully touched.

These sermons abound with a species of instruction in which modern discourses are not unfrequently deficient. They accurately and thoroughly unfold the *distinguishing nature* of religion. They not only display with precision its genuine characteristics, expressions, and evidences, but clearly mark what is *opposite*, and vigilantly detect the infinite variety of methods in which it is *counterfeited*. The recesses of the human heart are laid open, its windings developed, and its various deceits exposed. The mask is plucked from hypocrisy, and every false hope is undermined. Sinners of every class, the moral and profane, the enthusiast and formalist, the secure and convinced, are addressed in language alarming and pungent, yet affectionate and alluring: While the balm of heavenly consolation is gently distilled into the soul of the doubting, desponding Christian.

Dr. T.'s style is his own. Varying with its subject, it is at sometimes concise, at others, remarkably copious; at sometimes, plain and unadorned; at others, rich even to luxuriance. Through an extreme ramification of thought, his sentences are sometimes too complicate for the less accurate or attentive reader. But, generally, his prominent characteristics are energy and perspicuity. He is much conversant with those *metaphorical* forms of expression which, as a great critic remarks, give us two ideas for one—conveying the meaning more luminously, and generally with a perception of delight.

It were easy to illustrate the foregoing remarks by a variety

of apposite quotations. But our selections must be few and brief.

In the sermon on the "love of our neighbour," we meet with the following just and accurate observations.

"It is obvious to remark, that there are many things, which wear some appearance of love to mankind, which yet fall essentially short of the spirit of the duty before us. There is an instinctive and painful sympathy awakened by the sight of a fellow creature in distress, which engages our immediate efforts for his relief. There is a strong natural affection towards our kindred, especially towards our tender offspring. There is a characteristic sweetness and goodness of temper, which forms an early and constitutional feature in human characters. There is also an artificial politeness and generosity, the product of civilization and refinement, or at best of merely rational and philosophical considerations. There is likewise a warm affection to others, which grows out of a likeness or union of sentiment and disposition, of party or country, or which is nourished by the enjoyment or the hope of their partial friendship, and beneficence to us; not to add, that there is sometimes an affected display of kindness and munificence to individuals, or of noble patrician zeal for the public, which is prompted by merely vain or selfish motives, and sometimes by views very base and iniquitous. It is evident, at first sight, that neither of these apparent instances of benevolence, nor all of them combined, fulfil the extensive precept in the text."

In the sermon on the first three petitions of the Lord's prayer, we have a short, but animated description of millennial purity and bliss.

"How transcendent must be the prosperity of that holy community, which obeys the laws, and enjoys the protection of this glorious Sovereign! What a golden age of the world must that be, in which his benign govern-

ment shall immediately embrace the whole brotherhood of man! Figure to yourselves, my hearers, the divine religion of Jesus enthroned in the hearts, in the families, and in all the societies of mankind! What an aggregate of private and public happiness is the immediate result! Behold each individual emancipated from the vile and destructive tyranny of sin and Satan, and restored to inward freedom, purity, and joy! See every family possessing that domestic harmony and bliss, which flows from mutual love and fidelity among its several members, and from the constant, delightful experience of the divine benediction upon their common cares, endearments, and satisfactions! Behold every civil society enjoying that public liberty and defence, prosperity and greatness, internal and external peace, which naturally arise from the universal prevalence of private and social virtue among its various members and rulers! See the benevolent principles of Christianity cementing them all into one harmonious body, and devoting their several functions, their united affections and efforts to the general welfare! See each member loving his neighbour as himself, cheerfully losing private interest in the public good, steadily practising those personal, patriotic, and divine virtues, which nourish and perfect human society, and at once zealously promoting, and delightfully enjoying, the virtuous and happy state of every fellow member, and of the community at large!"

The following remarks occur in an ordination sermon, preached on Ephes. iii. 8, 9, 10. *Unto me, who am less than the least of all saints, &c.*

"As the spirit, expressed in the text, characterizes every penitent believer, so it eminently suits the profession of a Christian minister. His official studies and religious addresses constantly place before him the awful presence and majesty, the infinite holiness and grace of God, the wonderful condescension and sacrifice of Christ, the dependent and wretched condition of apostate man, the du-

ty and importance of humble repentance and thankful praise on the part of redeemed sinners, and his own peculiar obligations to divine mercy for making him not only a partaker, but a public herald of the gospel salvation. Can we wonder, that these combined ideas roused in the bosom of Paul the most humble and grateful emotions? Ought they not to produce similar effects on every minister? Can a man, who is a stranger to these sentiments and affections, be qualified to enforce them on others? Can he skillfully and tenderly administer that spiritual medicine, the necessity and value of which he does not perceive, whose healing and comforting efficacy he has never felt? Can he suitably lead the devotions of Christians, who has never imbibed the gospel spirit; whose heart has never been tuned to the harmony of Christian love and praise? In short, the soul of a minister must be cast in the humble mould of Christianity, before he can relish and faithfully perform the condescending and self-denying duties of his office; before he can readily become all things to all men, and even take pleasure in instructing, reproving, or comforting the weakest and lowest forms of human nature. On the altar of Christian humility he must sacrifice that fondness for human applause, mental luxury, or worldly emolument; that pride of literary, ministerial, or moral eminence; that unfeeling or haughty neglect of the common people, which superior station, knowledge, and fame, assisted by human frailty or corruption, are apt to inspire. To subdue these evils, and to nourish the opposite virtues, the Christian pastor must early and deeply imbibe the self-abasing, yet ennobling views presented in our text."

The last sermon in the volume (the last which the author preached) contains a striking description of the misery of the irreligious.

"Without religion the soul cannot enjoy peace, and of course the man cannot be happy. For happiness or misery flows not so much from exterior circumstances, as from the inter-

nal state of the mind. Now a rational mind, which feels no love to its infinite Creator and Benefactor, no delight in the Supreme Good, no confidence in the favour of Him, on whom its eternal fate depends, must be inwardly poor and wretched, though surrounded with all the sources of earthly felicity. Such a creature must feel himself in an unnatural, distempered, and therefore painful condition. He must feel the torture of desires unsatisfied, of faculties prostituted, of hopes disappointed; of passions at once contradictory, clamorous, and unbounded; he must, whenever he soberly reflects, endure the anguish and terror, inflicted by an upbraiding conscience and a frowning God. His only refuge from this anguish is in thoughtless dissipation, or in a rapid succession of worldly pursuits and indulgences. But this refuge forsakes him in the gloomy intervals of solitude, of external danger and distress, and especially on the bed of death. The honest and great teacher, death, gives new light and activity to his reflecting powers; it brings into lively view his God dishonoured and incensed, his Redeemer insulted, his soul neglected and ruined, his fellow men, and even his dearest friends, corrupted, and perhaps destroyed by his criminal example, principles, or unfaithfulness. To complete this picture of woe, the hand of death separates him forever from those worldly objects, to which all his affections, habits and pleasures were attached. At the same time it excludes him from the beatific presence of that Being, who only could make him happy; or rather his own confirmed depravity renders him incapable of sharing in the pure and refined enjoyments of the invisible world, and of course subjects him to extreme and hopeless misery."

In the course of the volume, some inaccuracies occur; but they are not numerous; nor is it needful to particularise them. In a posthumous work they will be readily overlooked.

The world is full of sermons. Yet so much is there of the original and impressive in the volume

before us, that we doubt not it has already engaged its share of the public attention. Nor are we less confident, that the more it is known, the more it will be prized by readers of sentiment and taste, and especially by the cordial friends of evangelical truth and vital piety.

Essays in a Series of Letters to a Friend on the following Subjects. 1. *On a Man's writing Memoirs of himself.* 2. *On Decision of Character.* 3. *On the Application of the Epithet Romantic.* 4. *On some of the Causes by which evangelical Religion has been rendered less acceptable to persons of cultivated Taste.* By John Foster. 2 vols. in one. 12mo. First American from third London Edition. Hartford. (Con.) Lincoln & Gleason.

THESE Essays, though occupying, on an average, half a volume each, appear in the form of Letters. For this the Author has offered the best apology in his Preface, where he tells us that they were real Letters, written to a friend. To the man, who reads the work, however, no apology will be necessary. If he has the emotions, which we have felt, the embodied thoughts will so wholly engross his attention, that he will hardly think of their dress; much less will he find time to examine the fashion of it, and still less to point out its defects.

The first Essay, "On a man's writing Memoirs of himself," is a striking proof, that a subject, apparently old, and, at first glance, connected with those which are decidedly so, can, in

the hands of a man, who understands his business, lose in a moment its threadbare dulness, and excite a lively and eager attention. The *synthetic* nature of antiquity has hardly escaped a single moralist, (and who is not a moralist?) since the days of Solon; yet here it will be seen standing in a posture and with a dignity, which Solon never knew, and which the well meant enthusiasm of his followers hardly contrived to realize.

Our Author, in recommending this plan to his friend, does not intend that he should prosecute it with the view of publishing the Memoirs; neither is it his design, that he should collect those facts and events of his life, which might have befallen any other man, as well as himself. On the contrary, they are to be mere Annals of his *Mind*, a delineation of the most prominent of those circumstances, which have made him what he is. The motives, which he suggests to prompt him to this task, are these: The gratification of a laudable curiosity of knowing the past life and feelings of one in whom he cannot but be concerned—of himself: The discovery of the manner, in which he has thought and acted, and by what he has been influenced, in the few moments which have elapsed, since he commenced an infinite duration: And, above all, the sight of a faint miniature of the character, he will probably sustain, through all the following ages of time.

This task, he acknowledges, will be difficult, because we neither mark what our feelings indicate, nor remember what they are. Occasionally,

however, past scenes flash on the mind with a vivid, but unaccountable effulgence, and enable us to seize on their minutest circumstances with the distinctness of vision. Places and things too, by association, will raise to life thoughts and feelings long since forgotten, especially feelings of guilt.

"No local associations," says Mr. F. "are so impressive as those of guilt. It may here be observed, that as each one has his own separate remembrances, giving to some places an aspect and a significance which he alone can perceive, there must be an unknown number of pleasing, or mournful, or dreadful associations, spread over the scenes inhabited or visited by men. We pass without any awakened consciousness by the bridge, or the wood, or the house, where there is something to excite the most painful or frightful ideas in the next man that shall come that way, or possibly the companion that walks along with us. How much there is in a thousand spots of the earth, that is invisible and silent to all but the conscious individual.

*I hear a voice you cannot hear;
I see a hand you cannot see."*

Our lives, thus reviewed, will appear to have been a course of education, formed by instruction, company, books, and the influence of the world. The first emotion will be regret at the small influence of instruction. Yet, though small, it will be seen to have been real, and in a few instances unaccountably great. These of course should be recorded. Our companions, too, in every period of life, will be found to have helped us to a great part of what we are; especially a few individuals among them. These of course we must judge, and often, when we would not, condemn. Among our books

also a very small number will be found to have fixed the attention, and to have made the indelible impression. The scenes of nature will have been laid under contribution by here and there a mind, like Beattie's in his own Minstrel, and to have yielded an hourly revenue of beauty and grandeur, to enrich the character, and ennoble the conceptions. But from the world of men we shall find we have borrowed the most of what we are. The feelings, excited by a scene of oppression, of atrocity, or of extreme distress; of the extravagance of wealth, or the frivolity of dissipation, if revived again at intervals, may have formed a Draco or a Montbar, a philanthropist or a cynic, a miser or a philosopher. A conviction too will be forced from us of the far greater frequency and facility of bad impressions, than of good ones. We shall also find among the millions of objects, which have assailed us, that most have failed in their attack; while a few, no more powerful *elsewhere* than the rest, have gained over us a commanding control. This must have been owing to some capital bent of the mind, early received and lastingly felt; the origin of which will be the great secret of our character. Few of these influences will be found consolatory, except those of religion.

"Were a hundred men," says our author, "to read your memoirs, you would often, during the disclosure, regret to observe how many things may be the causes of irretrievable mischief."

He then proceeds to trace, in a masterly manner, the bent which a few of them received in

early life, as the misanthropist, the man destitute of mental exertion, the man of mere genius, the projector, the antiquary, and the petty tyrant of a family and a neighbourhood.

The progress of the atheist is delineated, in the next letter, with a rare degree of conviction and eloquence. Were we ignorant of mankind, wonderful indeed would seem the means, by which the atheist *knows* there is no God.

"For unless he is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist."

The progress of atheism is represented as gradual. The causes of it are original indifference; professions of liberality; the pride of differing from others; the sophistry of the man, of his friends, and of his books; the rejection of revelation, and the consequent darkness of the mind; the gratification of pride as he advances; the progress in

guilt; the desire of freedom from that restraint on indulgence, which the belief of a God imposes; and lastly the herding of a band of profligates, to harden and destroy each other: where, having dared to exclaim together, "What is the Almighty, that we should serve him," each individual is emboldened to subjoin, "Who is the Lord, that I should obey his voice?"

The ensuing letter is one continued strain of sublime eloquence. After expressing his amazement, that a rational being can live daily in the sight of the Infinite Mind, and yet daily become more and more regardless and unconscious of his presence; Mr. F. arraigns him in judgment, and summons the numberless objects, animate and inanimate, those within his own mind and those without it, which were every hour proclaiming to him, with a silent, but irresistible oratory, the existence, the presence, the ineffable glory of the GREAT and LOFTY ONE, as swift witnesses of his amazing blindness, of his stupendous guilt. Gladly would we transcribe the whole letter, would our limits permit, and nothing short of the whole will do it justice.

In the 7th letter, Mr. F. concludes with some miscellaneous observations on the extreme versatility of the mind in changing its opinions; on the style, in which the Memoirs should be written, which should be as simple as possible; on their minuteness, depending on the fact how far they are to be circulated; and lastly, on the unblushing impudence, with which Rousseau, and others of both sexes, have

hung themselves up to infamy by their "Histories" and "Confessions."

The next Essay is on "Decision of Character," a quality bolder than is usually believed, and, in spite of the frequency of obstinacy, rarely to be met with. The importance of it is happily illustrated in some of the ordinary occurrences of life. A man, destitute of it, never belongs to himself; but depends on others for his opinions and his purposes. Events shape the irresolute man, but in a wonderful manner bend to him who is resolute. The latter never wavers, he only deliberates; and as soon as he resolves, is expected to be, and is found, busily employed. Such a man never wastes his passions; but gives their undivided force to the purposes of his mind. He is exempted from the interference and opposition of others with respect to his plans; and if his manners are gentle, he usually compels those about him to fall in with them, and further their accomplishment; and he crushes opposition by inflexible obstinacy. This quality is represented as depending much on the organization of the body. As the frame of the lion gives him a courage, an impetuosity, and a determination, superior to those of larger animals; and as women in these respects are far surpassed by men; so the man of resolution will usually be found, in the firmness of his frame, equally to excel the mass of men. The first element of this character is declared to be a complete confidence in one's own judgment. The man possessed of it will listen to information from all quarters, but will set his own

value upon it. The next requisite is an inflexible resolution to pursue, without delay or indifference what the mind has once resolved as proper to be accomplished. Indolence, debility or caprice never check the exertions of such a mind; on the contrary, it is linked to its determination with iron bands; its purpose becomes its fate, and it must and will accomplish it unless arrested by calamity or death. In such a mind the passions and the reason act with one united effort. A ruling passion is also one capital feature of a decisive character, as all the others learn to submit to its guidance, and by habit it becomes invincible. The utmost powers of the mind are thus forced into the service of the favourite cause by this passion, which sweeps away as it advances all the trivial objections and little opposing motives, and seems almost to open a path through impossibilities. Wherever this quality is found, it can give dignity to the worst of men. Even Satan, in *Paradise Lost*, commands a degree of admiration, by his invincible resolution. But, when connected with virtue, it exalts its possessor to an elevation in the scale of being, which man seems otherwise incapable of obtaining.

"In this distinction," says our author, "no man ever exceeded, or ever will exceed, the late illustrious HOWARD."

"The energy of his determination was so great, that if instead of being habitual, it had been shewn only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so

totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds: as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent.

"The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings toward the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds, to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel was reduced to wait till the hour should arrive, when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might

be sure of their revenge: for no other man will ever visit Rome under such a despotic consciousness of duty as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction, that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators, who live only to amuse themselves, looks like insanity.

His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness, as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every moment and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent: and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence."

Who, after reading this short sketch, will not repine, that it was not filled up, till the last stroke was given to the finished portrait?

Courage is another essential requisite of the decisive character. This will be often and severely tried, by the disapprobation of friends, and the contempt and ridicule of others; sometimes by evils of a darker aspect, by serious sufferings, and by the prospect of death itself. The conduct of Luther when sum-

moned to the diet of Worms, of Daniel, of Shadrach, Meshech, and Abednego, are mentioned as sublime specimens of elevated decision. The good man, possessed of this character, says our author, should take care to prevent it from becoming unamiable. It is usually accompanied with reserve, with sternness, and with incomppliance; with an alienation of feelings and of interests; with an impatience of correction, a tone of authority, and an unyielding dogmatism; with an intolerance to the prejudices and weaknesses of others, and a real insensibility to the tender and gentle feelings of the heart. Yet Lycurgus and Timoleon, Alfred and Gustavus Adolphus, are glorious examples of the union of these apparently opposite excellencies.

Various circumstances, says Mr. F. will confirm this character. One of these is opposition. Let such a man be opposed in the general tenor of his actions, and opposition will render him the service of an ally, by corroborating his inflexibility. Another is desertion. Many a man has become resolute by being left friendless in early life. Another is success, and another the habit of associating with inferiors. The man not possessed of decision may, our author thinks, acquire it in a measure by the following steps. He should first gain a clear and comprehensive knowledge of the concerns before him. He should cultivate a conclusive manner of reasoning. Reasoning should be his ordinary process of thinking. He should never leave

any question, which occurs to him, undecided. When the judgment is formed the man should *commit* himself, by doing something which will compel him to do more. The objects which engage the mind should be dignified, and the course proposed should meet the approbation of conscience.

In the first letter of the next Essay, Mr. F. remarks, that "a thoughtful judge of sentiments, books, and men, will often find reason to regret, that the language of censure is so easy and undefined. It costs no labour, and needs no intellect, to pronounce the words foolish, stupid, dull, odious, absurd, ridiculous." There is a competent number of words for this use of cheap censure. Among these are the words *Puritan*, *Methodist*, and *Jacobin*. Like these the epithet *Romantic* has become a vehicle of unmeaning reproach. He is romantic, whose imagination has the ascendancy over his judgment; whose fancy throws its colours where reason ought to draw its lines; accumulates metaphors where reason ought to deduce its arguments; and presents images instead of thoughts, and scenes instead of disquisitions. That this should be the case in youth is not an unpromising symptom; but if it is so in maturer life, the mind is unfortunately constructed. Various operations of the imagination, when it has gained this ascendancy, are unfolded in the next letter, and a censure deservedly severe is cast on the wretched garbage, daily disgorged upon the public, in the shape of plays, novels, and romances;

the authors of which, we think, should long since have been sent to the isle of Anticyra, had they not pitched their tents on the borders of Lethe.

The third letter commences with the following remark: "One of the most obvious distinctions of the works of romance is an utter violation of all the relations between *means* and *ends*." This is illustrated by various examples. One of these is the plan, which many benevolent persons entertain, of civilizing savages without the aid of conquest. Mr. F. allows that a few such instances have been unaccountably successful, but insists that those, who build their hopes on these, lay just claims to the character of romance. Had he lived in our own country, he would not have thought this so hopeless a measure. The Creeks and the Cherokees would have turned his eye to the unstrung bow and broken arrow, to the scattered wampum and the falling wigwam, as indications that the character of the savage was dropping off. They would then have pointed to their houses and their barns, to their ploughs and their harvests; to their Bibles and their schools; and told him in good English, "See in all these things, which are *ours*, and procured by *ourselves*, one additional proof of the success of benevolence." The truth is, that, although romantic feelings are often indulged on this subject, yet the philosopher, in his closet, can conjure up snow storms and rivers, mountains and deserts, in quite as thick succession, and make them as cold and as wide, as inaccessible

and as noxious, as the philanthropist, in his benevolent journey, will ever realize. Mr. F. when he penned these remarks, seems to have forgotten the character of Howard, which he had been just delineating.

Another illustration of the extravagant estimate of means is the expectation of far too much from mere instruction, communicated either privately or from the desk. Mr. F.'s remarks on this subject are striking, and, though perhaps not just to the extent to which he carries them, have, with some alteration, been echoed by many a faithful clergyman. Perhaps in England his remarks may be *strictly* just. We hear, perhaps because we are so distant, of few revivals of religion in that country. If they are just, they are enough to palsy the exertions of ordinary minds, and cramp those of the most resolute. But to this country they will not apply, without much qualification. Here it is certainly true, that an honest and faithful minister of Jesus Christ rarely toils through life to no purpose. Few dig among the stones and earth continually, without discovering here and there a gem, to set in that "crown of glory which the Lord, the righteous Judge, will give them at his coming." As a general rule it is also true, that the success of clergymen *here* is somewhat proportioned to the sincerity, the constancy, and the affectionate zeal of their efforts. We hold with Mr. F. the deep rooted corruption of man; we know that sin is the natural growth of the heart, and that this growth is rank and noxious; and are

therefore ready to acknowledge the wildness of those schemers, who expect with their own puny instruments to cut down, at a blow, the growth of half a century. But we still believe, that with weapons of a better temper, and hands nerved with other strength, they may lay low even the proudest trees of the forest. We are therefore unwilling to allow that means have been so unavailing, as Mr. F. would represent. What would the venerable Vanderkemp, and the followers of the venerable Schwartz, answer, if interrogated on this subject? Or rather, to what do the hundreds of Hottentots and the ten thousands of Hindoos, on the coast of Coromandel, under God, attribute their conversion? And how does the great awakening in the time of President Edwards, and the numerous smaller ones, which have followed it to this time, harmonize with this representation?

Mr. Foster concludes his Essay with mentioning several of those to whom the epithet *romantic* is often unjustly applied. One of these is the man, who takes high examples for imitation; who contemplates, with emotion, the class of men, who have been illustrious for their wisdom or their excellence; and keeps them in view as the standard of character. Another is he, who devotes the privileges of the rank to which he belongs, to a mode of excellence, of which the people who compose it never dreamed. He is a third, who makes and inculcates great sacrifices for a purely moral and ideal reward. Another, who thinks himself

bound to realize as far, and as soon as possible, what in theory he approves and applauds. A fifth, is the man who aims at eminent personal attainments. Since the success of the plan de-

pends wholly on himself, it is *romantic* only when there is some fatal intellectual or moral defect in the mind itself which has adopted it.

To be continued.

Religious Intelligence.

UNITED STATES.

AN ADDRESS TO THE CHURCHES AND CONGREGATIONS OF VERMONT.

THE General Convention of Congregational and Presbyterian Ministers in the State of Vermont, (assembled at Middlebury on the 1st day of Sept. 1807) impressed with a sense of the obligation lying on Christians to diffuse the knowledge of our Lord Jesus Christ, and the glorious doctrines of his gospel; commiserating the case of the many thousands of precious souls in this State and the neighbouring territories, whose situation and circumstances prevent their enjoying those ordinances, which Christ hath appointed for the sanctification, comfort and salvation of men; and being desirous of affording them aid and assistance, formed themselves into a MISSIONARY SOCIETY, and appointed a board of Trustees to prepare the way for carrying into effect the designs of the society. This board was composed of the following persons. Rev. Asa Burton, D. D. Rev. Martin Tullar, Rev. Gershom C. Lyman, Rev. Lemuel Haynes, Rev. Jedidiah Bushnell, Rev. Thomas A. Merrill, Hon. Beriah Loomis, Hon. Elisha Allis, Samuel Miller, Esq. Col. Seth Storrs, Deac. Nathan Coolidge, and Deac. Timothy Boardman. Agreeably to the instructions of the Convention, the Trustees assembled at Cornwall, on the 8th day of October, 1807, and voted to send the following Address to the Churches and Congregations in this State, and parts adjacent.

DEAR BRETHREN AND FRIENDS,

WE beg leave to call your attention to a subject, important as the glory of the Saviour; interesting as the salvation of immortal souls.

From the unerring word of prophecy we are assured that the glorious kingdom of grace shall, in due time, be extended over the whole earth, and that all shall know the Lord, from the least to the greatest. But how is this to be effected? By the preaching of the gospel to "every nation, and kindred, and tongue, and people." This is the great, the principal mean, which Christ hath appointed, for spreading the light of divine truth. When he gave commission to his ministers, for the building up of his kingdom, he commanded them to "go and preach the gospel to every creature." This command, though directed immediately to ministers, necessarily implies an obligation on Christians, to aid them in the work. For, as the state of the world has ever been, and still is, the ministers of Christ cannot execute this command, without the pecuniary assistance of others. Thus the propagation of the gospel was first begun. Those, who had embraced it, enjoyed its institutions and tasted its sweetness, contributed to the support of the apostles, while they went and preached to others.

In this way has the gospel been spread; in this way, no doubt, will it continue to be spread, till "all nations shall see the salvation of God." Within a few years God hath opened the hearts of Christians in a remarkable manner to exert themselves in his cause, and disposed them to "honour the Lord with their substance," by their liberal contributions. These have enabled the messengers of his grace to carry the glad tidings of

salvation into many parts of the world, where the people sat in the "region and shadow of death." Many thousands, who must otherwise have perished in darkness, are now rejoicing among the ransomed of the Lord, and preparing to sing eternal praises to "Him, who hath redeemed them from the earth."

From a desire to aid on a work so glorious, this society has been formed; and we now earnestly solicit your liberal contributions and fervent prayers. We invite you to "come up to the help of the Lord;" to come forward to the relief of those, who are perishing and know not their danger, nor have any to warn them. If, at the house of the Lord, and the ordinances of the gospel, you find yourselves edified, refreshed and comforted, forget not the pious souls, scattered here and there, in new settlements, who are mourning after the Lord, and pass heavily along, "hardly bestead and hungry," because they cannot enjoy the provisions of God's house, those means of quickening and consolation which you enjoy. If you have tasted and seen that the Lord is good, are you not ready to invite, and solicitous to persuade all to come and taste and see the same goodness? Will you not cheerfully assist others to carry the invitation to those, whom your voices cannot reach?

Have affecting views of the "glory of God, in the face of Jesus Christ," and of the divine plan of salvation, sometimes filled your hearts with joy, and "put a song of praise" into your mouths? Think, what have been your feelings, at such seasons, respecting those who are yet in the "gall of bitterness and bonds of iniquity?" Have not your desires and prayers, for their enlightening and conversion, been sincere and ardent? Have you not felt an anxiety, if possible, to do something for their spiritual good? Were these desires improper? Will you not then endeavour to revive them, and embrace the opportunity, now presented of gratifying them, by sending the means of instruction and sanctification to the destitute?

Should the enemy tempt you to withhold your liberality, by suggesting that some to whom Missionaries are sent, are able to help themselves, if disposed, be pleased to consider

whether the great salvation did not come to our guilty world unsought? Whether the Lord did not follow you with the calls and offers of his grace, when you were fleeing from him, and had no desire of acquaintance with him! Had he not done this, what must have been your present condition? "Let the same mind be in you, which was also in Christ Jesus." Follow the perfect example of your Lord, "who went about doing good," remembering that he said, "it is more blessed to give than to receive." If your prayers and alms ascend together, they shall come as a sweet memorial before the Lord, and your charity shall return into your own bosoms, for "he who watereth shall be watered himself."

MARTIN TULLAR, *Chairman.*
THOMAS A. MERRILL, *Secy*

FOREIGN.

CATHOLIC MISSION IN CHINA.

Translated from the Memorial European of Tuesday, June 2, 1806.

Extract from several Letters written by the Missionaries of the Foreign Missionary Seminary at Paris, dated from the Province of Sutchuen, in China.

THE Christian religion continues to make sensible progress in this province: 5181 heathens have embraced the faith in the course of the last year; 6039 children have been baptised. The infidels come of their own accord to be instructed, and to request books; which we gratuitously distribute among them, in order to acquaint them with both doctrines and morality. The mildness of the government, and the manner in which it conducts itself with respect to the Christians, make us hope to enjoy peace. We have experienced no persecutions under the government of the new emperor. The mandarins no longer receive the denunciations which the Pagans used to bring against us, on account of our religion. Religious assemblies are publicly held, without any interruption from the city governors.

In the district of Tonquin, a Christian, who had refused to give money for the support of a superstitious ceremony, was discharged by the collectors from a silk manufactory, where he gained his living. The newly baptised, vexed to see himself compelled to abandon his trade, entered an action against them. The mandarins gave the verdict in favour of the Christian; and said to his adversaries, "Since the Christians ask you for no money for the exercise of their religion, you have no right to force it from them for yours." In another district, a Christian, having refused to contribute to a comedy, wherein the Pagans made eulogia on their idola, was beaten by the collectors. The affair having been carried before the government of the place, they ordered the collectors to be arrested; and each of them to receive fifteen blows on their feet, for endeavouring, by their private authority, to force the Christians to contribute to a religious ceremony contrary to their consciences. Indeed, the converts hold their assemblies publicly, without any opposition from the government; and religion is preached in all public places and markets, without any obstacle being put in the way by the superintendents. After such a decided toleration there is the greatest reason to hope for an extensive progress to be made here in Christianity, if a sufficient number of evangelical labourers will but come to us, in order to preach in this vast province. It is 300 leagues from east to west, and 320 from north to south. It contains 12 cities of the first order, 29 of the second, and 110 of the

third; and ten others which are called *Ting*, and are a part of the twelve first: it is divided into four parts, the east, west, north, and south. True religion is nearly equally spread through those four parts, and has made nearly equal progress. In the eastern division are reckoned 117 societies of Christians, 172 in the west, 43 in the north, and 132 in the south. The number of Christians in the whole, amounts to 48,000: whereas in 1785 there were only 24. But, in order to visit and administer to all the converts, an immense tract of country must be traversed, whilst there are, from the seminary at Paris, only four missionaries, comprehending the bishop and nineteen Chinese priests. We are now endeavouring to establish a national clergy. The schools in which the Christian religion is taught are not at all disturbed. The Pagans sometimes request us to admit their children, in order to teach them to read the school writers, and write their characters. We have, in this province, sixty four Christian schools; of which thirty five are boys, and twenty nine girls. It is melancholy to think we cannot increase these institutions; the poverty of the inhabitants generally forbid it. The emperor has sent for two new Lazarist missionaries to Peking, who left Canton last summer, in order to go to the capital.

By these letters we find that the hordes of rebels, who troubled the empire in 1803, are entirely dispersed; and that the late report of civil war, rumoured abroad by some misinformed merchants, deserves no credit.

Literary Intelligence.

UNITED STATES.

A GENERAL DICTIONARY OF THE ENGLISH LANGUAGE.

It is well known to the public that Mr. Webster, of New Haven, has been many years engaged in preparing materials for a new Dictionary of our language, to be executed on a plan different from that of any similar

work now extant. As many literary gentlemen, either from inattention to the subject, or from misapprehension of the compiler's views, have questioned the necessity or the utility of such a dictionary; and most unvar-

arrantable attempts have been made to excite prejudices against the contemplated work, we have obtained a brief statement of the plan of it, and the objects intended to be accomplished by this arduous undertaking.

I. The proposed dictionary is intended to supply the *defects* of the English dictionaries. The great improvements which have been made in many branches of knowledge, within the last thirty or forty years, and particularly in the various departments of *natural history*, as in chemistry, botany, zoology, mineralogy, &c. have introduced into our language many new terms, and essentially varied the application of others; by which means the dictionaries now in use are rendered extremely imperfect.

II. Another object is to correct the *errors* of the present dictionaries. These are far more in number than men of letters suppose. In orthography, the errors are but few; but some of them too palpable to be overlooked. In definitions, the errors are numerous and important. These have proceeded, Mr. Webster supposes, from Johnson's "mistaking the sense of words used in his authorities, or from his ignorance of etymology. A want of nice discrimination between the senses of words which are apparently synonymous, or which have something common in their signification, has contributed to introduce or perpetuate a misapplication of terms, and much confusion of ideas."

In etymology, Johnson and Bailey, as well as all the other English authors of dictionaries, exhibit, in the view of Mr. Webster, little less than "a tissue of mistakes and imperfections; while the origin and history of our language lie buried in obscurity." In this unexplored field, Mr. Webster labours with great and very commendable diligence; tracing words to their radicals through *five, six*, and in some cases even *ten* and *twelve* different languages. By this means, he is usually enabled to arrive at the primitive idea annexed to a word, and to trace its several applications. This process we consider of great use in ascertaining both orthography and definition; and in explaining difficulties which have embarrassed former lexicographers. It unfolds also

many historical facts, equally curious and interesting. This department of the work, the author supposes, will "require as much labour, as Johnson bestowed on his whole work."

III. Another principal object with the compiler, is, "to lessen the tax upon men of letters, imposed by the necessity of purchasing several dictionaries, and especially of purchasing a great deal of useless matter in Johnson's large work." It is believed to be practicable to unite the advantages of all the present dictionaries, and digest the whole work into a form and size, which shall be much less expensive, than even the single dictionary of Johnson, either in quarto or octavo. The plan of the work, now executing, has been laid before the Connecticut academy, and received their approbation.

It is intended to render this work as accurate and complete as possible. For this purpose the manuscript is read to the gentlemen of the Connecticut Academy of Arts and Sciences, among whom are professors, classical scholars, and professional men of distinction, whose criticisms cannot fail to be very useful, and to render the work, what every such work ought to be, minutely accurate.

This great work, which requires the incessant labour of at least ten years, we are sorry, for our country's honour, to say, is undertaken as Johnson's dictionary was written, "with little assistance of the learned, and without any patronage of the great." So incompetent are the author's resources to the expenses of the undertaking, that we understand he has not been able to procure all the books, which he wishes to consult. But his persuasion of the utility of the work, and his confidence of success, buoy him above despondence; while almost daily discoveries of something interesting in the history and progress of nations, contribute to smoothe the rugged path of investigation.

CONNECTICUT ACADEMY OF ARTS AND SCIENCES.

THIS institution originated at New Haven in the spring of 1799. About twenty gentlemen, among whom were the President of Yale College, and the principal literary characters in the town, associated, formed a plan

of the Academy, and a Constitution. In October of the same year, an act of the legislature was obtained, incorporating them and their associates by the name of "The Connecticut Academy of Arts and Sciences," with the powers usually granted to similar bodies. Their stated meetings are on the fourth Tuesday of every second month, and their annual meeting on the fourth Tuesday of October, for the choice of officers, at which time an oration is pronounced by one of the members. Each member pays a small fee on admission, and one dollar annually, to the funds of the Academy.

The objects of the Academy are the promotion of every branch of science and all useful arts; but their attention has been principally directed to procure a statistical account of Connecticut. Some progress has been made in the collection of materials. A specimen of this work, comprehending a statistical account of the town of New Haven, from materials collected by the members belonging to that town, is now preparing for the press, and will probably be

published in the ensuing spring. The Academy have a small collection of papers on other subjects, which will probably be published during the present year.

SCOTT'S COMMENTARY ON THE BIBLE.

THE fourth volume of Scott's Commentary on the Bible, embracing the N. Testament, publishing by W. W. Woodward of Philadelphia, is printed as far as the sixteenth chapter of St. John's gospel. The English revised edition, which the American editor copies, is not yet completed, which occasions the delay. The remainder of the English copy is expected early in the spring.

Mr. Woodward is about issuing proposals for publishing the works of Dr. Scott, consisting of sermons, essays, treatises, &c. in three or four handsome 8vo. volumes, to be copied from an elegant edition just printed in London. These volumes, from the pen of so eminent a divine, we doubt not will be highly acceptable to the American religious public.

Poetry.

Since 1780, the following lines of Cowper emphatically apply to Massachusetts:

"SLAVES cannot breathe in *Massachusetts*; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.
That's noble! and bespeaks a nation proud
And jealous of the blessing. Spread it, then,
And let it circulate through ev'ry vein
Of our republic: That where *Columbia's* pow'r
Is felt, mankind may feel her mercy too!"

TO CORRESPONDENTS.

ALPHA, XENOS, C. D. and H. are received and on our files for publication. The request of *Simson*, whose communication is received, shall be faithfully attended to, as soon as prior engagements are fulfilled.

We regret the necessity of deferring till the next month, the review of Mr. Griffin's sermon, which shall then certainly appear, together with one of Rev. Mr. Taggart's sermon before the Hampshire Missionary Society, and obituary notices of Deacon John Larkin, Rev. Dr. Linn, and several others, prepared for this number.

The request of *Candidus* in respect to his *Prolegomena* and *Prise Questions* shall be attended to next month. The delay is unavoidable.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 33.] FEBRUARY, 1808. [No. 9. VOL. III.

Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

Continued from page 345.

"THE time at length arrived," says Beza, "when the Lord was to shew favour to the church at Geneva." The syndics who had given authority and effect, as well as secretly instigated, to the decree of banishment, were removed from the government either by death or by exile. The people, also, who had never wholly forgotten their injured pastors, afraid of continuing exposed to the infamy to which their unchristian conduct subjected them among their Protestant brethren, and, perhaps, expecting to derive even political advantages from the presence and counsels of Calvin, began to feel their loss, and earnestly solicited his return. This illustrious exile had resolved to live and die at Strasburg; and, therefore, at first refused the invitation of the Senate and people; not from any diminution of his affection to them, but from aver-

sion to political controversies and tumultuous assemblies, and from a persuasion of his being eminently useful to the church at Strasburg. Their solicitations, however, becoming daily more unanimous and urgent, Calvin feared to resist what might be a call from God; and having stipulated for the recal of his colleague Viret, returned to Geneva on the 13th September, 1541, and was cordially received by every order of the citizens. Restored to his importunate people, and remembering the fatal effects of their former irregularities, he immediately established a form of discipline, and an ecclesiastical consistory, with power to censure the disorderly, the vicious, and the profane, and to punish them if incorrigible or contumacious, even to the length of excommunication and imprisonment. The people professed to submit to this new arrangement,

and solemnly engaged to maintain its authority, and comply with its prescriptions.

The peace of the city, and the authority of the church, being thus reestablished, Calvin, to prove his conversion from Popery, which denied marriage to its priests, by the advice of his friend, Martin Bucer, in 1540, married Idolette de Bure, widow of an Anabaptist citizen of Liege, whom he had been the instrument of converting. She died in 1549, leaving a son, who did not long survive her, to join with his afflicted father, in embalming her virtues in their memory, and with their tears.

The labours of this apostle of reformation were at this time truly astonishing. Besides writing commentaries, publishing controversial treatises, and corresponding with the Protestants in England, France, Germany, and Poland, which alone would have occupied the whole time and talents of an ordinary mind, every other Sabbath he preached twice; Monday, Tuesday, and Wednesday, read lectures to students of theology; assisted in the ecclesiastical consistory on Thursday; and on Friday gave a critical exposition of difficult passages of scripture to the different ministers in the city. The hand of the Lord was with him; he obtained favour in the sight of the Protestant world, and was held in such esteem, that multitudes from every Christian country, resorted to Geneva, to consult him in cases of religious doctrine and government, or to hear, under his personal ministry, the truth as it is in Jesus.

That impatience of restraint, restlessness of ambition, and licentiousness of manners, by which many of the Genevese were characterised, soon appeared in their opposition to the discipline, which Calvin, with their *seeming* concurrence, had instituted. They affirmed, that he had taken advantage of their state of dissension, to force it on them as the mean of peace, before they had an opportunity of deliberately examining either its nature, or its tendency; that the power of excommunication, as extending to civil rights, was vested solely in the hands of the magistracy, not in ecclesiastical assemblies; that no other Protestant church had ever thought of assuming it; and that, to exercise such a power, was to revive in another form the spiritual tyranny from which they had so lately been delivered. The number, the violence, or the clamour of his opponents, did not intimidate Calvin, even so far as to induce him to propose terms of accommodation. He prosecuted his original plan, without altering its form, or relaxing its severity; endeavoured to prove its conformity to the precepts of scripture; urged its obligation on his fellow citizens, from their voluntary profession of adherence to it; showed how different it was from the galling yoke of popish tyranny; repelled the objections of the learned, and the insinuations of the dissolute; and confirmed his statement, by the testimonies of Ecolampadius, Zuinglius, Melancthon, Bucer, and other eminent reformers.

The period from 1544 to 1552, Calvin spent in the exer-

cise of his ministerial functions at Geneva, in preparing his commentaries on various parts of scripture, and in maintaining a friendly correspondence with the reformed churches and their pastors. Few facts have been transmitted to us concerning this part of his life; though, most probably, it was the season of his greatest pastoral usefulness and personal comfort. A mind such as Calvin's could not be inactive, and under the influence of godliness, its exertions would be directed to the benefit of mankind. We accordingly find him procuring a decree of the consistory, not only to authorise, but to command the ministers, annually to visit every family under their care, that they might ascertain the state of Christian knowledge in their congregations, and privately give them the admonitions and instructions which were suited to their case. "It is scarcely credible, (says Beza in his life of Calvin) with what happy effects this was followed." Such a duty is undoubtedly necessary, to enable a pastor to know how to adapt his public instructions to the condition of his people, and must naturally tend to ensure their affection to his person, their esteem for his character, and their attention to his ministrations.

It is highly probable, that soon after his return to Geneva, he formed and began to execute his plan for erecting a seminary of theological education. He accordingly organized a most splendid system of religious instruction, and fixed on Geneva as the centre whence its influence was to be universally diffused. "He laid a scheme for

sending forth from this little republic, the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less, than rendering the government, discipline, and doctrine of Geneva, the model and rule of imitation to the reformed churches throughout the world. A circumstance that contributed much to the success of his designs, was the establishment of an academy at Geneva, which the Senate of that city founded at his request; and in which he himself," and afterwards his colleague Beza, "with other divines of eminent learning and abilities, taught the sciences with the highest reputation."*

So great was the influence which the opinions of Calvin had on the minds of the people, that his simple disapprobation of a doctrine made them reject it as unworthy of credit. Of this we have a proof, in the case of Castalio, a man of talents and literature, whom Calvin had patronized while at Strasburg, and for whom he had procured a professorship in the new academy at Geneva; but whose translation of the scriptures into French, his taste and knowledge of the language forced him to censure as not only inelegant, but vulgar and obscure. The irritation which Castalio felt on this account, moved him to attempt to counteract Calvin's authority, by disseminating some doctrines which he knew he abhorred. But he himself was the only sufferer; for the people immediately denounced him as a heretic;

* Mosheim, Cent. xvi. § 3. pt. 2.

and he voluntarily resigned his academic chair, most probably as the only way of avoiding the disgrace of expulsion.*

He did more, however, than merely express his disapprobation of the licentious doctrines of the *Libertines*, a sect that arose in Flanders about the year 1525, and was afterwards countenanced by the queen of Navarre, from mistaken notions of the piety of some of its leaders. Their tenets were impious in the extreme, and subversive of every principle of morality; for they did not hesitate to ascribe to the secret agency of the Spirit of God, all the thoughts, and purposes, and actions of men, sinful as well as holy. Calvin not only refuted their opinions in a particular treatise, but wrote to the queen of Navarre, importunately soliciting her to withdraw her patronage from these enemies of the gospel. Though he offended the queen by this spirited conduct, his authority, connected with the force of argument displayed in his treatise, had the desired effect of checking the progress of these fanatical and dangerous principles.†

During the plague at Geneva in 1546, violent commotions were excited by disputes about the right of succession to many who were suddenly carried off before they had nominated their heirs. The confusion thus occasioned by the fluctuating state of property, was increased in

1550 by the opposition which was made to the abolition of every holiday, except the Sabbath, and by the revival of the controversy concerning the jurisdiction of the church. But the most interesting contest in which Calvin during this period engaged, respected the truth and tendency of the doctrine of absolute predestination. It was begun by Bolsec, originally a Carmelite friar, who had embraced the reformed religion, and who in 1551 openly avowed, and publicly preached at Geneva, the sentiments afterwards adopted by Arminius, that the decree of predestination had a respect to faith and good works, foreseen as its conditions. He charged Calvin with making God the author of sin; with encouraging sinners in security, and believers in licentiousness; with misrepresenting the opinions of Augustine, and with leading the people blindfold to destruction. Calvin, who was present on one of the occasions when Bolsec accused him of these dangerous sentiments, immediately ascended the pulpit, and replied to every article with such precision and energy, as effectually silenced the objections of his enemies, and confirmed the faith of his friends. The whole tenor of his "*warning against the Libertines*," and the explicit manner in which, in all his writings, he uniformly guards his readers against the perversion or abuse of the doctrine of *unconditional decrees*, furnish innumerable and unequivocal proofs that these accusations were altogether unfounded: "Paul," says he, "teaches us, that to this end we are elected, that we may lead holy and un-

* Spon. histoire de Geneve, tom. ii. p. 57.

† For a particular account of the history and opinions of this sect, vid. *Calvini Instruct. adv. Libertinos passim oper. tom. viii. p. 374 ed. Amst. 1667, and Mosheim ut supra.*

blameable lives. If then sanctity of life is the very end of election, this doctrine ought rather to awaken and urge us to the attainment of holiness, than serve as a plea for indolence.*" Bolsec was imprisoned by authority of the Senate, and afterwards with the approbation of the Swiss churches, banished from Geneva for sedition and pelagianism.

The contentions about predestination, were renewed after Bolsec's exile. Calvin had opponents among the Roman Catholics, and among the Protestants. Even Melancthon was one. Many of them invidiously repeated the suggestion, that Calvin made God the author of sin, and introduced a stoic faith. Berthelier, a man of consummate impudence, and a principal leader of the faction against Calvin, being removed from the eldership for misconduct, raised a hue and cry in his complaints to the Senate, which were soon followed by the clamours of many others. They pretended that the presbytery assumed the authority of the magistrates. Upon which the council of two hundred decreed, that the final act of excommunication properly belonged to the Senate. This act incensed Calvin to such a degree, that after inveighing against those who partook of the Lord's supper unworthily, he broke forth, with uplifted hand and voice, in these words ; " but

* In hunc finem electos esse nos Paulus admonet, ut sanctam ac inculpata[m] vitam traducamus. Si electionis scopus est vitæ sanctimonia, magis ad eam alacriter meditandam expergefascere et stimulare nos debet, quam ad desidiz prætextum valere. Intitut. lib. iii. cap. 23. objec. 4.

I shall rather suffer myself to be slain, than that this hand shall administer the holy bread of our Lord to condemned contemnors of God." Berthelier, with his associates, absented themselves from the Lord's supper ; but Calvin urged this point with such vehemence, threatening to leave Geneva, yea, taking his farewell from his congregation, that he obtained from the council of two hundred the suspension of this obnoxious decree, till the opinion of the four Helvetic cantons upon this subject was obtained. When after the violent death of Michael Servetus, the question arose, in 1554, how heretics were to be punished, some being of opinion, that the cause of heresy ought to be left exclusively to God ; Calvin published his refutation of the doctrine of Servetus, with his reasons *why* and *how far* heretics ought to be punished by the magistrate. He was answered under the fictitious name of Martin Bell, by either Castalio or Lælius Socinus, to which a reply was written by Beza.

It must be acknowledged, candour being our guide, that both erred with sincerity, and that Beza, in particular, was induced by his warm attachment to Calvin, to patronize his cause. If such misteps were not so many warnings to us, we might wish that Beza had remained silent, and that this fact might be blotted out of Calvin's history. But notwithstanding his accomplishments, gigantic learning, and solid piety, Calvin was a *man*. He could not brook opposition, and many of his antagonists were haughty and violent : while to his favourers the purity of his life

seemed nearly a justification of his severity. It ought besides never to be forgotten, that at Geneva there was a continued struggle between the aristocratic and democratic factions, and that many of their ecclesiastical contentions were so blended with political, that it is often difficult to discriminate between them. Moreover Calvin's temper was constitutionally irascible, and became more so by his continued struggles and undeserved reproaches. There is abundant reason to believe that ardent zeal for the reformation and love to his divine Master constituted his principal motive, although that motive might receive fresh vigour from his natural temperament.

The case of Valentinus Gentilis cannot be passed by, as it shows us more fully the spirit of those times which ought to be kept in view in a discussion of Calvin's character. Gentilis was an antitrinitarian. Through fear of the fate of Servetus he made a recantation. Though his penitence was feigned,* he implored mercy, detested his errors, and eulogized Calvin. The ministers of Geneva, says Calvin, though they did not expect any thing of his sincerity and constancy, would not interrupt an act of mercy, and while they remained silent, his sentence was so far mitigated, that he obtained his life. This sentence was,

however, passed upon him, "that naked, in his shirt, barefooted, his head uncovered, with a burning torch in his hand, he should, on his knees, implore the mercy of his judges, acknowledge and detest his heretical opinions, burn his writings with his own hands, and lastly, that he, with a trumpet before him, should be carried through the principal streets of Geneva, forbidden to leave that city:" all which being punctually performed, he was enlarged from prison by the Senate of Geneva, Sept. 2, 1558. All this shows, that the inquisition had not been divested of its terrors in reformed Geneva. But if we look at the reverse of the medal, we shall see Calvin often abused, slandered and vilified, not only by his political, but by his religious antagonists. His faith was ridiculed, libels were posted up every where, and even his personal safety was often in danger. Who of us would dare to affirm that, if placed in his situation, with that authority with which he was encircled, he would have acted with more moderation? While his faults remain to us as a hand on the wall, let us admire his uncommon talents and his indefatigable industry. Let us revere his disinterestedness, his piety, and his exemplary life, and pay to his memory the just tribute of our gratitude and esteem.

To be continued.

* *penitentia simulatio*, are Calvin's words.

Religious Communications.

THOUGHTS ON THE REJECTION AND FUTURE RETURN OF THE JEWS.

IT is a characteristic of the divine government, that every event, which takes place under it, however melancholy in itself considered, is made to issue in some important good. The Most High will, in the end, make it appear to all intelligent beings, that he has, at no time, given up the reins of government, and that he has never been unwise in any of his purposes. "The wrath of man shall praise" him, "and the remainder of wrath" he will "restrain."

No event which has taken place in the church has made a more bright and glorious display of God's character, as Governor of the world, than the rejection of the Jews and the calling of the Gentiles. Like all other great and interesting events, relating to the Redeemer's kingdom, it was a subject of *prophecy*; and, when it took place, the astonishment of the world was excited. As many as had *faith*, saw in it the unsearchable judgments of God. The apostle Paul viewed the matter of so great importance, that he improved a considerable part of his epistle to the Romans in stating and explaining it. While he appeared to venerate the nation of the Jews, as being his own kindred according to the flesh, and as having long stood in a covenant relation to God; he signified that God had given them "the spirit of slumber, eyes that they should not see, and ears that they should not hear." They

stumbled at the stumbling stone, and rock of offence, which was laid in Zion. Therefore the apostle spake of them as having "fallen," as being "broken off," and as being for a season "cast away" by God. Having given a fair statement of this event, which in itself was melancholy, the apostle laboured to show that the obstinacy and rejection of the Jews were overruled by the great Head of the church, to subserve most important and glorious purposes; that their rejection was not final; but that the time would come, when, to the unspeakable joy of the whole Christian world, the Jews should again be grafted into their own olive tree, and partake, with the Gentiles, of its root and fatness. On this subject he addressed the church at Rome, who were Gentiles, in the following, impressive language: "Behold, therefore, the goodness and severity of God; on them, which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For, if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mys-

tery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but, as touching the election, they are beloved for the fathers' sakes." It is here expressly intimated, that the unbelief and rejection of the *Jews* stood connected, in the divine counsels, with an important good to the *Gentiles*. The *former* are represented, as being enemies to the gospel for the sake of the *latter*. But we are not to suppose the calling of the *Gentiles* prejudiced the *Jews* against the gospel, and was the ground of their opposition; because they *generally* rejected it, before the *Gentiles* were called. Neither are we to suppose that the *Jews* became enemies to the cross of Christ, with an *intention* of having favour shown to the *Gentiles*; for the supposition would be absurd. The obvious, and the only rational idea then is this; that God, who is wonderful in counsel, overruled the rejection of the *Jews*, so that this great event turned in favour of the *Gentiles*.

While the *Jews* remained God's covenant people, they stood in the way of the descent of any peculiar and distinguishing blessings on any other nation. God was pleased to single out the family of Abraham from all the families of the earth, as one in which he designed to place

his name, and preserve his church. With this faithful servant he entered into covenant, pledging his word, that on certain conditions he would be a God to him, and to his seed after him. In this covenant provision was evidently made for the church to be continued and perpetuated in the posterity of Abraham. If the posterity of this faithful man had *persisted in obedience*, God would never have failed to have had respect unto this covenant. If this had been the case, the children of Israel, with respect to privileges, would have been distinguished from all other nations to this day. They would not have experienced the seventy years captivity in Babylon, which they did in the days of the kings, when they hung their harps upon the willows; they would not have fallen into the hands of the Romans, as was their case before the advent of Christ; nor would they have been dispersed among the nations of the earth, as they now are, and as they have been almost eighteen hundred years. Their present unhappy condition is no evidence of breach of covenant on the part of God; for he never suffers his faithfulness to fail. They are now experiencing the peculiar displeasure of God, because they rejected, not only his *prophets*, but his *Son*.

While the posterity of Abraham visibly walked with God, they were distinguished, with respect to their privileges and blessings, from all other nations. To them solely pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Individuals of

other nations, it is true, enjoyed these privileges; but they did not enjoy them, without becoming incorporated with the Jews, the seed of Abraham. Of course they enjoyed these privileges on the ground of *adoption*. He, who so often declared himself to be the God of Abraham, was bound by his own covenant to distinguish the seed of this faithful servant, and to own them for his peculiar people as long as they walked in his commandments. Obedience to his laws would have prevented their rejection; and then they would have stood in the way of the great and distinguishing privileges, which have come upon the Gentile world. But the holy Sovereign of the universe had important purposes to answer, by suffering the Jews to fall into great obstinacy and unbelief, and by casting them off from being his people. That he gave them a fair opportunity to secure his favour and to perpetuate their privileges must be acknowledged; yet it was according to his eternal counsel, that they should be given up to blindness of mind and hardness of heart. He designed that their history, which is a part of the sacred oracles, should be to all succeeding ages a faithful record of the nature and depth of *human depravity*. That people were left to break covenant with God, that he, by cutting them off, might display, in *this world*, his hatred of iniquity. On account of their obstinate rejection of the gospel, God, in righteous judgment, hath rejected them; and he hath done it in favour of the Gentiles. He caused *their fall* to be "the riches of the world, and the di-

minishing of them the riches of the Gentiles."

The great and interesting event of the rejection of the Jews did not take place, until the patience and long suffering of God towards them were fully and unquestionably manifested. While they retained their standing in his vineyard, and experienced his cultivation, they received a treatment from God, which perfectly corresponded with the promise to Abraham. The Gentiles were left *uninstructed*. Being joined to idols, God let them alone. Accordingly, when the Saviour sent out his twelve disciples to preach his gospel, "he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." From this charge to his disciples it appears, that the divine Saviour had not, at the time of delivering it, visibly rejected the Jews, because proof was not fully exhibited, that they were determined, at all hazards, to reject *him*. On this ground he confined his *own ministry* to them, as appears from what he said, when the woman of Canaan cried unto him in behalf of her afflicted daughter; "I am not sent, but unto the lost sheep of the house of Israel. It is not meet to take the children's bread, and to cast it to dogs." The woman, willing to acknowledge herself a *Gentile*, an *outcast*, and fitly represented by a *dog*, said, "Truth, Lord; yet the dogs eat of the crumbs, which fall from their master's table. Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee, even as thou wilt.

And her daughter was made whole from that very hour."

The conversion of this woman and that of the centurion were probably designed, as *earnests* or *tokens* of the future triumphs of the grace of Christ among the Gentiles; but this divine Teacher was careful to signify that he was particularly sent to the Jews, and that his ministry was to be spent among them.

No sooner had the Jews made it fully manifest, that they would not reverence the Son of God, which they did by maliciously crucifying him, than they were, as a nation, rejected. The door was then opened for the gospel to be proclaimed among the Gentiles. The following prediction of Isaiah was remarkably accomplished; "I am sought of them, that asked not for me; I am found of them, that sought me not. I said, Behold me, behold me, unto a nation, that was not called by my name." This scripture was opened and explained to the apostles; particularly after Peter's call to go to the house of Cornelius, who was a Gentile. Accordingly, when Paul and Barnabas received a mission to go to the Gentiles, having witnessed the envy and blasphemies of the Jews, they "waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." From this time it appeared, that there was the greatest harvest of

souls among the nations, which had not known God.

The door being opened, by the rejection of the Jews, for the word of life to be preached to the Gentiles, the Holy Ghost descended, and great numbers of the elect were called into the kingdom from among them.

It is important to be observed, that there was a *remnant* of Jews in the church, after their nation in general had rejected Christ, and were themselves rejected by him. Among the descendants of Abraham God had an elect number, and by the power of his Spirit he was continually calling them into the kingdom of his Son. The apostle Paul signified that it was in his day, as it was in the days of Elijah; God had not left himself without faithful witnesses among the Jews. He urged, with great force of argument, that, though the rejection of Israel was *general*, according to their own prophecies, and attended with astonishing blindness and hardness, yet it was not *total*; there being still a happy number of believers among them. "I say, then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he foreknew. Wot ye not, what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image

of Baal. Even so, then, at this present time also there is a remnant, according to the election of grace." Again he saith, "Israel (meaning the nation of Israel) hath not obtained that, which he seeketh for; but the election hath obtained it, and the rest were blinded." In another place he saith, "blindness in *part*: is happened to Israel, until the fulness of the Gentiles be come in." Under the preaching of the gospel the first harvest of souls was among the Jews. The three thousand, who were converted on the memorable day of Pentecost, were descendants of Abraham. Probably there has been a small remnant of believers among the Jews from Christ's time to the present day. Among the religious intelligence, communicated to the public, in the periodical works of our own time, we may notice, as highly interesting to the friends of Zion, accounts of some hopeful conversions to the Christian faith among the descendants of Abraham. We are warranted to believe, from respectable authority, that considerable numbers of this people, especially of the younger class, are inclined to hear the gospel of Jesus Christ. Intelligence of this kind presages something *important*; that God is on his way, and that the scriptures are fulfilling.

In consequence of God's regard for faithful Abraham, and of promises, which he was pleased to make to him, the Jews, as a *nation*, will be recovered, and converted to Christianity. This great event will astonish the world; and in view of it infidelity will hide its head. In the language of the apostle Paul we

may say, "if the casting away of them were the reconciling of the world; what shall the receiving of them be, but life from the dead?" We have an explicit warrant to indulge the animating thought, that the Jews will be grafted again into their own olive tree; not into another, but into *their own*, into the *same*, in which they once stood; and will again partake of its root and fatness. "Blindness in *part* is happened to Israel," and for a particular time, "until the fulness of the 'Gentiles be come in.'" The time is fast approaching, when the whole of the twelve tribes of Israel will be gathered from their present dispersed state. They all will be again fixed in a state of covenant favour with God. Unhappy as is their present situation, they are represented as being *beloved for the fathers' sakes*. The glorious event of their *return* is to take place in consequence of God's gracious regard to the memory of their pious ancestors, and in fulfilment of particular promises, which he made to Abraham, Isaac and Jacob. In consequence of God's faithful regard to these promises, he remembered them, when they groaned under their heavy bondage in Egypt; when they were captives in Babylon; and when the plot was laid to destroy them by wicked Haman. His faithful and sacred regard to the same promises will lead him to remember them in their present scattered state. In his own time he will gather them from among all nations, tongues, and languages; and he will be their God, and they shall be his people.

Many prophecies clearly favour the idea, that the Jews will be conducted to their own land, the land given to Abraham's seed by *promise*; and the remarkable preservation of them, as a distinct people, for so many centuries of years, renders such an event very probable.

The return of the Jews, and their being grafted again into their own olive tree, will unquestionably establish the important truth, that God's church has ever been *one* and the *same*; that "there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." It may now be remarked, and to all pious minds the remark cannot fail of appearing weighty, that the conversion of the Jews is an event, for which we ought fervently to pray, when we draw near the Father of mercies. They are the natural branches, and their *return* will be connected with great good to the Gentile world, yea, far greater than was their *rejection*. If, therefore, we love the prosperity of Zion, we shall think of the seed of Abraham in our public prayers, and in our more private addresses to the throne of grace. H.

SURVEY OF NEW ENGLAND
CHURCHES.

Continued from page 359.

It is the design of this number to suggest a few remarks on *experimental religion*. The subject is at all times very important to Christians, both as it respects their own spiritual interest, and their treatment of oth-

ers. At the present day it is peculiarly important, as there is no subject on which both the learned and the unlearned entertain greater and more pernicious errors.

By *experimental religion* is here meant the whole internal exercise of Christian holiness, in connexion with the efficiency of divine grace. It implies the gradual acquaintance with divine things, which the penitent attain; their knowledge of themselves as sinners, and of Jesus Christ as a Saviour; their repentance, faith, love, hope, and joy; their constant struggle with indwelling sin, and their progressive improvement in Christian virtue. When pious persons and evangelical writers speak of *experimental religion*, they generally have a special reference to the Holy Spirit, as the cause of all true goodness, and to the usual method, in which that Spirit operates in renewing and comforting the people of God.

There is a class of men at this day, not contemptible in point of number or talents, who doubt the existence, or at least deny the necessity of what Christians have denominated *experimental religion*, and sometimes treat all pretensions to it as weakness and enthusiasm. Persons, stamped with this extravagance of error and impiety, would deserve less notice in this Survey, were they not frequently found within the pale of the church. This circumstance gives them increased influence, and renders their opinions more dangerous. Without enlarging on this branch of the subject, I would ask, what the scripture means by representing believers, as the subjects of such

powerful divine operations, and personal religion, as consisting in such deep and tender impressions, such clear, spiritual views, and such lively, cordial exercises? Set aside *experimental religion*, and you set aside that which is supported by the most perspicuous and forcible expressions, as well as by the general tenor of God's word, and by the uniform testimony of the most, enlightened Christians in all ages, and which agrees with every correct view of the nature of the human mind, and of divine objects. When rational, accountable creatures, who have been blind to the glory of God, inattentive to the everlasting interest of their souls, estranged from a life of piety, and immersed in the concerns of the world, at length open their eyes upon their own debasement and guilt, upon the divine glory, the work of the Saviour, and the judgment to come; we should naturally expect such a train of impressions and feelings, as constitute what we call *experimental religion*. You will, therefore, consider, brethren, that those, who reject experimental religion, not only reject the work of God's Spirit in dictating the scriptures and sanctifying the heart, but manifest great ignorance of man's intellectual and moral nature. Carefully avoid all such, especially if invested with the sacred office. A minister of this description is sufficient to blast the growth of religion in a whole church.

But your greatest danger arises not from those, who openly deny or oppose *experimental religion*, but from men who profess to be its zealous friends, and to

be earnestly engaged in promoting it. In our land there are multitudes who answer this description, who yet entertain very inadequate and erroneous, and, in some instances, the most wild and extravagant ideas of the nature and fruits of religion. Such men are doubly dangerous. They are wolves in sheep's clothing. While their high professions and their appearance of pious zeal impose upon undiscerning minds, and steal the confidence of many real Christians; the errors of their faith, and the irregularities of their conduct, render their influence baleful to the cause of religion. The exposure of the church from this quarter is great, and calls upon her watchmen and friends to plant a safeguard around her. In compliance with this call, I shall briefly mention a few marks of *true experimental religion*, by a faithful consideration of which error and delusion may be discovered, and fatal danger averted. The task is arduous and momentous. He, who undertakes it, should remember his responsibility, and keep close to the infallible standard.

Let it, then, be observed in general, that *experimental religion must agree with the Christian scriptures*. The Bible teaches that religion, which is pleasing to God, and profitable to men. While attending to this subject, it is a maxim of serious consequence, that *the Holy Spirit, operating in the hearts of men, always produces a religion conformed to that sacred book which he inspired*. The Spirit of God is not bound by rules of human invention; but he cannot contradict himself. His work in re-

newing sinners must accord with his work in the affair of inspiration. Here, then, is the grand, comprehensive rule, by which our religion must be examined before the tribunal of conscience now, and before the tribunal of Christ at the judgment day.

What is conformed to God's word will be as gold, silver, and precious stones in the building of the church. But that which is not conformed to God's word, whatever else it may have to recommend it, will be as hay, wood, and stubble, which are consumed by the fire.

But in order to guard against the various forms of error, it is necessary that this subject be more minutely and thoroughly analyzed.

The first remark, which occurs, is, that *in experimental religion we must find a conformity to evangelical truth*. In consequence of renewing grace, sinners receive the truth in love. Their affections harmonize with the doctrines of inspiration. Does the Bible teach, that God is a holy, just, and sovereign God, who has chosen the wisest and most benevolent plan of operation, and does all things after the counsel of his own will and to his own eternal honour? With such a God they are pleased. In such a government they confide. They rejoice that the dominion of God is without limits, his agency without control, his justice inflexible, and all his perfections the same yesterday, and today, and forever. Does revelation teach that all the posterity of Adam are by nature children of disobedience, wholly degenerate, voluntary slaves of sin, and heirs of perdition? They ac-

knowledge the description just, and, in view of it, are willing to be humbled before God. Does the gospel teach the necessity of regeneration by the Holy Spirit, the justification of believers by grace through the righteousness of Christ, their entire dependence on God, and their certain perseverance in holiness? In these and other congenial doctrines believers feel a cordial complacency. Those evil passions, by which their minds were once benighted, and which always resisted the light of the gospel, when it began to dawn upon them, are now subdued, and a heart is given them, which operates in unison with the holy scheme of evangelical truth.

It is fact, not only that experimental godliness corresponds with gospel doctrines, but also that those doctrines have an important *instrumental* concern in producing the first exercise and the subsequent growth of all true religion. Christians are *born of the word of God*. They are *sanctified through the truth*. Their religious character is formed under the influence of the peculiar principles of Christianity. The motives which actuate them, the moral springs of all their pious affections, are found in that scheme of doctrine, of which *Christ crucified* is the foundation, the sum, and the glory. Here, Christians, is a criterion, by which to judge of *experimental religion* in ourselves and others. *Does it harmonize with the obvious sense of revelation? Does it coalesce with the doctrines of grace? Does it exist, and operate, and advance toward perfection under their influence? If persons deny the doc-*

trines of man's native depravity and total dependence on sovereign grace, the Deity and atonement of Christ, God's electing love, or the Spirit's agency in recovering sinners to holiness, and hold the contrary doctrines; their religious experience, however showy and abundant, is to be greatly suspected. Churches that owe their existence or increase to a religious system, in which the doctrines of grace are not solemnly recognized and uniformly supported, ought with trembling to anticipate the day, whose light shall "try every man's work of what sort it is," and publicly show of what materials the churches are composed.

The second mark, which experimental religion must bear, is *a correspondence with the law of God*. In the renovation of our nature by the Holy Spirit, *God's law is written upon the heart*; or, to lay aside the metaphor, a disposition is given, which exactly answers to the precepts of the moral law. True religion contains, as its living and enlivening soul, that supreme love to God, which is required by the first and great command, and that undissembled, equal love to mankind, which is required by the second. Believers have an impartial affection for their fellow creatures, duly estimate their immortal interests, and, with fervent, steady zeal, seek their welfare. Religion begins, when holy love begins, and arrives at perfection, when love is made perfect. As religion corresponds with the all comprehensive command, which requires love, it corresponds with all the rest. It leads to sincere, cheerful, and universal obedience. It

would be easy to show, that this conformity of religion to the divine law is the same in reality with that conformity to evangelical truth, mentioned above. *The spirit of faith, which receives divine truth, is the spirit, which obeys the divine law*. Divine truth and the divine law both bear the image of God; both express his moral character. Conformity to the one, therefore, necessarily implies conformity to the other. Hence we learn the radical mistake of those, who imagine that they yield obedience to the moral law, while they reject evangelical truth. Hence also we see the falsity and absurdity, which mark the religion of those, who pretend to believe evangelical truth, and yet live in disobedience to the moral law.

This second article presents an inquiry, which we should make with seriousness, if we would ascertain the nature of our religion. *Does it bear the stamp of God's holy law?* An inquiry of this kind might soon convince us, that much of what is called experimental religion in ourselves and others, instead of being the product of the Holy Spirit, is the work of a disordered imagination, or a deceitful heart.

Another mark, which *experimental religion* must bear, is *conformity to Jesus Christ*. He is the perfect pattern of all Christian goodness. He hath set us an example not only of outward conduct, but of inward feeling. If, then, we would come to a right conclusion respecting persons, who profess to be experimentally acquainted with religion, we must inquire, whether

they have any thing of that pure, holy love, which reigned in the Messiah? Is it their first desire and prayer, as it was his, that God may be glorified in the kingdom of grace? Have they any thing of his humility, piety, and heavenly mindedness; his ready and delightful obedience; his unreserved submission to the divine will; his silent meekness under reproach and cruelty; and his tender mercy and forgiveness toward his enemies? In short, does it appear, that their religion was learned from the amiable pattern of him, who was meek and lowly in heart? If it be so, we may safely conclude, that their experience is the effect of divine grace. For neither the wicked one, nor the natural passions of the heart will ever tolerate, much less produce a religion, which is stamped with the lovely character of Christ. Now if this be the sure standard, how many things, sometimes called experimental piety, must be wholly set aside? How many reputed conversions must be considered, as only a turning from one form of wickedness to another? Is spiritual pride, a forward, pompous, self-righteous zeal, noisy speaking, violent bodily exercise, or any other indecency, an ingredient in that religion, which has the blessed Jesus for its model?

I mention as another characteristic of true religion, that it implies a *great and universal change of heart*. Without supposing this, the language of inspiration appears unmeaning and absurd, or extravagant and delusive; as might be easily shown by referring to particulars. The affections, which constitute true

religion, are *new affections*; affections of a different kind from any which the unrenewed exercise; and not only of a different kind, but arising from a different source. Self love, operated upon by the fear of punishment and the hope of happiness, often occasions a train of exercises, which are mistaken for experimental religion. But in many passages of scripture it is plainly affirmed or implied, that the origin of religion is not to be found in any power or principle of man, but in the gracious agency of God. The mind of man is the *subject* of religion, and his rational faculties are all *active* in it. But, for its *origin*, or *cause*, we must look to the Spirit of God. What, then, shall we think of those religious affections, however boasted of by some, which can be easily accounted for, without supposing any supernatural agency, and are, indeed, nothing but a particular modification of the principles of our corrupt nature? If any religion, founded on self love, or springing from it, would correspond with the demands of the gospel, or answer the purposes of salvation; what need would there be of *the renewing of the Holy Ghost; of being quickened, or raised from the dead; of being wrought upon by divine power; in short, of being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?*

I add one more remark. *Genuine religion proceeds from the real temper of the heart, and not from the warmth of the passions.* The Israelites, after having escaped their merciless pursuers, who were drowned in the Red

Sea, and on other extraordinary occasions, united in praising God, and appeared to have a very fervent piety. But from what followed it is evident, that their religious affections, instead of having a connexion with the real temper of their hearts, were merely the working of their passions, excited by extraordinary events. Saul was melted by the amiable conduct of David, and appeared to have benevolent and pious emotions. But his emotions were the effect of outward circumstances operating upon his passions, his heart still remaining as envious and murderous as ever. That religion, which is produced by the sudden heat of the passions, is transient as the morning cloud and early dew. But true religion, being seated in the heart, is uniform and permanent, like the natural affections. In consequence of some occasional excitement a person may feel a few kind emotions toward those, against whom he indulges habitual malice. But when that occasional excitement of tender feeling subsides, his malice returns. But the kind emotions of a parent toward his children depend not on the operation of extraordinary causes upon his passions, but flow from the real temper of his heart. Parental love continues to operate, when his mind is in the most tranquil state. It is so with true piety in the soul. It depends not on the solemnity of the Sabbath, nor on the warmth of a religious meeting, nor on the influence of striking occurrences, nor on any unusual impulse whatsoever; although these may occasion its higher exercises. In seasons of calm

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retirement, when the passions are all serene, when the heart, freed from restraint, acts *itself*, and nothing, but the unchangeable objects of religion, operate as motives; in such quiet seasons, believers are alive to God. Religion exerts its gentle power in their souls, when sensible objects make the least impression. It mingles with their meditations in solitude, with their conversation in company, with their diligence in business, and with the tranquil, silent enjoyments of domestic life. Thus it appears, that *their religion is a durable principle, a temper of the soul, a law in their minds, written and engraven on their hearts*. If, then, we would form a correct judgment of experimental religion in any particular instances, we must not think it sufficient to observe its features and operations in the first warmth of affection, or in any time of incidental animation. Occasional excitements must pass away, sudden emotions subside, and the mind come down to its own proper state, before men will feel and act according to their real character. Watch, then, therefore, till you have opportunity to see, whether their religion be a wind which, in passing, gives motion to the light, airy things on the surface of the soul, or that water which Christ gives, which becomes an unfailing fountain in believers, springing up to everlasting life. Possibly, when this gust of passion ceases, and the mind settles into its resting place, the religion, which promised so fairly a few weeks or months ago, will be like the seed falling upon stony places, which suddenly springs up, but having

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no root, as suddenly withers away. But if, in any persons, a religion, appearing to be constituted of passionate emotions, should prove more lasting; then watch its motions and its progress. See whether it be a bright meteor carried about in the air, or a star in the firmament of heaven. See whether the passions, which the reputed converts display, are those which the gospel sanctions; whether they partake of the meekness and gentleness of Christ, or of the ostentation and proud confidence of the Pharisees; and whether it appear, from their uniform conduct, that their *heart* is interested as well, as their passions warmed.

Churches of Christ, it is hoped that the foregoing remarks arising from a deep concern for your peace and prosperity, will be

seriously considered, and faithfully applied. Forget them not in the important work of self-examination, and in attending to the qualifications of those, who wish to be admitted to your holy communion, and of those, who offer themselves as candidates for the gospel ministry. Forget them not when forming a judgment of revivals of religion, and of the various descriptions of conversion and Christian piety, which you hear from the sacred desk. Be not deceived by counterfeit appearances; be not misguided by the ingenuity of error. Diligently use all your advantages, as children of the light, and humbly remember your dignity, as *the ground and pillar of the truth*, and the repository of evangelical religion.

PASTOR.

Selections.

Messrs Editors,

The Copy of a Letter from the celebrated Dr. Isaac Watts to Madam Sewall, upon the death of her children, having lately fallen into my hands, I have supposed it worthy of publication in your very useful work, as the sentiments are singularly calculated to give instruction and consolation to Christian parents, under the loss of offspring.

H. J.

Madam,

7 November, 1728.

Yesterday, from Mr. Sewall's hand, I received the favour of several letters from my friends in New England, and a particular account of that sharp and surprising stroke of Providence, that has made a painful and lasting wound in your soul. He desired a letter from my hand,

directed to you, which might carry in it some balm for an afflicted spirit. By his information I find, I am not an utter stranger to your family and kindred. Mr. Lee, your venerable grandfather, was predecessor to Mr. Thomas Rowe, my honoured tutor, and once my pastor in

my younger years. Mr. Peacock, who married your eldest aunt, was my intimate friend. Mrs. Bishop and Mrs. Wirley were both my acquaintance, though my long illness, and my absence from London, has made me a stranger to their posterity, whom I knew when children. But now I know not who of them are living or where. Dr. Cotton Mather, your late father-in-law, was my yearly correspondent, and I lament the loss of him. But the loss you have sustained is of a tenderer and more distressing kind. Yet let us see, whether there are not sufficient springs of consolation, flowing all around you, to allay the smart of so sharp a sorrow. And may the Lord open your eyes, as he did the eyes of Hagar in the wilderness, to spy the spring of water, when she was dying with thirst, and her child over against her ready to expire. Gen. xxi. 19.

Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry. If you did not, you have your God still, and a creature cannot be miserable, who has a God. The little words "*My God*" have infinitely more sweetness than "*my sons*" or "*my daughters*." Were they very desirable blessings? Your God calls you to the nobler sacrifice. Can you give up these to him at his call? So was Isaac, when Abraham was required to part with him at God's altar. Are you not a daughter of Abraham? Then imitate his faith, his self denial, his obedience, and make your evidences of such a spiritual relation to him shine brightly on this solemn occasion. Has

God taken them from your arms? And had not you given them to God before? Had you not devoted them to him in baptism? Are you displeased that God calls for his own? Was not your heart sincere in the resignation of them to him? Show then, Madam, the sincerity of your heart in leaving them in the hand of God. Do you say, they are lost? Not out of God's sight and God's world, though they are gone out of our sight and our world. "*All live to God.*" You may hope the spreading covenant of grace has sheltered them from the second death. They live, though not with you.

Are you ready to complain, you have brought forth for the grave? It may be so, but *not in vain*. Is. lxxv. 25. "*They shall not labour in vain, nor bring forth for trouble; (i. e. for sorrow without hope) for they are the seed of the blessed of the Lord, and their offspring with them.*" This has been a sweet text to many a mother, when their children are called away betimes. And the prophet Jeremy, ch. xxxi. 15, 17. has very comfortable words to allay the same sorrows. Did you please yourself in what comforts you might have derived from them in maturer years? But, Madam, do you consider sufficiently, that God has taken them away from the evil to come, and hid them in the grave from the prevailing and mischievous temptations of a degenerate age? My brother's wife in London has buried 7 or 8 children, and among them all her sons. This thought has reconciled her to the providence of God, that the temptations of young men in this age are so exceedingly great, and

she has seen so many of the young gentlemen of her acquaintance so shamefully degenerate, that she wipes her tears for the sons she has buried, and composes her soul to patience and thankfulness, with one only daughter remaining. Perhaps God has by this stroke prevented a thousand unknown sorrows. Are your sons dead? But are all your mercies dead too? A worthy husband is a living comfort; and may God preserve and restore him to you with joy! Food, raiment, safety, peace, liberty of religion, access to the mercy seat, hope of heaven; all these are daily matters of thankfulness. Good Madam, let not one sorrow bury them all. Show that you are a Christian by making it to appear, that religion has supports in it which the world doth not know. What can a poor worldling do, but mourn over earthly blessings departed, and gone down with them comfortless to the grave? But methinks a Christian should lift up his head, as partaking of higher hopes. May the blessed Spirit be your comforter, Madam. Endeavour to employ yourself in some business or amusement of life continually, lest a solitary and inactive frame of mind tempt you to sit brooding over your sorrows, and nurse them to a dangerous size. Turn your thoughts often to the brighter scenes of heaven and the resurrection.

Forgive the freedom of a stranger, Madam, who desires to be the humble and faithful servant of Christ and souls.

ISAAC WATTS.

P. S. Madam, you have so many excellent comforters around you

that I even blush to send what I have writ; yet since the narrowness of my paper has excluded two or three thoughts, which may not be impertinent or useless on this mournful occasion, I will insert them here. You know Madam, the great and blessed God had but one Son, and he gave *him up* a sacrifice, and devoted him to a bloody death out of love to such sinners as you and I. Can you shew your gratitude to God in a more evident and acceptable manner, than by willingly resigning your sons to him at the call of his providence? This act of willing resignation turns a painful affliction into a holy sacrifice. Are the two dearest things taken from the heart of a mother? Then may you ever set so much the looser to this world, and you have the fewer dangerous attachments to this life. It is a happiness for a Christian not to have the heart strings tied too fast to any thing beneath God and heaven. Happy is the soul, who is ready to remove at the divine summons. The fewer engagements we have on earth, the more we may live above, and have our thoughts more fixed on things divine and heavenly. May this painful stroke be thus sanctified, and lead you nearer to God.

I. W.

The following Extract from M. Massillon's Sermon on "MINISTERIAL ZEAL" is recommended to the serious and attentive perusal of those whom it may concern.

HAVE not ministers, animated with the Spirit of God, expe-

rienced contradictions, in all ages? In succeeding to the zeal and ministry of the apostles, have they not succeeded to their tribulations and reproaches? It was not by temporizing with sinners that they converted them; it was by combating them; it was not by flattering the great and the powerful, that they induced them to submit to the yoke of Christ; it was by making them tremble, as Paul formerly did even kings upon their thrones, by the terrors of the holy word; by the frightful image of a judgment to come, and of the punishments reserved for the worldly-minded and unchaste.

We however flatter ourselves with succeeding better by adopting another method towards the great and the powerful; and this is a perpetual illusion, which conceals from us our prevarication and weakness. We hardly dare show them, even at a distance, truths which displease them, which yet alone can be useful to them. Their most public and most shameful vices are to us like sacred things; and we touch them only with circumspection, and with strokes so slight and tender that they are not perceived. Our great object seems to be, not to convert them, but to forbear irritating them; as if our ministry, as respects them, consisted in humouring them, not in converting them; and in preaching to them the words of salvation in such a manner, that they cannot find any thing that regards and interests them. We persuade ourselves that we ought not, by an indiscreet zeal, to deprive the church of worldly greatness,

which may be useful to it; as if the church had need of an arm of flesh to support it; as if men, plunged in sin, could be useful in the work of God; as if it was necessary to flatter the great, for the maintenance of a religion, which was at first established by combating their passions; in fine, as if it was indiscreet not to use flattery and collusion in our ministry.

My brethren, let us not seek supports of flesh and blood for religion. Let us unite fidelity in our ministry, with the respect and regard due to human greatness; what we owe to a love of the truth, with a proper regard to the rules of Christian prudence. *Religion* does not authorise excesses and indiscretion in zeal; it condemns only a fear of man, and the cowardly and interested views of *self-love*. Let us respect the great and the powerful, but let us not respect their vices and their sins; let us render to their persons the love, the homage, and the regard which are due to them, but let us not render the same to their vices; let us exhibit to the common people examples of submission and fidelity to the great, not of adulation and shameful meanness. The men of the world study enough to corrupt and blind them by the poison of continual flattery; let us not prostitute our ministry to so unworthy a use; but, by a wise and respectful sincerity, let us preserve for them a resource for knowing the truth. If, in consequence of our places and station we have free access to them, let us not be occupied in advancing our own fortune, but their salvation. The only means

of being useful to them is not to desire them to be useful to *his*. If we aspire at procuring their favour, we must begin by humouring their foibles. It is rare that their good graces are to be purchased but by weakness and base complaisance on our part. We should tremble when they load us with favours; the higher they elevate us, the lower, we have reason to fear, we are in reality degraded; their gifts cost us dear, since they must, almost always, be purchased at the expense of truth, and of the dignity of our ministry. Not that the great are unsusceptible of the truth; on the contrary, by their being the less accustomed to it, it would make the stronger impression. Their ruin generally proceeds from this source, that there is no person near them, who dares to show them the precipice, and reach forth a hand to hinder them from falling into destruction.



FRAGMENTS.

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EXTRACTS FROM "NOTES FOR HIMSELF;" WRITTEN BY THE REV. MR. CORBET.

NEVER expect any thing from the world; and when it offers thee any thing that is good for thee, receive it; but catch not at it greedily.

Any matter of trial to thee, reckon among thy gains.

In thy actions, consider not only what is lawful, but what is best in the present circumstances; and do that.

When thou art in company, where the talk is but vain, watch

to put in a word, that may be to edification.

Use no recreations or delights of sense, but what thou canst at that very time desire of God, that it may be sanctified to spiritual ends.

Take your eye off from others, and turn it inward upon yourself; this will render you less sensible of their failings, and more observant of your own, both which consequences are desirable.

Use not animosity and contention in any matter, that may be brought to a good issue in the way of peace.

Engage not hastily as a party in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them.

When thou hast an opportunity of speaking a word for the good of another's soul, defer not the doing of it till another time.

Watch against all bitter and passionate speeches, against malignant opposers of truth. For meekness of spirit and behaviour is more according to Christ, than wrathful zeal.

In thy zeal against the sins of others, be mindful of thy own exceeding sinfulness: call to remembrance thy great offences, which, though they be unfeignedly repented of, give thee to understand what cause thou hast to be meek, and humble, and patient toward all men.



INDIAN DUELLING.

NATCHES, July 1, 1897. The following very extraordinary circumstance occurred a few days since. If the advocates for duel-

ling were compelled to settle their "affairs of honour" in a similar manner; substituting a common hangman to terminate the scene, in place of a son to one of the parties, it is very probable that the practice would in a short time become less fashionable.

At about 2 o'clock, P. M. an Indian was discovered, by the family, entering the south end of Cirault's lane. He drew their attention, being painted in an uncommon manner; his whole body appeared red. He held in his right hand a gun, which he brandished with many gesticulations; in his left hand he held a bottle. He was attended by two other Indians, who advanced at a sober pace. At the opposite end of the lane, some more Indians were discovered, among whom was a man painted in like manner, but unarmed. He was held and detained by a woman; but when the one brandishing his gun came within about twenty yards of him, he burst from the embrace of his wife and rushed towards his antagonist. At about four yards distance they both halted: when the unarmed man presented his naked breast to the other, who took deliberate aim, but, appearing to recollect himself, he suddenly dropt his gun, and drank from the bottle, which at the time was tied to his wrist; the other patiently and resolutely holding his breast open and presented all the while. Having finished his drink, he gave a whoop, and took fresh aim; and, in an instant, the other dropt dead almost at his feet. This done, he once more loaded his gun with all possible speed, and gave it to a by-stander (son

to the deceased.) He then in turn, bared, and presented his breast, and was instantaneously sent into eternity.

The dead bodies were each carried the way they came, and by their respective friends interred, one at each end of the lane. The wife and relatives of the unarmed one, who was first killed, howled over his remains three days and nights, and then disappeared. On Friday last they returned again, fired several guns on approaching the grave, gave a general howl about a quarter of an hour, and retired.

We learned from some among them, who spoke broken English, that they had quarrelled over a bottle some considerable time ago, when the Indian, who was first killed, had his finger bit by the other in such a manner, that his arm became inflamed; he declared he was "*spoiled*," and that they must both die. They agreed, and formed the arrangement as related. [*Panorama*.

ANECDOTE.

MR. W. a respectable Calvinistic clergyman in R. being visited by a young candidate for the ministry on Sunday, invited him to preach. The young gentleman readily consented and delivered an ingenious Arminian sermon; though his prayer was very calvinistic. When the service was over, Mr. W. thanked him for his kindness, praised him for his ingenuity, but told him that, as they did not agree in sentiment, he could not invite him to preach again; but, continued he, I have a favour to ask of you; when you go home,

will you sit down, and write a prayer to agree with the sentiments you have this day been preaching; will you commit it to memory, go into your closet, and repeat it to God? The young man promised to do it. Accordingly, when he went home, he wrote the prayer, committed it to memory, went into his closet, and attempted to repeat it, but found, through the power of conscience, that he could not.

A few years afterwards he came again to Mr. W. Mr. W. soon recollected him and received him very cordially. The young gentleman offered to preach for him; Mr. W. at last reluctantly consented. Accordingly the young gentleman went

into the pulpit, and to the great astonishment of Mr. W. delivered a sound, sensible, *calvinistic* sermon. When the service was over, Mr. W. asked him why he had altered his sentiments; the young gentleman asked him, if he did not recollect a favour he had, a few years ago, requested of him; and being answered in the affirmative, he related the circumstances, and added, that, being greatly agitated as well as surprised, he had carefully examined his sentiments, and had reasoned thus with himself: Can it be proper for me to *preach* to a congregation what I cannot offer up in *prayer* to God?

Review of New Publications.

A Sermon, preached July 22, 1807, at the funeral of the Rev. Alexander Macwhorter, D. D. senior pastor of the Presbyterian church in Newark, New Jersey. By Edward D. Griffin, A. M. surviving pastor of said church. 8vo. pp. 52. New York. S. Gould. 1807.

If an able and faithful gospel minister be one of the most important characters in our world, then the death of such an one is a very solemn event, in the estimation of every thinking man, and a judicious history of his life is a valuable record. Such was Dr. Macwhorter, whose decease gave occasion to this discourse. *He was indeed a burning and a shining light.* He filled a large space in the Presbyterian church, for many years. And beyond the limits of that church, he was known, and revered, and his death lamented.

Being no strangers to the character of this apostolic man, and knowing also the high reputation of his surviving colleague and eulogist, we took up this discourse with no common expectations: And we are happy in being able to say that these expectations have been fully answered.

The text on which it is founded is Psa. cxii. 6. *The righteous shall be in everlasting remembrance.* After an appropriate introduction, in which brevity and feeling are remarkably united, Mr. Griffin proceeds to shew that the righteous "shall be long

remembered with affection and reverence on earth;" and that they "shall be had in everlasting remembrance before God, and the inhabitants of heaven."

These positions are illustrated in a neat, perspicuous and striking manner. If there be a fault in this part of the discourse, it is, that neither of these principal heads is sufficiently expanded. Such a preacher had no reason to be afraid of fatiguing his hearers, by a more full discussion of subjects, so rich and interesting.

After devoting a little more than three pages to the general doctrine of the text, Mr. G. proceeds to "sketch the outlines of the history and character" of the venerable deceased. The execution of this portion of the discourse is unusually happy. It is particular, without being tedious; and every where sober and discriminating, without being rapid. It would be happy for the literary and ecclesiastical historian, if every distinguished man had found an equally faithful, able, and interesting biographer. We forbear to lay any part of this sketch before our readers, at present, because it is our intention in a future number to present an abridgment of the whole. We cannot omit, however, to transcribe a single paragraph, as an example of that tender, poetic simplicity, which we believe often distinguishes the compositions of this gentleman.

"My reverend father lived to a good old age. As I have heard him say, *he lived to see two worlds die*. He trod the path of life with those who have long since gone to rest. Your fathers knew him; and he helped to fit those for heaven whose aged dust now sleeps in that hallowed

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ground. He baptised most of you, and will shortly meet those faces at the bar of God, which he covered with the sacramental water. When I have heard him talk of the events of other times, and the well known characters with whom he acted on the public stage, before I had existence, and saw him alone amidst a younger race, I have often contemplated him as a venerable oak, which once stood in the midst of the forest:—the ruthless axe of time has laid his companions low; and now he stands alone on the open plain, and every withered leaf trembles in the blast. That trunk which seventy winters had in vain assailed, must fall at last, like the companions of his youth. He *has fallen*, and is gathered to his fathers! He no longer stands alone in the open plain; he is surrounded once more by the companions of his youth, and stands, we trust, transplanted and renewed among the trees in the paradise of God."

The addresses, to the surviving relatives of the deceased, and to the afflicted congregation over which he had so long presided, close this discourse. These, also, and especially the latter, are excellent. We present the following passage as a specimen:

"Yes, while his body lies insensible before you, his soul still lives in a conscious state. He loved you much; and in the abodes of bliss will, I doubt not, often think of you. Perhaps he may sometimes pass this way, to mark how you improve the instructions which he left among you, and whether you are coming after him to glory. I have a strong persuasion that his former family and flock will not be wholly excluded from his present cares. Perhaps he will sometimes visit our *assemblies*, to hear those truths repeated which he so often preached, and to observe their effects on you. Perhaps he may *now* be present! *Sainted Spirit!* hast thou come to witness our griefs? Do I see thee hovering over our assembly? O! if thou wouldst

speak to us now, thy doctrines would no longer be unheeded!—Alas! he speaks no more! His ministry among us is then forever closed, and sealed up to the judgment of the great day. Nothing can be added to it, or taken from it. He has done what he had to do, and has returned to Him that sent him.—But his ministry has not done with us. Think not, that, except tears and tender remembrance, you have nothing more to do with your deceased pastor. As the Lord liveth, you shall meet him again. When the dissolving heavens shall open, and disclose the Son of Man, coming in clouds to judge the world, your father, we trust, will be in his glorious train. And when the convulsions of that day shall burst the dormitories of a thousand generations, his sleeping body will rise! Then, he who baptised you, he who catechised you, he who warned and wept over you, shall stand with you in judgment. Then, all the scenes which have passed between you and him shall be examined, and an account taken how you improved his ministry in general, and each sermon in particular. Every hour that you sat under the sound of his voice, shall be found to have been big with life or death. The effects of improving or resisting his ministry, shall be felt through every hour and moment of eternity!—Oh! did you consider this while your minister lived? Did you consider this while his agitated soul was pleading over you? Did you consider this while you were bearing his clay-cold body to the house of God? Did you consider, that you were attending one who must be a witness, either for or against you, in the day that shall decide the destinies of all men, and whose ministry must either help you to heaven, or sink you deeper in hell? I see some of you tremble. But the half has not been told you. If a review of his ministry be so overwhelming at present, what will it be in the day of judgment! *If in the land of peace, wherein you trust, it has wearied you, then how will you do in the swelling of Jordan?*

On the whole we consider this sermon as doing equal honour

to the departed saint, and to the living preacher. Vigour of mind, taste, and piety appear in every page. We sincerely rejoice that the important station so long held by Dr. Macwhorter, is so ably and honourably filled.

An Essay on the Life of GEORGE WASHINGTON, Commander in Chief of the American Army, through the Revolutionary War; and the first President of the United States. By AARON BANCROFT, A. A. S. Pastor of a Congregational church in Worcester. Worcester, Thomas & Sturtevant, 8vo. pp. 552. 1807.

THIS publication “originated in the author’s wish to place within reach of the great body of his countrymen, an authentic biography of General WASHINGTON.” When we consider of what importance it is, that the example of this illustrious man be presented to the view of American citizens of every class, in the present and in every future age, and at the same time, how extensive is the plan, and how costly are the volumes, of the *Life of Washington* by Judge Marshall, we must allow this desire, and the Essay to which it has given rise, to be highly commendable. The plan of the work is, “to notice no individual or event, further than was necessary to display the principal character.” The author professes to offer but little original matter. “The few facts, which have not before been published, were received immediately from confidential friends of General

WASHINGTON, or from gentlemen who, in respectable official situations, were members of his family during his military command." The author contents himself with mentioning, in his Preface, his general authorities, without a distinct reference to them in the work itself. This procedure will be satisfactory to the readers for whom this volume is peculiarly designed; but we cannot suppress a wish, that for all the facts, not before published, however "few," the authorities had been expressly given, unless considerations of delicacy absolutely forbade. When a foreigner,† after a temporary residence in our country, has traduced the very subject of the present work, and, on his own

† *R. Parkinson, author of a Tour in America. This man came to America from motives of speculation. He designed to take a farm under General Washington, to whom he was recommended by Sir J. Sinclair; but the terms proposed did not meet the sanguine expectations of the English agriculturist. Hinc illæ lachrymæ. He went home, and abused the soil and the landlord, the country and its inhabitants. A scurrilous anecdote concerning General Washington, in itself absolutely incredible, and certainly not admissible on such authority, is taken from Parkinson's Tour, and inserted in one of the English Reviews, to give it currency. The Reviewer himself notwithstanding concedes, that there are "many instances," in that work, "in which the rancour of disappointment is much more evident than liberality or good sense." What regard then has he shown to the obligation of truth, or to the dignity of criticism? We are glad to find, at another English tribunal, a more equitable verdict. See CRITICAL REVIEW for January, 1807, which begins the review of Parkinson's Tour thus: "This book is avowedly written for the purpose of vilifying America." The whole adjudication corresponds with this exordium.*

authority, obtained attention, if not credence; it concerns us to substantiate every iota that we record, that we may effectually correct the mistakes of ignorance, and silence the calumnies of malevolence. We mean not the slightest insinuation of doubt, in regard to the authenticity of the additional articles, published in the volume now before us. Our knowledge of the author's character gives us perfect confidence in his own declaration, concerning the sources from which they were derived.

But we proceed to consider the execution of the work. This corresponds with the design and plan of the author. By excluding all matter foreign to the precise object, the volume gives a full exhibition of the MAN, whose character is professedly delineated. All is pure biography, the biography of WASHINGTON. We say not, there is no history; but there is none, save what takes its rise from him; centres in him; or terminates in him. When he is not the agent, he is the object; when we see not his person, we are conversant with his acts. Were we to call the work a portrait (and such it may justly be called,) we should say, it is one of full length, showing the individual distinct, prominent, entire. We say not, that no other figure is to be seen on the canvass; but there is none, that is not essential to the design; there is none, that does not serve to set off and give impression to the principal. To drop the allusion, you are never presented with any character, or event, which allows you for a moment to forget the MAN, with whose

birth you begin the volume, until, at its close, you consign him to the tomb.

The style of Mr. Bancroft is generally chaste. It is characterised for that "simplicity," at which he professedly aimed. Here are no pompous words, or laboured sentences. The reader is neither wearied with the stately swell of the *Gibbonian* period, nor disgusted with the coarse phraseology of vulgar dialect. While "the unlettered portion of the community" will understand, the literati will seldom be offended. In the perusal, however, the remark which the spectator applied to one of his modest characters, occurred to us, that *he wanted a dash of the coxcomb in him*. A little more ornament, and a little more rotundity of period, would, we think, not only have been admissible, consistently with the author's design, but have given an additional value to his work.

The author is happier in the selection, than in the arrangement of his words. The rule of Quintilian ought never to be forgotten: "Non solum ut intelligere possit, sed ne omnino possit non intelligere curandum." This rule is repeatedly violated; sometimes by the remoteness of the relative from its antecedent, and sometimes by an unhappy collocation of words.

"If the necessary cooperation of G. Britain, to enable the colony to drive the enemy from the Ohio, were unattainable, *which* would prove a radical cure of the evil, he strongly recommended, that a regular force of two thousand men should be raised." p. 20.—"An anonymous paper was circulated, requesting a meeting at eleven o'clock, on the next day, at the

public building, of the general and field officers, of an officer from each company, &c." p. 296.—"As the General passed, unperceived by him, a youth by the aid of machinery let down upon his head a civic crown." p. 364.—

"At Trenton, the ladies presented him with a *tribute* of gratitude for the protection which, twelve years before, he gave them, *worthy* of the taste and refinement of the sex." Ibid.—"The members of Congress, in opposition to the measures of administration, obtained the knowledge of the arrival of a son of the Marquis La Fayette." p. 466.

Strictures of less importance are suggested, for the consideration of the author, in case of a future revision of his work.

P. 39. "On which" *acres*, &c.—p. 335. "On both which," &c. The relative, in each of these passages, is unnecessarily severed from its antecedent by a full period. p. 39. "The *rights* [rites] of hospitality were liberally exercised."

P. 40. "Arrangement of military resources." 261. "embraced the inactive period." 268. "fruits of victory were on the side of the English." An incongruous mixture of metaphors.

P. 47. "The Welsh mountains in Cambridge" we have never been able to discover.

A suppression of the aspirate in words beginning with *h* seems improperly intended, in the following examples:

P. 49. 99. 114. "*an* heavy burden," "a mile and *an* half," "*an* heavy cannonade?"

72, 87, 14, 158, 256. "Works were *flung* up," "The Americans had *flung* up a small redoubt." "Entrenchments were *flung* up." "The American line was *flung* into disorder." "Arnold *flung* off the disguise."

Should this term be *flung* out, another might advantageously be *thrown* in.

142. "His humane heart *relucted*."
So do our ears.

157. "Attacked [attack] the right wing."

161. "The defences were *beat* [beaten] down."

161. "Fifteen hundred men *was* [were] necessary."

197. "He ordered the troops to *lay* [lie] on their arms."

229. "Thirteen *foreign* [sovereign] states."

253. "The purity of his own mind *forbid*" [forbade.]

404. There was that in his character which *forbid*, &c.

321. "He *bid* them a silent adieu."

256. "By order of *his* Sir Henry Clinton."

260. Note. "The *settlers* [suttlers] of the garrison."

268. "Admiral de *Turney*" [Ter-
nay] "D'*Estanches*" [Destouches.]

319. "Congress *was* not, &c. but they *were*."

397. "Principle" [principal.]

450. "The office of Attorney General *become* vacant."

390. "The first *diplomatic* transactions of the President."

442. "General Washington had the firmness to *loan* his personal influence."

If the Saxon term *loan* is legitimate, as synonymous with *lend*; yet use has so restricted it to pecuniary objects, that we prefer some other word, in this connexion. On the memorable occasion, here referred to, and on many other occasions, the "personal influence" of WASHINGTON was of more importance to his country, than all her *loans*.

466. This young gentleman did not remain *for a length of time* in the United States."

Although we have endeavoured to separate the chaff from the wheat, yet we are better rewarded, than the ancient critic, who was sentenced to receive the *chaff* only for his pains. We

are more substantially paid, by the pleasure we have derived from the perusal of this volume; and had we aimed only to appreciate it, we should not have been thus minute in its examination.

On the whole, we are decided in the opinion, that this biographical essay does great justice to the subject, and is calculated to be highly useful to the community. It proves Washington to be, what we were prepared to expect; in public life great; in private, estimable. At Mount Vernon he is mild and beneficent, methodical and diligent, attentive to agricultural improvements, and patriotic in encouraging the useful arts: in camp, thoughtful and vigilant, cautious of danger, and provident to meet it, accommodating his plans to his means, and less anxious for personal glory, than for the safety and happiness of his country: in battle, cool, yet determined, daring, yet prudent; in victory, moderate; in defeat, unsubdued: at the head of the Republic, comprehensive, yet minute, equable, and impartial; prompt to concede the just claims of other nations, but resolute in vindicating the rights of his own; unawed by menaces, unseduced by flatteries; deliberate in determining, but, when determined, inflexible; attentive to the wishes of his countrymen, but not obsequious; respectful, but not servile; with a rare felicity combining the tenderness of a parent with the energy of a sovereign; and perpetually giving new proofs of his claim to the august title of FATHER OF HIS COUNTRY.

A Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual Meeting, August 27, 1807, by Rev. Samuel Taggart, A. M. Pastor of the Presbyterian Church in Colrain.

THE preacher has chosen, for his text, these words, in Daniel xii. 4. *Many shall run to and fro, and knowledge shall be increased.*

After some pertinent introductory remarks, he proposes to notice, I. Some *particulars* in which the spread of the gospel effects an increase of knowledge. II. Some *periods* remarkable for such an increase. III. The *means* of this increase. IV. The *improvement*.

Under the first head he observes, that the gospel, by opening the human mind, contributes to the increase of knowledge *in general*; but as his text relates to *religious* knowledge, to this he means to confine himself. He shows, that as all true knowledge of God and religion is derived from revelation, so, in this kind of knowledge, the Jews, by means of the revelation given to them, far excelled all other nations. But the gospel far surpasses that, both in the *extent* and the *clearness* of its light. Among the doctrines elucidated by the gospel, he particularly mentions those which relate to the character and offices of Christ, the immortality of the soul, the resurrection of the body, the nature of the atonement, and the way in which sinners find acceptance with God.

Under the second head he mentions several periods, as remarkable for the increase of

knowledge. Among these the apostolic age, the time of the reformation from popery, and the close of the last, with the beginning of this century, have been distinguished. Here the preacher observes :

“The zeal for sending missionaries into different quarters of the globe, which has of late been unparalleled, could not be excited without the special interposition of Providence. Christians on both sides the Atlantic seem animated with the same spirit. Not only Europe, but many parts of Asia and Africa and of the wilds of America, as well as the newly discovered Islands of the South Sea, have been illuminated with some rays from the Sun of righteousness. Many, animated with an ardent zeal for the glory of God, and the welfare of their fellow men, have renounced the conveniences of civilized life, and encountered the dangers of the seas and inhospitable climes, to proclaim the glad tidings of salvation. In no period has the world witnessed such a rage for travelling and making discoveries, as of late. Our enterprising navigators have been preparing the way for the progress of the Lord's work. And besides missions to the heathens, those which have been planned to our own back settlements, have been productive of much good. Churches have been established, and gospel ordinances are now regularly enjoyed in many places, where, had not missionaries been employed, the people would have been as sheep scattered on the mountains.”

From hence the preacher looks forward to a more remarkable period foretold in scripture, when “the knowledge of God shall cover the earth, as the waters do the seas.”

The third head contemplates the *means*, by which the gospel is spread and religious knowledge increased. We here find the following pertinent and judicious observations.

“God, if he saw fit, could effect the spread of religious knowledge,

and enlarge his spiritual kingdom without any such institution as the gospel ministry."—"Yet it is certain, that this institution, in which ministers have a commission to publish the glad tidings of salvation to every creature, is a mean admirably calculated to diffuse religious knowledge among all the varieties of the human race."—"It is true the gospel itself, however well adapted to obtain its end, will not be effectual, unless accompanied with the special operations of the Holy Spirit; nevertheless, as it is God's own institution, so it is one which he delights to own and bless."—"When our Lord, in the time of his personal ministry, sent forth his disciples, they were subjected to some restrictions. They were not to go in the way of the Gentiles; but only to the lost sheep of the house of Israel. When he gave his apostles their commission, after his resurrection he removed this restriction, and directed them to preach the gospel to every creature. And we do not find, that any remarkable extension of the Christian church, or any considerable increase of knowledge ever took place, without the intervention of a gospel ministry."—"With the labours of missionaries various dispensations of providence have concurred to effect an increase of knowledge. Even such providences, as were, at the time, peculiarly afflictive and distressing to the church, have been so overruled, as to contribute to its increase and enlargement."—"As a gospel ministry has been the constant means, which Providence has used for diffusing Christian knowledge, at the first establishment, and at every subsequent enlargement of the church, so, whenever the earth shall be filled with the knowledge of the Lord, it will be effected by the same means. How extensive is the field for running to and fro! Pagan idolatry and Mahometan delusion hold, at least, three fourths of the world in the shackles of ignorance and false worship. If from what remains we deduct such parts as are covered with the darkness of anti-christian superstition, with the mists of ignorance, and with the gloom of infidelity and immorality, we shall find but a small part thoroughly enlightened by the Sun of righteousness.

How many parts of those nations called *Christian*, are but scantily furnished with the means of instruction? For the illustration of this remark, we need go no farther than our own country. In how many places may persons travel to a considerable distance, and scarcely meet with a single indication of their being in a Christian country! We need not leave, the bounds of the United States to find room to run for the purpose of diffusing Christian knowledge. If ever the world is to be enlightened by the gospel, an event of which we cannot doubt, it will be accomplished by an increasing zeal for the spread of the gospel, while a double portion of the Spirit accompanies the labours of the pious and benevolent."—"They, who undertake, or encourage others, to travel abroad for the purpose of preaching the gospel, should keep in view the true intent of such missions. They, who travel, must aim to diffuse the knowledge of the truth, to plant churches, and build them up in peace, order and purity. They are to select, as the principal theatre of their labours, not places where the means of grace and instruction are regularly enjoyed, but places which are in a great measure destitute of these means. Otherwise they will divide and scatter, rather than edify and enlarge the church of Christ."

From his subject the preacher makes several important inferences. He particularly infers, the excellency and glory of the gospel of Christ; and the sin and danger of despising it. He also infers the reason Christians have to rejoice, when the true interest of the gospel is promoted. Here he observes as follows:

"Notwithstanding the dark symptoms arising from the prevalence of infidelity and immorality, the person, who has at heart the interest of Zion, may find some ground for rejoicing at the present day. Though the enjoyment of gospel ordinances is far from being commensurate with the extent of our settlements, or with what it might be, were our exertions equal to the magnitude of the object, yet we have reason to bless God, that

in some parts of our country, the privilege of gospel institutions is extending with considerable rapidity. And of this extension missionary labours have, in many instances, been the means. And in many places, there have been comfortable seasons of the outpourings of God's Spirit. From the frequency and extent of these seasons, we have reason to believe, that the number of real Christians in the world has gradually been on the increase. Our religious publications furnish us with favourable accounts from some places among the heathens."

He further infers, that "the true end of missionary labours is to extend and increase the doctrinal and practical knowledge of gospel truth." And that "we ought to do all in our power to render the spread of the gospel universal."

"In the prosecution of this work," he observes, "opposition is to be expected. Besides undisguised opposers, many, without throwing off the mask of friendship, will endeavour to discourage every attempt by magnifying difficulties. Some will excuse themselves and hinder others, by pleading, that the time is not come. Others, to rid themselves of the business altogether, will tell us, It is the Lord's work, and he will do it in his own way. But had such objections operated in the apostles' days, the gospel would never have been published, nor the Christian religion established. We cannot pretend to know or fix the time, when the gospel will have a universal spread. Our business is not so much to pry into

futurity, as to pursue the path of present duty; and this is marked by a variety of concurrent circumstances. Now is the time when we are called to work for the Lord. We may work, without fear of intruding on the duties of future generations. The work of spreading the gospel belongs to many; and there are few but may contribute their mite in some way or other. They, who cannot aid it by their labour or substance, may help it forward by their prayers. How happy and glorious will be the day, when genuine religion in its purity shall have a universal spread; when light and truth, knowledge and holiness shall expel ignorance and vice; when men shall see eye to eye, and shall know, as they are known. Such a glorious day will be effected by the gospel, when the Lord shall arise to have mercy on Zion: for such an event no doubt Providence is preparing the way, although it may be in a manner unseen by mortal men. May the Lord hasten it in his time."

The preacher has discovered great judgment in the choice, division and execution of his subject. His arguments are forcible, his style, in the main, pure and correct. The sermon will be approved by the friends of missionary labours. We recommend it to perusal, and hope it will have a good effect in promoting the cause of religion in general, and particularly the object, which the preacher had more immediately in view.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER IV.

Maryville, Dec. 14, 1807.

REV. SIR,

In my last I stated the order of the school for each day. In this order

we proceeded without much deviation until the July of 1805, the school consisting of from 25 to 35 scholars. About that period the United States

had authorised a treaty to be made with that nation, and appointed the place on the Highwassee river, nearly twelve miles by land below the site of my school house, 46 from S. W. Point, 20 above the mouth of the river, and 45 from Tellico blockhouse.

At this place was an assemblage of the principal chiefs of the nation, with many of the common people; and between two and three hundred white people, among whom were Gen. Smith and Col. Meigs, commissioners for the United States, and Gov. Sevier, commissioner for the state of Tennessee. There I attended with my school, consisting then of 25 scholars. Our passage to the place was indeed romantic. Figure to yourself 25 little savages of the forest, all seated in a large canoe, the teacher at one end, and myself at the other, steering our course down the stream, a distance by water of nearly 20 miles. To see the little creatures sitting neatly dressed in homespun cotton, presented them by the females of my white congregation, their hearts beating with the anticipation of their expected examination, frequently reviewing their lessons in order to be ready; then joining in anthems of praise to the Redeemer, making the adjoining hills and groves resound with the adored name of Jesus—what heart could have remained unmoved!

On the 4th of July we arrived at the place of treaty. This was according to previous agreement, in order to give a toast of civilization, on the ever memorable day of American independence. The place of treaty was a large bower in the midst of a delightful grove, where the school was introduced, marching in procession between the open ranks of white and red spectators. Each scholar read such a portion, as was requested. The different classes then spelled a number of words without the book. Specimens of their writing and cyphering were shown, and the exhibition closed by the children singing, with a clear and distinct voice, a hymn or two, committed to memory. The scene was very impressive. Few of the spectators were unmoved, and many shed tears plentifully. The Governor, a hardy veteran, who had often

braved the dangers of war in the same forest, said to me, "I have often stood unmoved amidst showers of bullets from the Indian rifles; but this effectually unmans me. I see civilization taking the ground of barbarism, and the praises of Jesus succeeding to the war whoop of the savage." All this time the tears were stealing down his manly cheek. At the close of the treaty the following note was politely handed me by the commissioners of the United States, expressive of their feelings on the occasion.

Sir,

Having had the pleasure of your company several days at a treaty with the Cherokees on the Highwassee river, and having also had the pleasure of being present at the exhibition of the Indian children in their several lessons of spelling and reading, and having also seen sundry specimens of writing done by some of those children, whose education you superintend, we cannot do justice to our sentiments on the occasion, without expressing to you the satisfaction we enjoyed, and still enjoy, in contemplating the progress the Cherokees are making toward a state of civilization and refinement, in exchange for the state of barbarism, in which their ancestors had long been plunged. We sincerely wish you may be able to persevere in so laudable a pursuit, until you see it crowned with the desired success. We are, with sentiments of esteem, your obedient servants,

DANIEL SMITH,
RETURN I. MEIGS.

Highwassee River, July 13, 1805.

The effect of this exhibition was such on the red people, that they instantly requested a second establishment in the lower district of the nation. On this head I had no instructions from the committee of missions, and no appropriations for its support. My own private property was insufficient to bear the whole cost, and the necessity of extending the plan was apparent. Notwithstanding all these difficulties I resolved on the measure, and trusted for aid in the discharge of evident duty from sources

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in some parts of our country, the privilege of gospel institutions is extending with considerable rapidity. Of this extension missionary labours have, in many instances, been the means. And in many places, there have been comfortable seasons of outpourings of God's Spirit. From the frequency and extent of these seasons, we have reason to believe that the number of real Christians in the world has gradually been on the increase. Our religious publications furnish us with favourable accounts from some places among the heathens."

He further infers, that "the end of missionary labours is to extend and increase the doctrinal and practical knowledge of gospel truth." And that "we ought to do all in our power to render the spread of the gospel universal."

"In the prosecution of this work," he observes, "opposition is to be expected. Besides undisguised enemies, many, without throwing off the mask of friendship, will endeavour to discourage every attempt by multiplying difficulties. Some will exhort themselves and hinder others, pleading, that the time is not come. Others, to rid themselves of the business altogether, will tell us, It is not the Lord's work, and he will do it in his own way. But had such objections operated in the apostles' days, the gospel would never have been preached, nor the Christian religion established. We cannot pretend to know or fix the time, when the gospel will have a universal spread. Our business is not so much to pre-

Religion

UNITED

An Account of the origin and progress of a series of Letters from the

Maryville, Dec. 14.

REV. SIR,

In my last I stated the order of school for each day. In this

EIGN.

INDIES.

THE BAPTIST MISSIONARIES.

Missionaries in Ben-
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declined the undertaking. A few
weeks ago we had a meeting to
choose one to accompany brother
Chater, in the place of brother Mor-
don. We then agreed that every one
should make it a matter of prayer for
fifteen days, that the heart of him
might be stirred up to offer himself,
whom God would employ in this
work. At the expiration of this
time my eldest son (Felix) offered
himself: his knowledge of Bengalee,
Hindoosthonnee, and Sanscrit, added
to an acquaintance with medicine and
surgery, to which he has diligently
applied himself, with the advantage
of attending the practice at the gen-
eral hospital, will make his loss se-
verely felt here. Brother Ward and
myself thought that he ought not to
go. But the evident answer to pray-
er, the affection which subsists be-
tween him and brother Chater, and
between their wives, silenced our op-
position. They have sent some nec-
essaries in a ship now on its passage
to Rongoon, and will go as soon as
possible. May the Lord grant pros-
perity."

GRAND HINDOO RELIGIOUS CER-
EMONY.

THE grand religious ceremony and
procession of Sievri took place at
Tranquebar, in March last. The
royal chariot, on which the idol was
carried, cost 6000 pagodas; it was
25 feet high. Upwards of 100,000
devotees are supposed to have assist-
ed on this occasion.

CHRISTIANS PERSECUTED AT PE-
KIN.

THE Christians at Pekin have
lately been exposed to violent perse-
cution, in consequence of some irreg-
ularity in the conduct of a few per-
sons of that religion, and one of the
Mandarins, suspected of being friend-
ly to them, has been put to the bow-
string.

directed by Providence; and by the 26th of August, I had a second school in operation, consisting of from 20 to 30 scholars.

During the continuance of the treaty a circumstance occurred, which, as it tends to display the sensibility of a savage conscience, and exhibit their ideas of the justice of God, deserves to be remembered. One day, while sitting at dinner, a cloud arose and portended a considerable storm. The vivid lightnings flashed furiously around, and the thunders roared at a distance. A white man by the name of Rodgers, who had long been a resident in the nation, and abandoned to every wickedness, used very profane and blasphemous expressions respecting the thunder. At length a flash of lightning struck a tree near the bower in which all were seated, and passed off without any remarkable injury, except giving all a very severe shock. Silence reigned in the whole assembly about the space of a minute, when Enotta, i. e. the black Fox, the king of the nation, broke silence by saying, "The Great Spirit is mad at Rodgers."

The introduction of such unprincipled men into the nation is the most formidable barrier in the way of their civilization. But God, in his own time, will bring light out of darkness, and spread the knowledge of himself throughout the heathen lands, and set up his standard in the deserts of America. I am, &c.

GIDEON BLACKBURN.

MASSACHUSETTS.

HAMPSHIRE MISSIONARY SOCIETY.

WHILE events in divine providence, at the present day, wear a gloomy and threatening aspect, and fill the minds of the virtuous and religious with foreboding apprehensions of the evils which may be coming upon the world, and which may deeply affect the safety and enlargement of that church which the Lord Jesus hath purchased and redeemed by his blood: it cannot fail of administering comfort and animation to the hearts of God's children, when they notice the zeal and attachment of many to that holy

religion, which is taught in the sacred scriptures, and which was the solace and joy of the founders of our nation.

When they see the love of Christ's children kindling into an ardent zeal for the promotion of his cause, and their fidelity to his kingdom witnessed by liberal contributions to aid the propagation of his gospel among the indigent and suffering, it must confirm the faith of his people in his gracious promise; "*That the gates of hell shall not prevail against his church, but that he will be with it always, even unto the end of the world.*" To confirm the wavering in the infallibility of the divine promise, and to stir up the pure minds of all, who love the religion of our forefathers and the gospel of God the Saviour, the following communications are presented to the public; hoping that they may prove grateful to the readers, and influence many to an imitation of an example so laudable in itself, so reputable to the liberal donors, and so worthy of that sex on whose virtue and piety the happiness and prosperity of every age and country do absolutely depend. The purity, enlargement and glory of the church of God, which is the defence and safeguard of civil communities, are in all ages dependent upon the virtuous and religious lives and examples of those devout women, who belong to our Redeemer's family. As a tribute of gratitude to Christ for the efficacy of his grace on the hearts of his children and friends, the following extracts of Letters written by the Treasurer of the *Female Charitable Society of Whitestown, N. Y.* to one of the Trustees of the Hampshire Missionary Society, are now presented to the public in a humble hope that the hearts of God's people will be made glad in that he hath not forsaken our land, and that the set time to favour Zion will soon come.

Utica, Oct. 29, 1807.

"Sir,

"I have, once more, the honour to address you in behalf of the Trustees of the Female Charitable Society of Whitestown, who, having made their second annual collection, have again unanimously resolved to present it to the Hampshire Missionary Society, to be by them appropriated at their discretion. As Treasurer of the society,

I have therefore to request your committee to draw on me for the money, which awaits their order. Our society, since the last year, has received a considerable accession of members. The sum therefore which we shall now have the happiness of transmitting to you, will somewhat exceed our former donation. (N. B. The last year's donation was 119 dols.) We have now in the treasury, 130 dollars : Something more remains due on subscription, which we hope will be collected in the course of a few weeks.

"It is, as heretofore, the earnest desire of our Society, that this our mite may be improved to the important purpose of spreading the knowledge of the blessed Immanuel : And in committing it to the care of the Hampshire Society, we confidently trust that our object will be attained.

"Wishing that the blessing of Heaven may attend you, Sir, and the missionary institution of which you are a member,

I subscribe, &c."

Utica, Nov. 19, 1807.

"Sir,

"Your letter of the 9th inst. which came to hand yesterday, I read with much satisfaction. It will afford sincere joy to the members of our society, to be informed of the prosperity of your Missionary institution, and of their increasing ability to do good. The friends of religion must necessarily rejoice in that missionary spirit which seems in some good degree to pervade our land, when they consider that the Supreme Being, who excites it, and who directs all things, has, no doubt, great and benevolent purposes to be answered by it. I do indeed believe, that this is the work of God, and God can carry on his own work just as extensively as he pleases. He can open the hearts of public bodies and of individuals, of friends, and even of foes to furnish funds. He can procure missionaries, and he can give them success. How animating to Christians is the idea, that they may become workers together with God in sending the word of life and salvation to perishing souls ! And oh ! how devoutly it is to be wished, that all who contribute to this good work, may themselves be interested in that Sa-

viour whom they recommend to others. Did we realize the miserable condition of those settlements, which are destitute of a preached gospel, and of the means of obtaining it, we should esteem no exertions for their relief too great. The salvation of *one* soul is an object of infinite magnitude. How exalted, then, the idea that through the instrumentality of Missionaries many may be and probably are converted !" *Your Friend, &c.*

Utica, Dec. 12, 1807.

"Sir,

"Agreeably to the directions contained in your letter of the 2d inst. I have paid over into the hands of Mr. —, (who will very cheerfully undertake the agency you request) the money in my possession belonging to the Hampshire Missionary Society ; his receipt for which you will find enclosed. It is for 140 dollars. We have a little money still due, which when received I shall deposit in the same hands, and transmit you the receipt."

Your sincere Friend, &c.

REVIVAL OF RELIGION IN NEW HAVEN.

Extract of a Letter from President Dwight, dated New-Haven, Feb. 2, 1808, to one of the Editors.

AN attention to religion is prevailing here, which gives much pleasure to all its friends, and which exceeds any thing known in this town for many years. Eleven persons were admitted into Mr. Stewart's church last Sabbath.

A Letter from another hand of the 16th says,

I AM exceedingly rejoiced to inform you, that there is great reason to hope for a general revival of religion here. Not less than forty persons in Mr. Stewart's congregation are more or less concerned about religion ; some of them deeply ; and some have obtained a hope. These are exclusive of eleven, who entered the church three Sabbaths ago. You will rejoice with us.

At the request of a respectable Correspondent, we publish the following Account of a Society, lately established in the western parts of the State of New York. However we may differ in opinion from the members of this Society, concerning the pure "Gospel Doctrine," and what they denominate "fanaticism and enthusiasm," we are ready to make a common cause with them, in opposing the spread of "demoralizing infidelity," by "promoting the knowledge of the Sacred Scriptures."

"At a meeting on September 20th. 1806, of the Society for promoting the Knowledge of the Sacred Scriptures and the Practice of the Gospel Doctrine: Resolved to make the following publication:

The members of the Society for promoting the Knowledge of the Sacred Scriptures and the Practice of the Gospel Doctrine, informed by extracts, lately published from the minutes of the general synod of the Reformed Dutch Churches in this state, of the laudable endeavours of that high reverend body, to promote the interest of the Redeemer's kingdom, think it becoming their character and Christian profession; to cooperate with these endeavours, according to their ability, and in view of the situation allotted them by divine Providence. The limited circumstances of the people of these western parts do not enable them at present, to afford pecuniary aid to their more wealthy brethren in the mercantile cities, for the particular purpose specified in the printed extracts of the general synod; on the contrary, from the known generosity and affluence of our brethren, we might hope for pecuniary assistance from them, were they duly apprised of the various and increasing enemies of our Lord, by whom we are surrounded. Notwithstanding the eminent blessings of a spiritual nature enjoyed at the hand of a merciful Providence, our situation is rendered truly disagreeable by a growing fanaticism and enthusiasm, which degrade the pure and excellent faith of our divine Master, and by a demoralizing infidelity, which, while it successfully triumphs against

the absurd inventions of men, sacrilegiously attached to the religion of Jesus of Nazareth, proudly boasting of victory over Christianity herself. Having deliberated on the radical causes of the prevailing evil, and candidly discussed the subject among ourselves, we are apprehensive that a shameful ignorance on the one hand, and a disposition for licentiousness on the other, combine to give it birth, and that its remedy only lies in the diffusion of useful knowledge, and in a more exemplary deportment among the professed friends of the Christian cause. Aware, however, of the difficulty of comprising in a single view the various causes, direct and remote, which contribute to the sad phenomenon; at the same time sensible, that the true causes must be apparent before our exertions to remove them can be directed in such a manner as to furnish a well grounded hope of success, the Society propose to their enlightened Christian brethren; the following questions, upon which the answers are expected before the 1st day of December, 1808, in a fair, legible hand, copied by another, with a *Symbolum*, as usual, the author's name written in a separate sealed paper, superscribed with the *Symbolum* of his dissertation, and forwarded with the dissertation, free of postage, to the Rev. John Sherman, Secretary of the Society.

Question 1st. What degree of knowledge in Oriental and Greek literature, Jewish antiquities, and ecclesiastical history is requisite to qualify a minister of the gospel to silence the cavils, and successfully to refute the objections of ancient and modern infidels against the Jewish and Christian revelations?

Question 2d. What qualifications are requisite for a successful Christian missionary among the Indians of North America? What obstacles must he expect to meet? And how shall he best overcome them?

The crowned dissertation upon these questions shall be published, and the author shall receive a premium of fifty dollars. The second shall be noticed with an *Accessus*.

FOREIGN.

EAST INDIES.

PROGRESS OF THE BAPTIST MISSIONARIES.

THE Baptist Missionaries in Bengal are making some progress in their conversion of the natives. Accounts have been received from them, dated March and April, which state, that the number of proselytes since the commencement of the year had increased from 34 to 70 per month; and that three of the Hindoos were preaching the gospel. The Missionaries are about to publish translations of the Bible and New Testament in all the languages of the East. They have already been printed in four or five dialects.

Extract of a Letter from Rev. William Carey, dated Calcutta, July 30, 1807.

"THE number of baptisms among us have been fewer this year than it was the last, yet several have come forward. Brother Fernandez at —, and Brother Chamberlain at Cutwa, have had additions to the churches in those places. A new church has been formed in the district of Jessone, and one more of our native brethren, Rom Mohim, formerly a Brahmin, has been called to the work of the ministry. We expect to baptise two persons next Lord's day, one at Serampore, and one at Calcutta. This is the first baptism in Calcutta; may it be followed by many more. Government has given us leave to erect a chapel in Calcutta, and the timbers are most of them put on. I expect it will be opened by the end of the year.

Brothers Mordon and Chater went to Rangoon, a port in the Burman empire, to try whether the gospel could be introduced there: The encouragement they met with far exceeded our expectation. They returned to take their families some months ago, when brother Mordon

declined the undertaking. A few weeks ago we had a meeting to choose one to accompany brother Chater, in the place of brother Mordon. We then agreed that every one should make it a matter of prayer for fifteen days, that the heart of him might be stirred up to offer himself, whom God would employ in this work. At the expiration of this time my eldest son (Felix) offered himself: his knowledge of Bengalee, Hindoosthoney, and Sanscrit, added to an acquaintance with medicine and surgery, to which he has diligently applied himself, with the advantage of attending the practice at the general hospital, will make his loss severely felt here. Brother Ward and myself thought that he ought not to go. But the evident answer to prayer, the affection which subsists between him and brother Chater, and between their wives, silenced our opposition. They have sent some necessities in a ship now on its passage to Rangoon, and will go as soon as possible. May the Lord grant prosperity."

GRAND HINDOO RELIGIOUS CEREMONY.

THE grand religious ceremony and procession of Sievri took place at Tranquebar, in March last. The royal chariot, on which the idol was carried, cost 6000 pagodas; it was 25 feet high. Upwards of 100,000 devotees are supposed to have assisted on this occasion.

CHRISTIANS PERSECUTED AT PEKIN.

THE Christians at Pekin have lately been exposed to violent persecution, in consequence of some irregularity in the conduct of a few persons of that religion, and one of the Mandarins, suspected of being friendly to them, has been put to the bow-string.

Literary and Philosophical Intelligence.

UNITED STATES.

THE Rev. Dr. Dwight, President of Yale College, is preparing for the press, "Observations on a series of Journeys through the States of New England and New York, intended to illustrate the topography, agriculture, commerce, government, literature, manners, morals and religion, of those countries." This work, we understand, is considerably advanced. As its plan is new, its subjects various, useful and interesting, and its author well known in the literary world, as competent to his undertaking, the public may justly expect much entertainment and instruction from this work.

THEOLOGICAL LIBRARY.

AN institution with this name has lately been established in Boston, which we are happy to learn has received respectable patronage. One of its principal objects is "to collect critical, controversial, and scarce publications in divinity, many of which are difficult to be found, and too expensive for an individual to possess." By the subscriptions of proprietors, and several liberal donations, a considerable and very valuable collection of books is already made. Among their benefactors, the Hon. JONATHAN MASON is entitled to particular acknowledgments, for a present of more than one hundred volumes. About 250 volumes have been deposited in the care and for the use of the company, by the corporation of "King's Chapel." Among these, are a respectable number of the *Christian Fathers*, and other ancient divines. There is also a fine copy of Walton's Polyglott Bible, and Castell's Lexicon. The Society ask the public attention and patronage to this institution. An increase of subscribers is desired to aid in the accomplishment of the wishes of the Trustees, which are, that their room in Devonshire street, may contain one of the most complete Theological Libra-

ries in the United States. They will gratefully accept any contributions to aid their purpose.

ANOTHER THEOLOGICAL LIBRARY.

WE are happy to learn that another THEOLOGICAL LIBRARY, on a still larger scale, is now collecting in Phillips Academy, at Andover, for the accommodation and benefit of the Theological Seminary, lately established and attached to that respectable literary institution. Orders have been sent to Europe for the purchase, to a considerable amount, of a selection of the best classical and other works, for such an institution. We have confidence that a Christian public will cheerfully give their liberal patronage to an institution, which has for its object the education of young men for the sacred and most important work of the gospel ministry. Contributions to this Library will be gratefully received by the preceptor, or any of the Trustees of Phillips Academy, or by Caleb Bingham and Lincoln and Edmands at their book-stores, Nos. 44 and 53, Cornhill, Boston.

GRIEBACH'S GREEK TESTAMENT.

WE are extremely glad to find that proposals are issued for printing at the university press, (Cambridge, Mass.) Griesbach's edition of the Greek Testament, with a selection of the most important various readings. The edition from which the American is to be exactly copied, was published at Leipsick in the year 1805, under the inspection, we understand, of Dr. Griesbach himself, and by its size is intended for common use. We consider the publishers of this small edition as rendering a great service to the studious and pious portion of the community, by placing within the reach of every student and especially of ministers, a pure text and select reading of the Greek Testament.

Dr. Griesbach's accuracy, fidelity, and industry are well known to the learned in every part of Europe. He is a Lutheran by profession, and orthodox it is said in his religious opinions; but he has nowhere discovered in his few alterations of the received text the slightest bias, or want of impartiality. Marsh, the learned commentator on Michaelis, and now Margaret professor of divinity at Cambridge, loses no opportunity of praising his unwearied labours of more than thirty years in this kind of criticism, his scrupulous exactness, and above all the fairness with which he has quoted authorities, and the unbiassed judgment he has discovered in his decisions on the relative value of readings. But Dr. Griesbach's edition derives a value superior to every other, from the more accurate collation, which has been made in late years of some of the most important manuscripts, from the discovery and examination of many others unknown to Mill and Wetstein, from the aids which biblical criticism has received from the various labours of the learned in the last half century.

It is also proposed, if this commodious edition should meet with the expected encouragement, to publish a supplementary volume, which shall contain an English translation of Griesbach's Prolegomena to his large critical edition, and the authorities, extracted from this, for every departure which he has made from the received text, and for every reading, which, though he has not ventured to insert it in the text, he considers of equal authority to the received. Perhaps also some other treatise or extracts may be added, calculated to awaken a curiosity, diffuse a taste, or promote a knowledge in biblical criticism.

There can be no doubt, that every man who feels a due respect for the sacred oracles, and especially every clergyman who must take them for the ground of his public instructions, will be solicitous to have them in the purest form, in which they can be obtained by the aid of sober and accurate criticism. Nothing is more generally acknowledged, than that the essential facts and doctrines of Christianity are in no degree endangered

by the alterations, which just criticism demands in the present received text; and by very few of the various readings is the sense of passages at all affected. It is the glory of this branch of theological study, that it has engaged learned men of the most opposite persuasions in laborious contributions to its success. Among the collectors of various readings and the editors of the New Testament, we find the names of the Romish divines of Complutum, the catholic Erasmus, Beza the disciple of Calvin, Walton, Mill, and Bentley of the Church of England, the mystical Bengel, Wetstein suspected of heresy, Matthai of the Greek church, and the Lutheran Griesbach. With such examples, every Christian who feels a proper respect for the scriptures must wish to have the words of everlasting life, as nearly as they came from the lips of our Saviour, and the pens of the apostles, as it is now possible to obtain them.

This Dr. Griesbach has effected in the opinion of competent judges, far beyond any other editor of the Greek Testament. His edition has been long received as a standard in all the universities of Germany, and it is appealed to with confidence by theologians in England and every part of Europe. The present edition is admirably adapted to common use. We have no doubt, from what we have learnt, that this American impression will be superintended with the utmost care, and we hope, as it is to be printed page for page with the Leipsick edition (in the text of which no erratum, has, we believe, yet been found) that it will rival it in typographical accuracy. The subscribers' price (which is two dollars in boards) for a book of 600 pages, is we think extremely moderate.

That the nature of this edition may be completely understood, we have translated the following passage from the short preface which Griesbach has prefixed.

"Wherever I have altered the common text, as it was edited by Elsevir in the year 1624, I have given the common reading in the margin, that every one may have an opportunity of using his own judgment and choice; for I am not so presumptu-

ous as to wish to obtrude my decision upon the reader. Those variations of my text from the received, which relate only to the order of words without affecting the sense, or which are only differences of spelling, I have thought it unnecessary to note in the margin; but every other variation, however trifling, I have pointed out with the most religious scrupulosity. I have also collected in the margin the most select and valuable, various readings, which differ both from my own and the common text. In selecting them, I have endeavoured to consult the advantage of students in theology; who will find here almost any reading, which may happen to be mentioned in the usual lectures of professors upon the books of the New Testament. But this edition will not be a useless manual to other readers; for it will enable them to discover whether the immense collections of readings which have been made by the unwearied labours of the learned, contain any thing of sufficient importance to the criticism or interpretation of particular passages, to invite to a more careful examination, or consultation of copious critical commentaries. Nay, more, I have not left unnoticed the conjectures of learned men, and the different punctuations of passages, that I may thus open a wider field to students for the exercise of their judgments on subjects of criticism. For the authorities upon which I have determined any reading to be genuine, more or less probable, or utterly inadmissible, I must refer to my large critical edition printed at Halle."

[*Anthology.*]

THOMSON'S TRANSLATION OF
THE SACRED SCRIPTURES.

Proposals are issued by Thomas Dobson, of Philadelphia, for publishing by subscription, A new Translation of the Sacred Scriptures. The Old Testament, from the Greek of the Septuagint; and the New Testament, from the most correct Greek Text; with occasional Notes. By Charles Thomson, Esq. late Secretary to the Congress of the United States.

It is proposed to print the work elegantly, with a good type, on superfine

paper, and to have it executed with great care and accuracy.

The whole will be comprised in two large quarto volumes; and to those who subscribe before the printing of it commences, it will be delivered at ten dollars for each copy in boards, to be paid when the first volume is finished. The second volume will be put to press when the first is finished, and will be completed as soon as the nature of the work, and careful attention to accuracy, will admit.

The printing of the work will be begun as soon as five hundred copies, or nearly that number, are subscribed for; but few additional copies will be printed; and should these be subscribed for during the printing of the first volume, the price of such copies will be twelve dollars for each set in boards, payable when the first volume is completed; at which time the subscription will be closed.

Any person subscribing, and paying for nine copies, shall be entitled to receive a tenth copy *gratis*.

DARK DAY.

Huntingdon, (Penn.) Nov. 12, 1807.

Thursday last was the most remarkable dark day that has ever been witnessed by the citizens of this place. The darkness occasioned by the eclipse of the sun in June, 1806, was nothing in comparison to that of Thursday. The court, which was then sitting, tavern keepers, and many private families were obliged to light candles at 11 o'clock in the forenoon, and keep them burning for nearly two hours; the fowls went to roost, and every thing had the appearance of night: Indeed it was the opinion of some, that the court ought to have suspended "the business of the country," as there was every appearance of a sudden termination of earthly affairs, and that they, as well as others, would soon have to appear before a higher tribunal. The morning had been foggy and the atmosphere extremely cloudy, but whether that could have occasioned the darkness at noon, we cannot pretend to say.

FOREIGN.

VARIATION OF THE COMPASS.

MR. Robertson, in a late communication made to the Royal Society, has related a remarkable circumstance in the history of the variation of the compass. Since 1660, the compass has not varied at Jamaica. It is now what it was in the times of Halley, 6 1-2 degrees east. Of the grants, a map was given upon a magnetic meridian, and the direction of the magnetic meridian remains the same. Since the original grants, new maps, upon new scales, have been constructed, and all of them are found to agree with the first maps in the direction of the magnetic meridian. If the boundary line passed through a forest of marked trees, such trees as are found are coincident with the present meridian. The districts were formerly by the cardinal points, and examined by compass, the lines are found the same. Such well attested facts discover to us how little is truly known of the science of magnetism. And as very much depends upon a full knowledge of the variation, the variation is recommended to every friend of useful discovery.

Lancaster's new Method of instructing the Children of the Poor.

MR. Lancaster announces for publication, by subscription, at twelve copies for a pound, an abbreviated account of his newly invented method of instructing the children of the poor. Perhaps one of the most interesting spectacles to be seen at present in or near London, is the Free School of this benevolent man, situated about two hundred yards from the Obelisk, in St. George's Fields.

In this school, nearly one thousand poor children are rapidly taught reading, writing, and arithmetic, by the master, on the plan of Mr. Lancaster, for a total expense not exceeding three hundred pounds per annum. The leading principle of this well regulated and orderly establishment is, that the senior classes teach the junior, and that emulation through every class is excited by rewards and pro-

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motion. The methods of teaching are also much simplified; for example, the children learn to read and write the alphabet at the same time, by forming the letters in sand with their fingers, as each letter is successively called by the Monitor; they afterwards learn to read and write monosyllables in the same manner; and the precision and rapidity with which the smallest children perform their operations is very surprising, and highly interesting.

Aided by this plan, the children of the poor may, without exception, be initiated in the first rudiments of knowledge; and we congratulate the country on the prospect of its speedy adoption by the legislature, on the introduction of Mr. Whitbread.

[*Eng. M. Mag.*]

NORWAY.

PHILANTHROPIC ESTABLISHMENTS.

IN 1803, Mr. Tank, a merchant of Bergen, bequeathed to that city 60,000 crowns for the foundation and support of a primary school. In 1805, a glover of Odensee, named Kahn, bequeathed his own dwelling house and 50,000 crowns for the establishment of an asylum for orphans, and other destitute children. Mr. Glarup of Copenhagen, in the same year, left legacies for the relief of the poor, and for the support of the school masters of the little island of Gioel.

EXPORTATION OF BOOKS PROHIBITED BY THE CHINESE.

THE Indian Directors, some time since, sent orders to their supercargoes to procure, if possible, some elementary books of the Chinese language, for the use of their College at Hertford. Mr. L'Amiah has been particularly zealous in his endeavours to obtain some books of this description from Peking, but without effect; for the government, whose suspicions are excited on the slightest occasion, has prohibited their exportation under the severest penalties.

THE "BLACK HOLE," AT CALCUTTA, IN INDIA.

The "black hole," at Calcutta, is proverbial among Englishmen for a place of insufferable torment, on account of the following tragical event. When Surajah Dowlah, in 1756, reduced Calcutta, the English prisoners to the number of 146, of whom Mr. Holwell was one, were confined in the black hole prison. It was about 8 o'clock when these 146 unhappy persons, exhausted by continual action and fatigue, were thus crammed together into a dungeon about eighteen feet square, in a close, sultry night in Bengal; shut up to the east and south, the only quarters from whence air could reach them, by dead walls, and by a wall and door to the north; open only to the west by two windows, strongly barred with iron, from which they could receive scarce any circulation of fresh air.

They had been but a few minutes confined before every one fell into a perspiration so profuse, that no idea can be formed of it. This brought on a raging thirst, which increased in proportion as the body was drained of its moisture. Various expedients were thought of to give more room and air. Every man was stripped, and every hat put in motion: they several times sat down on their hams; but at each time several of the poor creatures fell, and were instantly suffocated or trodden to death.

Before nine o'clock, every man's thirst grew intolerable, and respiration difficult. Efforts were again made to force the door; but still in vain. Many insults were used to the guards, to provoke them to fire in upon the prisoners, who grew outrageous and many of them delirious. "Water, water," became the general cry. Some water was brought: but these supplies, like sprinkling water on fire, only served to raise and feed the flames. The confusion became general, and horrid, from the cries and ravings for water; and some were trampled to death. This scene of misery proved entertainment to the brutal wretches without, who

supplied them with water, that they might have the satisfaction of seeing them fight for it, as they phrased it; and held up lights to the bars, that they might lose no part of the inhuman diversion.

Before eleven o'clock, most of the gentlemen were dead, and one third of the whole. Thirst grew intolerable: but Mr. Holwell kept his mouth moist by sucking the perspiration out of his shirt sleeves, and catching the drops as they fell like heavy rain, from his head and face. By half an hour past eleven, most of the living were in an outrageous delirium. They found that water heightened their uneasiness; and "air, air," was the general cry. Every insult that could be devised against the guard, all the opprobrious names that the viceroy and his officers could be loaded with, were repeated, to provoke the guard to fire upon them. Every man had eager hopes of meeting the first shot. Then a general prayer to Heaven, to hasten the approach of the flames to the right and left of them, and put a period to their misery. Some expired on others: while a steam arose, as well from the living as the dead, which was very offensive.

About two in the morning, they crowded so much to the windows, that many died standing, unable to fall by the throng and equal pressure around. When the day broke, the stench arising from the dead bodies was insufferable. At that juncture, the Soubah, who had received an account of the havoc death had made among them, sent one of his officers to inquire if the chief survived. Mr. Holwell was shown to him; and near six an order came for their release.

Thus they had remained in this infernal prison from eight at night until six in the morning, when the poor remains of 146 souls, being only 23, came out alive; but most of them in a high putrid fever. The dead bodies were dragged out of the hole by the soldiers, and thrown promiscuously into the ditch of an unfinished ravelin, which was afterwards filled with earth.

List of New Publications.

THE Columbiad, a poem, in ten books. By Joel Barlow. 1 vol. royal 4to. Illustrated with a portrait of the author, painted by Fulton and engraved by Arthur Smith, and eleven engravings on the following subjects, painted by Smirke, and engraved by English artists. 1. Hesper appearing to Columbus in prison. 2. Capac and Oella instructing the savages in agriculture and the domestic arts. 3. Camor killed by Capac. 4. Inquisition. 5. Cesar passing the Rubicon. 6. Cruelty presiding over the prison ship. 7. Murder of Lucinda. 8. Cornwallis resigning his sword to Washington. 9. Rape of the Golden Fleece. 10. Initiation to the Mysteries of Iris. 11. Final Resignation of Prejudices. Philadelphia, C. and A. Conrad and Co.

Select Sermons on doctrinal and practical subjects. By the late Samuel Stillman, D. D. Comprising several sermons never before published. To which is prefixed a biographical sketch of the author. 8vo. pp. 408. Price \$2 bound. Boston, Manning & Loring. 1808.

The Boston collection of sacred and devotional Hymns, intended to accommodate christians on special and stated occasions. Boston. Manning & Loring. Price 62 cents bound.

On the worth and loss of the soul : a sermon, delivered at Ipswich, on a day of prayer, August 4, 1807. By Joseph Dana, D. D. one of the ministers of that town. Newburyport, E. W. Allen. 8vo. 1808.

The 3d and last volume of **Boswell's Life of Johnson**. 1st American, from the 5th London edition. 8vo. Boston, Andrews and Cummings and L. Blake.

No X. and Vol. V. of Shakespeare's Plays, containing the three parts of King Henry VI. and King Richard III. 12mo. Boston. Munroe, Francis, & Parker.

Self-knowledge : a treatise, shewing the nature and benefit of that important science, and the means to attain it : intermixed with various reflections and observations on human nature. By John Mason, M.A. To

which is now prefixed, for the first time in an American edition, **Memoirs of the author**. 12mo. 75 cents. Boston. Munroe, Francis, & Parker.

A Serious Call to a devout and holy life, adapted to the state and condition of all orders of christians. By William Law, A.M. To which is added, some account of the author, &c. not before published in any of his works. 12mo. \$1.25. Boston. E. & J. Larkin.

A Discourse on the Nature, the proper Subjects, and the Benefits of Baptism. With a brief Appendix on the Mode of administering the Ordinance. By the Rev. Samuel S. Smith, D. D. President of the College of New Jersey. Philadelphia. B. B. Hopkins. 1808.

Trust in God. Explained and recommended in a sermon preached with some special reference to the state of the public mind, in the prospect of war ; in the Congregational church, Charleston, South Carolina, July 12, 1807. By Isaac Stockton Keith, D. D. one of the pastors of said church. Charleston. W. P. Young.

The Excellency of the Gospel Ministry illustrated. A sermon delivered in Braintree at the Installation of the Rev. Sylvester Sage, November 4, 1807. By Hezekiah May, minister of the second congregational Church in Marblehead. Boston. Lincoln & Edmands.

A Discourse delivered at the Funeral of Mrs. Mary Woodward, Consort of the late Hon. Professor Woodward, March 29, 1807. By Roswell Shurtleff A. M. Professor of Divinity in Dartmouth College. Hanover. M. Davis.

A Sermon occasioned by the death of the Rev. Samuel Foxcroft A. M. First Pastor of the Congregational Church in New-Gloucester, who died March 2, 1807. By Elisha Moseley, A. M. his successor. Portland. J. M'Kown.

A Sermon occasioned by the death of two only children of Philip Hayward, Esq. delivered at Woodstock, Jan. 25, 1807. By Alvan Under-

wood, A. M. pastor of the second church in Woodstock. Hartford. Lincoln and Gleason.

The great question answered; or, the pure doctrines of the cross exhibited and explained. In two parts. To which is added the sentiments of Fenelon on the inward teachings of the Holy Spirit. J. Howe. For sale by S. Etheridge, Charlestown, and Lincoln and Edmands, Boston.

The Religious Repository. Published once in two months. By the New Hampshire Missionary Society. Price 50 cents per annum, 10 cents single. Concord. George Hough.

An account of the several religious societies in Portsmouth, N. H. from their first establishment, and of the ministers of each, to the first of Jan. 1805. By Timothy Alden, jun. member of the Massachusetts Historical Society, and of the society in the State of New York, for the promotion of agriculture, arts, and manufactures. Boston. Munroe, Francis and Parker. 1808.

The Conquest of the last enemy; or, a complete victory over death. A discourse, delivered March 9, 1807, at the funeral of the Rev. Samuel Foxcroft, A. M. late pastor of the Congregational church in New Gloucester. By Jonathan Scott, pastor of the first church in Minot. Charlestown. S. Etheridge. 1808.

An alarm to unconverted sinners, with divers practical cases of conscience judiciously resolved. By Joseph Allcin, late minister of the gospel at Taunton, Somersetshire. Charlestown. S. Etheridge. 1807.

The twelfth edition of Rollin's Ancient History is now in the press, two volumes of which are before the public. Boston. Etheridge & Bliss, and S. Etheridge, Charlestown.

Self-Employment in secret, left under the hand writing of the Rev. Mr. Corbet, late of Cliechester, has lately been republished by S. Etheridge. Charlestown.

Divine Goodness in Afflictions. Considered in a discourse delivered August 9, 1807, communion day, to the West Church in its widowed State, and also to Mrs. Crocker, a Member thereof, and her Children; it being Lord's day after the Interment of her Husband and their Father, Capt. John Crocker, who died of

a cancer. By Jotham Waterman, A. B. V. D. M. pastor of the east church in Barnstable. Boston. Lincoln & Edmands. 1808.

WORKS IN THE PRESS.

Mr. Charles Pierce of Portsmouth, New Hampshire, has put to press and will speedily publish, Religious Cases of Conscience answered in an evangelical manner at the Casuistical Lecture, in Little St. Helen's, Bishop-gate-street. By S. Pike & S. Hayward. To which is added, the Spiritual Companion, or professing Christian tried at the bar of God's word. By S. Pike.

Isaiah Thomas, jun. of Worcester has in the press the following works:

The complete works of the late Rev. Jonathan Edwards, President of the College of N. Jersey. This work will be comprised in eight octavo volumes; it is publishing on an entire new type, and fine wove paper.

Whiston's genuine works of Flavius Josephus, the learned and authentic Jewish historian, and celebrated warrior. This work will be published in three octavo volumes, from the last Edinburgh edition, printed in 1804.

Schrevelii's Greek Lexicon. This work will be completed in the course of the winter.

Brown's Genuine Dictionary of the Holy Bible; containing an historical account of the persons; a geographical and historical account of the places; a literal, critical and systematical description of other objects, whether natural, artificial, civil, religious or military; and the explanation of the appellative terms mentioned in the writings of the Old and New Testament; the whole comprising whatever is known concerning the antiquity of the Hebrew nation and church of God—Forming a sacred commentary; a body of Scripture history, chronology, and divinity; and serving in a great measure as a Concordance to the Bible—in two volumes. This valuable work has just been printed in Edinburgh under the immediate direction of Mr. Brown's sons, and has many valuable additions and corrections made by the Author previous to his death. A sketch of Mr. Brown's life is prefixed to this Edition.

Obituary.

Character of Deacon John Larkin, of Charlestown.

Who died December 14th, 1807, in the 73d year of his age.

THE religious character of this good man was formed on the model of the Holy Scriptures. With this sacred volume he was familiarly conversant; and large portions of it, judiciously selected, were treasured up for constant use in his memory. He religiously made the glory of Christ the end, his grace the principle, and his word, the rule of life. His faith was sound, and according to godliness. It was firmly built on the apostles and prophets, Jesus Christ himself being the chief corner stone. For this faith he was a sincere and uniform advocate. By this faith he walked through life, and it cheered and comforted him on the bed of death. The love of Christ was his most delightful theme; often would he dwell upon it with tears of affectionate delight. The ordinances of God's house were refreshing to his soul. Sacramental seasons were peculiarly precious to him, and were improved as fit seasons to minister liberally to the poor of Christ's flock. Few characters could with more sincerity adopt the language of the Psalmist: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord." He was a constant and very devout worshipper in the sanctuary of Jehovah, till prevented by that sickness which terminated his pious and useful life. He was a man of prayer. The morning and evening sacrifices in the family and in the closet were punctually and devoutly offered. In these duties he was ardent and tender. He poured out his soul before God. The interests of the Redeemer's kingdom lay near his heart, and its prosperity ever gave him delight.

God was pleased to crown his honest industry with success, and to bless him with the means of being useful to those relatives, who were in a degree dependent on his charitable care, to the church and to the poor;

and this talent he conscientiously aimed so to improve, in his life and by his last will and testament, as that he might give to God a good account of his stewardship. He has left that good name behind him, which is better than precious ointment. In his death his family and numerous relatives have been deprived of one, who was deservedly very dear to them; this church of a respected and venerable officer and pillar; the writer of this tribute of respect, of a very dear and faithful friend and parishioner; the poor of this church and of the town, of a liberal benefactor; the religious world, of a member deeply concerned for its welfare, and his country of a warm-hearted and very sincere patriot.

But we have to be thankful, that he lived to bear fruit in old age, and that he went peacefully to his grave, like a shock of corn ripe for the harvest. Warned of his approaching departure, he deliberately set his house in order, and prepared to meet death with composure. Few Christians have ever been more highly favoured in the closing scene of life, than this pious servant of God. His last sickness was not painful, and he was surrounded with every thing his heart could desire, or enjoy. Death advanced toward him by slow and regular steps. He clearly espied him at a distance, but he beheld in him nothing terrible. He knew that his Saviour had disarmed him of his sting, and that through Christ strengthening him, he should conquer when he fell. Conscious that he could say, "For me to live is Christ," he could without wavering add, "and to die is gain." He was favoured with a constant serenity of soul. In one of his last seasons of private devotion, he had some peculiar and ravishing tokens of the divine love and favour toward him. His dying observations were striking and useful, and will be

long remembered by those beloved relatives and friends, who heard them. When he retired to his chamber for the last time, but a few days before his death, he told the writer, with the utmost composure, "This evening I expect to go into my chamber, never to leave it till my body shall be carried thence for burial." At another time, he said, "I feel that the earthly house of this tabernacle is dissolving, but blessed be God, I trust I have a building of God, an house not made with hands eternal in the heavens." The writer witnessed the death of this good man, and never did he behold such a scene of mingled sorrow and joy. There was nothing in it ghastly or awful. Not a limb was convulsed, nor a feature of the face distorted. A smile of joy even beamed on his dying countenance. Closing his own eyes, he sweetly fell asleep, not to wake again till the resurrection.

Such are the fruits of a pious life. Such the death of a Christian. "Mark the perfect man and behold the upright, for the end of that man is peace." Where now is the spirit of this departed saint? With whom is he associated? What is his employment? Were he now from the blest abodes, to address us, who lament his departure, he would say, "Weep not for me, Oh my friends, weep for yourselves; prepare to meet your God. Live to and for Christ, while you live, and your death shall be everlasting gain."

Sketch of the Life of the Rev. Alexander Mc Lean, who died at Newcastle, (Maine) January 11, 1808, in the 64th year of his age.

THE Rev. Alexander McLean was born in the Island of Skey, (Scotland) educated at the University of Aberdeen, and introduced into the ministry in his native country. In the year 1770 he came to America, and was settled as a gospel minister in the town of Bristol, (District of Maine) in 1773. About 1798 he gave up his charge in that place, and spent seven or eight years as a missionary in the destitute parts of Maine, under the direction of the Society for prop-

agating the gospel. And such was his diligence, zeal and fidelity, as a missionary, that he was employed by that highly respectable Society, until his bodily infirmities rendered him unable to serve them any longer. He languished under a complication of disorders for more than a year and a half; but the dropsy finally became the predominant complaint, and ended the struggle.*

He was a man of strong mental powers, and of extensive information; of a robust constitution, which was literally worn out; hasty in spirit, but generous and sympathetic; reserved, and to strangers rather forbidding, in his manners, but very sincere and faithful, as a friend.

He had his imperfections; but many of the Christian graces shone with lustre in his life; especially under the heaviest afflictions. Indeed it may be said, that as a good man, "his praise is in all our churches."

It appears, that he was the subject of a gracious change of heart about the time he came into this country. Before this experimental acquaintance with the gospel he was attached to the Arminian sentiments, and opposed to the doctrines of grace; but, from this time, he was led into a better understanding of the gospel. His understanding being enlightened by the Holy Ghost, and his heart reconciled to God's character, he became a thorough Calvinist in sentiment, and considered the doctrines of grace, as the grand charter of his salvation. Renouncing all dependence on his own righteousness for acceptance with God, he placed his entire dependence on the perfect righteousness of Jesus Christ, who is exhibited in the gospel as the only propitiation for sin. And being confident that Jesus was able to keep what he had committed to his care, he expressed a hope full of immortality, and appeared willing to depart and be with him.

In preaching he used great plainness of speech, reproved with author-

* At the request of a respectable number of the inhabitants of Bristol, the remains of the Rev. Mr. Mc Lean were removed from Newcastle, and deposited among the people of his former charge, who still loved him.

ity, proclaimed the terrors of the law, and published the glad tidings of the gospel. He was discriminating in his preaching; dwelt much on the peculiar and leading doctrines of the gospel, and was ready to contend for the faith once delivered to the saints, when he saw the enemy endeavouring to overthrow it. He considered the doctrine of Christ's real divinity, as fundamental in the gospel scheme of salvation, maintained the doctrine of man's total moral depravity, and insisted that he must be born of the Spirit of God, that he must repent, and believe, and bring forth the fruits of righteousness. And though he discarded all idea of our being justified by works, and contended, that we must be justified by faith without the deeds of the law, yet he did not fail to enforce the authority of the law, as a rule of life, and to require, that those, who believe, should be careful to maintain good works.

As a missionary he was abundant in labours, took great delight in his work, and "endured hardness as a good soldier." He preached the gospel to very many, sowed the good seed over a very extensive field; and we ardently hope, that those, who have heard him, will remember how he has spoken unto them in the name of the Lord, and hold fast the truth; and that the good seed, which he has sown, will spring up and bring forth much fruit.

"The places that knew him will know him no more." He has kept the faith, has finished his course, and entered, (as we trust) into the joy of his Lord. Them that sleep in Jesus will God bring with him. May many of those, to whom our highly respected friend has spoken in the name of his divine Master, be of that number, and constitute his crown of rejoicing in that day. And may all that enter on missionary ground tread in the steps of this man of God, and be "followers of him, even as he was of Christ Jesus our Lord," "who went about doing good."

CHARACTER OF REV. GIDEON HAWLEY.

THE Editors have expected for some time past a particular account

of the life and character of this eminent and faithful servant of Jesus Christ, for the Panoplist. They still expect it. In the mean time they give the following extract of a letter, written immediately after his death, which has been hitherto delayed, in hope of a fuller account.

October 12, 1807.

"REV. AND DEAR SIR,
You have doubtless, by the public papers, been informed of the departure of Father Hawley, I trust to a better world. He expired on Saturday the 3d inst. I visited him on the Tuesday preceding. He appeared perfectly rational and tranquil. Speaking of his approaching dissolution, and his prospect of futurity, he observed, "I have hope of acceptance, but it is founded wholly on *free and sovereign grace*, and not at all on my own works. It is true my labours have been many; but they have been so very imperfect, attended with so great a want of charity, humility, &c. that I have no hope in them as the *ground* of my acceptance." He expressed his regret, at the same time, that so many of our modern preachers failed in pointing out so clearly, as they ought, the distinction between *grace and works*. His expression was, that "they so *jumbled them together*, that it was almost impossible for common hearers to understand them." He added, "you know I was always a Calvinist." Have you not observed, Sir, that those, who have been, while in health, advocates for the doctrines of grace, in a general sense, have been more explicitly and decidedly so, in the near view of death? I think I have. He expressed an affectionate concern for his people, and his hope that the Society would not forget them."

Died, suddenly, January, 1808, the Rev. Dr. William Linn, late one of the ministers of the Reformed Dutch Church, in the city of N. Y. aged 55 years and 11 months.

Few ministers have attained such a high standing in society as he possessed before disease broke his strength, and impaired his activity. God had every way fitted him for

eminent usefulness. His natural talents were excellent, his acquired knowledge was truly respectable, his disposition amiable. He appeared at first view to be reserved and rather austere; but a farther acquaintance removed this impression and discovered the man. He was fond of society, especially in the last of his days, and was well qualified to shine in it. His great excellence, however, was in the pulpit. Long will he be remembered by those who have sat under his stated ministry. He had a happy faculty of expressing himself in his discourses with plainness and neatness, beyond any one the writer of this has ever heard. His eloquence, with a few exceptions, was natural, impressive and commanding. At times, he had too much vehemence in his manner. His subjects were generally practical. He exalted the Saviour and directed sinners to his Cross as their only refuge. He seemed to feel the importance of his work, and dealt faithfully with the souls of his hearers. His exhortations were earnest, pathetic, persuasive and alarming. He was peculiarly fitted for convincing the sinner, and urging him to flee to Christ. His ministerial career he

commenced in the Presbyterian church. During the revolution war he was a chaplain in the ar. and ever since has been a true fr to his country. A few years the peace he connected himself the Reformed Dutch Church settled in the city of New-York disposition finally constrained resign his pastoral charge. The of Christ, and society at large, men like him to lose. As long permitted, he devoted his time to the service of that cause he early espoused; a call lay near to his heart; which His complaints were considered a great measure as ideal by his friends; but his death was contrary. It is probable more than he wished to is gone; we shall see hear him no more of eternity. His memory will be ever dear to favoured with his friends to those who were allies of nature. One well, and has long been his family, pays this sincere tribute of respect his merits.

Ordinations.

ORDAINED October 14th, 1807, at Dartmouth, Rev. Daniel Emerson. Introductory prayer by Rev. Oliver Cobb, Rochester; sermon by Rev. Eli Smith, Hollis, N. H.; consecrating prayer by Rev. Mase Shepard, Little Compton; charge by Rev. Curtis Coe, Missionary from M. M. S.; fellowship of churches by Rev. Isaiah Weston, Fair Haven; Concluding prayer by Rev. Caleb J. Tenney, Newport.

At Lexington, Jan Mr. Avery William that so prayer by the Rev. S. Michael ton; sermon by Rev. R. W. Weston; consecrating prayer by Rev. Mr. Marrett of the charge by Rev. D. to optham; right hand of of West-Cambridge, but left ing prayer by Rev. Lincoln.

TO CORRESPONDENTS.

OUR Correspondent on the subject of a General Association in our next. Also others, whose communications are received as fast as our pages will admit.

Errata.—In No. 8, for Jan. page 357, line 19 from top, *threatened* read *treated*.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 34.] MARCH, 1808. [No. 10. Vol. III.

Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

Concluded from page 390.

CASTALIO renewed his controversy in 1552; but became afterwards so conscious of his errors, and of the injuries which he had done to Calvin, that when on his death-bed, he declared that he could not die in peace if he did not receive his forgiveness. Calvin quickly removed this ground of uneasiness, and soothed his mind with the voice of friendship, and the consolations of the gospel.

We have mentioned, that so early as 1531, or 1532, Michael Servete, or Servetus, began to speculate on the doctrine of the Trinity, and undisguisedly to oppose the orthodox faith. He was a Spanish physician, but left his native country, and settled at Vienne in France, where he acquired great reputation by his professional knowledge and success. But when he applied himself to theology, the ardour of his fancy seduced him into the dangerous path of error; and in the fulness of his zeal, he de-

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termined to reveal his discoveries to the world. These he published at Vienne in 1553, in a volume, entitled, *The Restitution of Christianity, in which the knowledge of God, of the Christian faith, of justification, regeneration, baptism, and the eating of the Lord's supper, are perfectly restored.* So unscriptural were the sentiments which it contained, that it was reprobated even by the Papists, who felt so indignant, as to condemn him to be burnt for heresy. He escaped, however, from Vienne, the place of his condemnation and subsequent imprisonment; but the magistrates and clergy executed the sentence on his effigy, and along with it, committed his writings to the flames. Intending to retire to Naples, he travelled by the way of Geneva, where he was apprehended and imprisoned. After a trial, protracted by various causes, a sentence similar to that from which he had so lately escaped, was pass-

ed on him, in consequence of which, he was burnt alive for his heretical opinions.

This tragical history has opened the mouths of many, particularly among the ancient Socinians and the modern Unitarians, against Calvin, whom they accuse of being the principal agent in the whole transaction. It has been repeatedly affirmed, that to gratify a long concealed and inveterate enmity against Servetus, he denounced him to the magistracy of Vienne, as a heretic, and caused him to be apprehended immediately on his arrival at Geneva. It is not our intention to justify the conduct of Calvin in this business; but the following remarks may have the effect at least of so far exculpating him, as to prove, that he was actuated by no private personal motive of malice or cruelty; and that his behaviour throughout can be easily justified on the principles which were at that time commonly received by the mildest, the wisest and the best of men, though to us they now justly appear equally inhuman, unreasonable, and unchristian.

Bolsec, though the author of a life of Calvin, in which every charge that malice could devise, or falsehood propagate, is recorded; and Maimbourg, celebrated for partiality and misrepresentation, never so much as insinuate, that Calvin and Servetus had a mutual hatred of each other; but on the contrary, accuse the latter only, of insolence and pride. That the magistracy of Vienne were not instigated by Calvin to persecute Servetus, may be satisfactorily proved. In a letter to Farel and Viret,

with whom he had no secrets, he says, that if Servetus came to Geneva, he would undoubtedly lose his life. This he concluded from his knowledge of the constitution of the state, and the general opinion of the times concerning heresy. On this part of the accusation let us hear his own reasoning: "It is affirmed that I was the cause of Servetus' being apprehended at Vienne. Whence, then, this sudden and powerful intimacy with the satellites of the Pope? Is it credible that there should be such an intercourse between those, who are not less opposed to each other, than Christ is to Belial? Four years have elapsed since Servetus spread a similar report at Venice: whether this was the effect of hatred, or whether he had been deceived by others, I know not. I only ask, if he was betrayed by my information, how was he permitted to live quiet and unmolested, for the space of three years in the very midst of his enemies? They must allow, either that his pretended crime was a falsehood which I invented; or that this holy martyr was in greater favour with the Papists, than to be injured by any accusation of mine."*

But it is farther said, that Calvin, informed that Servetus had escaped from prison at Vienne, made him be seized immediately on his arrival at Geneva. This assertion is not supported by facts: for Servetus must have left Vienne before the 17th of June, that being the day fixed for his death; yet he was not ap-

* Tract. cui titul. *An Christianis judicibus hereticos punire liceat*—Opera tom. viii. p. 5. 7.

prehended at Geneva till August 13th. It is thus more than probable, that he was five or six weeks, at least, at Geneva, as his safety was every moment endangered while he remained within reach of Popish violence. He besides declined returning to Vienne, when the Council demanded him, preferring the chance of a more lenient sentence from the reformed church. But the principles of toleration were then unknown; even the Protestants retained a portion of the persecuting spirit of Rome; and the constitution of Geneva, in particular, not only permitted, but required the punishment of heretics. So closely connected were the civil and ecclesiastical laws, that sedition and heresy were convertible terms at Geneva. In 1536, accordingly, all who did not submit to the discipline of the church, were subjected to *civil* excommunication, being deprived of their rights of citizenship. In 1558, also, Gentilis escaped death, only by a recantation of his errors.

The sentence denounced against Servetus, was not the effect of momentary heat among the people, or of personal enmity in Calvin, but the result of solemn deliberation, and of the unanimous advice of the reformed churches. In a letter to Farel, Calvin writes thus: "The messenger has returned from the Swiss.—They declare with one consent, that Servetus has renewed those impious errors with which Satan formerly disturbed the church, and that he is a monster not to be endured: The people of Basil are cordial in the matter; those of Zurich are the most vehement, for they strong-

ly express the atrocity of such impieties, and exhort our senate to severity; those of Schaffhausen are of the same opinion. The letter from the ministers of Bern is confirmed by another from the senate, a circumstance which greatly encourages our council. He was condemned without hesitation or controversy. Tomorrow he will be brought to punishment. We have attempted to get the *manner* of his death altered, but in vain."*. This letter, though written in the full confidence of friendship, contains no appearance either of enmity against Servetus, or of joy at his condemnation; but a simple statement of facts, which prove, that the right of punishing heretics with death was the common sentiment of Christians: and instead of being marked by expressions of cruelty, it rather gives a favourable view of Calvin's mildness. In another letter, this feature is still more apparent. Convinced of the justice of the accusations brought against Servetus, he saw that the law of the state could not be suspended, yet wished the punishment annexed to his crime by the law, to be mitigated.†

"The intolerance, therefore, of the age, not the cruelty of Calvin, (says Sennebier, whose apology for this reformer merits the fuller credit from their being

* Calvini Epistol. p. 72. col. 1. oper. tom. ix.—The letters from the churches of Basil and Schaffhausen, and from the ministers and senate of Bern, are in the same collection, p. 72—74.

† Spero capitale saltem fore iudicium; *pene vero atrocitatem remitti cupio*. Calv. Epist. p. 70. col. 1. oper. tom. ix.

of very different theological sentiments) dictated the sentence, October 27, that Servetus should be burnt alive. Castalio alone had the courage to write a dissertation against the punishment of heretics, which, though he was at Basil, he thought it necessary for his own safety to publish under the feigned name of Bellius. But Servetus persisted to defend his opinions in blasphemous language: the laws of the times could not be violated; and, therefore, the endeavours of some to satisfy themselves with his banishment, and of Calvin to render his punishment less cruel, had no effect. It is certain, Calvin deplored Servetus' fate; and the disputes in prison were managed with much greater moderation on his side, than on that of the pannel. Calvin's situation was peculiarly delicate; Roman Catholics accused him of dangerous theological errors. Their eyes were fixed upon him; and had he remained an indifferent spectator of the process against Servetus, they would have pronounced him a favourer of his opinions. Add to this, had Servetus escaped, his gross and abusive charges against Calvin would have appeared well-founded; and Calvin's adversaries would have availed themselves of that advantage, for ruining his influence.* To conclude, "if the *Roman Catholics* had never put any person to death for the sake of religion, Servetus had never been condemned to die in any *Protestant*

city. Let us remember, that Calvin, and all the magistrates of Geneva, in the year 1553, were born and bred up in the church of Rome. This is the best apology that can be made for them."†

After this period, Calvin's life was comparatively quiet and peaceful. The disputes concerning discipline were sometimes indeed revived, and the senate for a season took the power of excommunication into their own hands, but tranquillity was soon again restored. The number of strangers gradually increased in Geneva, and the English who took refuge there, from the persecution of Queen Mary, were allowed to found a church, with their own liturgy and ecclesiastical government; as the Italians had done in 1551: but when Elizabeth ascended the throne, and revived the Protestant religion, they thanked the magistrates for their protection, and returned to their own country.

In 1556 Calvin was seized with a quartan ague, which gave a shock to his constitution, already debilitated and worn out with his incessant labours, anxiety, and study, from the effects of which he never wholly recovered: but the flame of life was not yet extinguished, its ardour again revived, and he lived to publish his commentary on Isaiah, and the last edition of his *Institutions* in French and Latin; and to prepare for the press his annotations on the five books of Moses, containing his ingenious harmony of the law. After several years of declining health, during

* Sennebier's Hist. Liter. de Geneve, quoted and abridged by Dr. Erskine.—Sketches of Ch. Hist. Vol. II. No. xi. in which article the substance of the above vindication is to be found.

† Memoirs of Literature, Vol. 1. p. 138.

which he remitted none of those labours which bodily strength allowed him to continue, on the 5th of February, 1564, he preached his last sermon. For ten years together he had abstained from animal food at dinner, as the only certain preventive of violent headaches, to which he had long been subject. When his ague left him, he was seized with the gout in his right limb ; then with the cholic, and last of all with the stone. Yet, under this complication of disorders, he never uttered a word expressive of murmuring or impatience ; only lifting up his eyes to heaven, he used to say, " How long Lord," an expression to which he was accustomed, when he heard of any calamities befalling the church of Christ. On the 27th of March, he was carried in his chair to the senate, when he presented to them a new rector for the academy ; he then uncovered his head, and thanked them for all the kindness they had shown him, particularly in his sickness : " For I feel (said he) this is the last time that I shall come into this place."

On the 2d of April, being Easter-day, he was carried to the church, and received the sacrament from the hands of Beza, his colleague, both in the ministry and the academy. He made his will on the 25th, in which he declared his firm adherence to the doctrine of salvation by the cross of Christ, as the only foundation of all his hopes of pardon and eternal life. " Alas ! (says he) my study and my zeal (if worthy of that name) have been so languid and remiss, that I confess innumerable things have been wanting in me to the

faithful discharge of my duty ; and unless the unmeasurable bounty of God had been present, all my study would have been vain and transient ; for which causes I witness and declare, that I hope for no other security of my salvation than this, that seeing God is the Father of mercy, he may shew himself such a Father to me, who acknowledge myself a miserable sinner."

He wished to meet with the senators once more in public ; but on account of his state of health, they rather waited on him. He then addressed them in words of gratitude, admonition, and consolation : " Whether your affairs be prosperous or adverse, let this be always before your eyes, that God alone can establish kingdoms and cities, and that he requires mortals to worship him in that character. I exhort the aged not to envy the young, who may have received from the Lord more splendid talents than themselves ; and the young I warn against vanity and pride, beseeching them to be modest in their behaviour." Afterwards, he set before them the great danger of error in doctrine, as leading to corruptions in practice ; and concluded with a solemn prayer for every blessing that might promote their individual happiness, and the best interests of the commonwealth. They departed in tears, as from a last interview with their common father.

On the 28th, he spoke to the ministers of Geneva, of the grace which he had received to be faithful in his trust ; encouraged them to stand fast in the same grace, and bade them farewell, with many tears and fervent prayers to

God in their behalf. Being informed that his old friend and fellow-labourer, Farel, though sickly, was on his way, from Neufchatel, to see him before his death, he thus wrote to him: "Farewel, my best, and most upright brother; since God is pleased to continue you longer in the world than me, live mindful of our connexion, which was profitable to the church of God, and the fruit of which is awaiting us in heaven. I would not, that you would fatigue yourself for my sake. I with difficulty *breathe*, and daily expect that my respiration will cease. It is enough that I live and die to Christ, who is gain to his own, both in life and death; again farewel. May 11, 1564.

Farel, however, accomplished his journey, saw Calvin, renewed with him that friendship which even death cannot dissolve, but which will be cemented with the perfection of bliss in the heavenly world, and returned again to Neufchatel. After this, Calvin spent his remaining days almost wholly in prayer, which his difficulty in breathing prevented from being articulate; but the frequent elevation of his eyes, and the serenity of his countenance bespoke the comfort of his mind, and the solemnity of his employment. He was sometimes heard to use the words of David, "Lord, I opened not my mouth, because thou didst it:" and of Isaiah, "I

did mourn as a dove." Once also he was heard to say, "Lord, thy hand is heavy on me, but I am abundantly satisfied because it is *thy* hand." He continued in life till the 27th of May, towards the evening of which day, he quietly breathed out his spirit into the hands of his Saviour and his God.

Thus lived, and thus died, John Calvin, justly styled, the terror of Rome, and the apostle, not of Geneva only, but of the reformed churches. The day following his death, the whole city was in the deepest affliction. Every one lamented over their illustrious citizen; the church deplored the decease of their faithful pastor; the academy mourned the loss of their renowned teacher; in a word, all wept at being deprived of him, whom, next to God, they regarded as their common parent and benefactor. His body was attended to the grave, by the senators, the ministers, the professors, the students, and almost the whole city; and laid in a common cemetery, without any extraordinary pomp, or parade. According to his own request, no monument was erected to his memory: a plain stone only, without any inscription, was laid on his grave. This called forth a few verses from Beza, of which the following are a translation; and which, though not free from the partiality of friendship, are worthy to be preserved.

Why in this humble and unnotic'd tomb
Is Calvin laid, the dread of falling Rome,
Mourn'd by the good, and by the wicked fear'd,
By all who knew his excellence rever'd;
From whom ev'n virtue's self might virtue learn,
And young and old its value may discern?

'Twas Modesty, his constant friend on earth,
That rais'd this grave, unsculptur'd with a name;
Happy the grassy spot that marks his worth,
More lasting far than marble is thy fame!

Calvin's stature was of the middle size, his complexion dark, his eye bright and penetrating. His dress was plain without being mean; his diet simple and sparing. But his mind was what distinguished him from the bulk of mankind. His original talents were great, and his progressive acquirements astonishing. His mind was acute, and discerned almost intuitively, the connexions of reasoning, and the relation of one subject to another. His judgment was solid and perspicacious; his memory at once quick and retentive. His learning was so extensive and profound, that even Scaliger, whose parsimony of praise is well known, affirmed, that he was not only one of the most exalted characters that the world had seen since the days of the apostles, but that at the age of twenty-two, he was the most learned man in Europe. His ardour was invincible, and though he, perhaps, discovered less courage in his conduct than Luther, he was equally bold in his writings. His temper was naturally irritable, and it must be acknowledged, that it sometimes hurried him into intemperance of language. But, as he advanced in life, grace asserted its power over nature, and rendered him comparatively gentle and forbearing. Of this we have a remarkable proof, in his expressions concerning Luther, who had called him by many strong and unbecoming names, on account of his rejecting the doctrine of consubstantiation: "If Luther should even call me a *devil*, so much do I revere him, that I should always own him to be an illustrious servant of

God*." He has been accused of ambition. Yes, says Beza, and he aimed at establishing a new papacy, for he preferred this manner of life, this republic, and in fine, this church, which may be well called a warehouse of poverty, to every other situation and place. He laboured to accumulate wealth. Yes! for his whole effects, notwithstanding his library was sold very dear, scarce amounted to 300 crowns, so that his own words may be justly used: "If I cannot in my lifetime persuade some people, that I am not avaricious, *my death* will convince them."† The senate could testify, that though his salary was very small, he was so far from being dissatisfied with it, that he persisted in refusing to have it increased. His love to the truth was invincible; his diligence in acquiring it unabated by public duty, or private distress; his anxiety to make it known to others was discovered when bodily strength had failed him, and ceased only with the spark of life. In his sermons and speeches, his manner was grave and commanding; he addressed the understanding of his audience more than their affections, and convinced them by the power of reasoning, rather than by the graces of persuasion. When Farel spoke, it was, like thunder, rousing, awful, overpowering: Viret, like Nestor, was calm, and gently persuasive: Calvin uttered sentences in almost as many words, such was the strength and terseness of his language. Like a true scr-

* Epist. ad Bullinger. Op. tom. ix. p. 239. col. 2.

† Prefat. ad Comment. in Psalmos. Oper. tom. iii.

vant of God, and a faithful minister of Jesus Christ, he devoted all these talents, natural and acquired, all his time, and all his strength, to him from whom he received them. His life was a continued act of labour to himself, but of service to the church, of exertion for the glory of God and the honour of the Saviour, and of benevolence and zeal for the salvation of men. Like Paul, he counted not his life dear, that he might finish his course with joy, and the ministry which he received of the Lord Jesus to testify the gospel of the grace of God. Now he rests from his labours, and his works do follow him. His writings are a treasure of theological discussion; his life was an illustration of the doctrines which he preached, and an ex-

ample to all, of Christian conduct; and his death was a proof of the efficacy of the salvation for which he hoped, in the full possession of which he now rejoices in the presence of the Lord.

Reader, whatever be thy talents, thy condition, thy occupation, or thy enjoyments; if thou wouldst die like Calvin, animated with the hope of glory, thou must build on the same foundation, and, like him, transfuse the precepts of the gospel into thy temper and conduct. Be therefore a follower of them, who, though faith and patience inherit the promises.

N. B. In the preceding narrative, where particular authorities are not mentioned, Beza's life of Calvin, prefixed to his works, furnishes the statement of facts.

Religious Communications.

ON THE ACCOUNTABILITY OF MEN FOR THEIR FAITH.

By those, who acknowledge the gospel to be a divine revelation, it will be admitted, that this revelation contains great and interesting truths respecting a dispensation of grace to mankind in their fallen state; the provision of a Saviour, and the appointment of a method for their obtaining salvation. Here then a question arises, Are men at liberty to believe or disbelieve these truths? To receive or reject them? This might be thought a singular question, were there not evident occasion given for it by sentiments, which we often hear expressed and ad-

vocated, from which it is to be feared, that many practise both on themselves and others dangerous and fatal deceptions. How often is it said to be very immaterial what a man believes concerning one doctrine or another; and a liberality of sentiment towards those, who differ from us in doctrinal matters is, by some, considered as one of the fairest traits in a Christian character. It will readily be conceded, that one man has no right to prescribe to another; that, as it regards his fellow-creatures, every man has a right to think and judge for himself;

and that liberality and charity to a certain extent are to be exercised toward those, whose sentiments differ from our own. But, when the question is asked, Are men at liberty to believe or disbelieve the truths contained in divine revelation; the inquiry is, have they such liberty from the Author of this revelation? When God has made known certain truths respecting the person whom he has appointed to be the Saviour of mankind, the method by which salvation was procured, and the way in which sinners may obtain salvation; has he at the same time given men liberty to believe, or not to believe these truths? Surely it will not be pretended, that men are at liberty to disbelieve the whole of those truths. This would entirely frustrate the design of revelation, which can be no other, than that the truths which God has made known to men, be received and regarded according to their meaning and intention; and if men are at liberty to disbelieve the whole of the truths contained in divine revelation, they are not to be blamed for using this liberty; they may do it with impunity.

It may then be presumed, that no one, who is a believer in divine revelation, will assert a right to disbelieve the whole of its truths. Are any then at liberty to disbelieve a part of those truths? to make a selection and to determine, each one for himself, such and such truths I admit, others I reject? Does not this take away and destroy all due reverence for divine revelation? Is it not assuming a freedom with the truths of God, which
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is most unbecoming and criminal? On supposition, that men are at liberty to disbelieve a part of the truths contained in divine revelation, it may be asked, what part? Are they not all parts of one great system, and sanctioned by the same authority? Is it not then the duty of men, are they not under solemn obligations to attend to them, and to receive them as a whole; indiscriminately, as thus sanctioned? It must indeed be acknowledged, that all men are not equally capable of understanding and receiving every revealed truth; but according to their capacity must be their obligation. With regard to the great, essential, and most important truths of revelation; those truths, on a cordial belief of which our salvation depends; with such plainness and perspicuity are these truths exhibited and declared, that, if men do not receive them, it cannot be owing to want of capacity; it must be from some other cause; from a *temper of heart*, which will render them objects of just condemnation.

But let us consider the accountability of men for their faith, with reference to a particular object: I mean our blessed Saviour Jesus Christ. Are men at liberty here to believe, or disbelieve just as they find themselves disposed; just as their predominant inclinations may lead them? Are they under no obligation as to their receiving or rejecting the report of the gospel concerning him? And will they be equally benefitted at last, whether they do in reality receive or reject this report? The testimony of the gospel, concerning

Jesus Christ is certainly but one. It is not various, as different men, to serve their own favourite schemes and purposes, have represented it. It is but one with respect to his person, to his undertaking, as the Redeemer of mankind; and as to what he suffered, and accomplished in that capacity. If this report then is made in a manner sufficiently clear and intelligible, (and who will say it is not?) are not men consequently under indispensable obligations to receive it? To receive it, as by the divine word, in its natural, obvious meaning, it is addressed to them.

Farther, let it be considered, that believing in Jesus Christ is enjoined upon men by express command. "This is his commandment," says the apostle John, "that ye believe on the name of his Son, Jesus Christ." This, from numerous passages, and from the whole current of the sacred writings, appears to be the great requisition of the gospel. Men, therefore, who are made acquainted with the gospel, most assuredly are accountable for their believing, or not believing on the name of Jesus Christ. And, as the fullest evidence on this point, let it be observed, this requisition has annexed to it the most solemn sanctions. "He, that believeth on the Son of God, hath everlasting life; and he, that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Should not then every one be solicitous to know, what this believing is? What is its true meaning and import? The best and only sure way of obtaining the proper information, relative

to this momentous concern, is by consulting the word of God, by attending to the descriptions given of Jesus Christ, and the representations made concerning him in the sacred scriptures. He is there called IMMAKUEL. God with us. He is declared to be the Mediator between God and man. "There is one God, and one Mediator between God and man, the man Christ Jesus." Under these names and characters, he is represented, as assuming our nature, and subjecting himself to the divine law in our behalf, to fulfil its requirements, and as suffering its penalties for the purpose of our redemption. He was made of a woman, made under the law, to redeem them, that were under the law. "He, who was in the form of God, and thought it not robbery to be equal with God, took upon him the form of a servant, and was made in the likeness of men; and being found in fashion, as a man, he humbled himself, and became obedient unto death, even the death of the cross." In his mediatorial capacity "he fulfilled all righteousness, and suffered for sin, the just for the unjust, that he might bring us to God. He bore our sins in his own body on the tree. He was made sin for us," a sacrifice of atonement for sin, "that we might be made the righteousness of God in him. He made peace by the blood of his cross." So that "in him we have redemption through his blood, the forgiveness of sins:" and "in him God is reconciling the world unto himself, not imputing their trespasses unto them;" and sinners are "justi-

fied freely by the grace of God, through the redemption, that is in Christ."

If with simplicity of mind, and a real desire to know and understand the truth, men would attend to these descriptions of Jesus Christ, and the plain representations of the word of God concerning him; they might, it should seem, fairly satisfy themselves as to what is meant by believing on his name. That it can intend no other, than believing him to be the Son of God in a sense, in which no creature is, or can be; as partaking of the same divine nature with the Father; and in the genuine meaning of the term, as the Saviour of sinners, through whose mediation, humiliation, obedience, sufferings, and death in his human nature, full atonement was made for sin; pardon and complete salvation were procured; and also that believing in Jesus Christ, in its full import, must intend a receiving, regarding, and trusting in him in the characters he sustains, as he is in those characters an object worthy of esteem, affection, and confidence. "As many as received him, to them gave he power to become the sons of God; even to them, that believe on his name." If this be the true import of believing in Jesus Christ; if this be that believing on him, which involves a compliance with the requisitions of the gospel; this then is the faith for which men are accountable, and by which their destiny in another world is to be determined.

Let every one inquire for himself; and under the impression of his accountability to God for believing or not believing the re-

vealed truths of his word; for believing or not believing on the name of his Son Jesus Christ. Under this impression, let him read and study the divine word; and let his sincere endeavours to know the truth be accompanied with humble supplications for the teaching and the enlightening influences of the Holy Spirit. None teacheth like him. Let him especially, and above all things, be concerned to know, what is implied in believing in Jesus Christ, and that there may be in his heart a full compliance with this requirement.

CHRISTIANUS.

ON THE GENERAL ASSOCIATION.

WHEN any proposal is made for public consideration, it evidently concerns those, to whom the proposal is made, to understand the measures contemplated, and the probable result.

It is well known, that many respectable ministers of the gospel, in Massachusetts, have, for some time, been earnestly engaged to form a *General Association*; the object of which is to produce union of sentiment and of procedure. "In many instances," it is said, "those Christian teachers, who are united in the love of divine truth, and fervently engaged in the cause of the Redeemer, are estranged from each other in affection, and filled with mutual prejudices."

Though there is supposed to exist a general sameness of belief, and a general union as to the great object of pursuit, there are points of less moment, in theology, in which they differ.

It cannot be denied, that this is the true state of things, nor can any thing be more desirable, than that greater union should exist among those, who highly value the peculiar doctrines of Christianity; and, that in consequence of this union, they should be able more effectually to discountenance that lax theology, which leaves nothing between the gospel and ethnic morality, but a line extremely indistinct and ill defined.

An object may be highly valuable, but the means be ill adapted to its accomplishment. That this is the case in the present instance, the writer would not be too positive; he only wishes fairly to propose such objections as occur to his mind.

Let it be inquired, whom the contemplated *Association* is to embrace.

Is it to be confined to men, who, on subjects of divinity, perfectly coincide in judgment? No, it is to comprehend gospel ministers, who do not perfectly agree in sentiment. It is to consist of those, who, though they may be earnest to defend their own peculiar sentiments by fair reasoning, do yet prefer the whole of Christianity before a part, and are careful not to hinder the common cause:—peace makers, who regret and abhor that conceit of unquiet spirits, that the interest of religion depends wholly on those opinions, which distinguish them from others.

Perhaps there is not a minister in this state, who would not profess to be charmed with this language. But is the General Association to comprehend all the Massachusetts clergy? By no means. That would be utter-

ly inconsistent with the design, which is to produce a coalition among such as retain evangelical principles. As all, who profess their belief in revealed religion, consider their own sentiments as evangelical, by what standard shall the discrimination be made? This question admits a ready answer. They, who laid the foundation of the proposed union, have voted, "that the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism, be admitted as articles of faith, and as the basis of union." It is not supposed, that all, who subscribe to this Catechism, think alike on all subjects of theology. Perfect union of sentiment is not the *sine qua non* of this coalition. As this is not required in order to subscription, so neither is it required of those, who have subscribed. It must then be clearly understood, that though we subscribe to the same catechism, we are not bound to explain this catechism in the same manner, nor to understand it in the same sense. The doctrines of Christianity, as generally expressed in the catechism, are to be the basis of union.

What may be comprehended under this term, *generally*, it will be difficulty to define; and while this remains undetermined, the language of subscription cannot be understood, i. e. it cannot be fully understood, what a man's sentiments are, from the circumstance of his subscribing to the catechism.

If those gentlemen who are most engaged to promote the General Association could themselves subscribe to the literal and obvious meaning of the cate-

chism, yet, as the avowed object is to bring together in one harmonious body, persons fundamentally right, though some of them may be partially incorrect, it would still be a matter of extreme difficulty to determine how great a latitude might be allowable:—how different a person's opinion might be from the literal import of the language, and yet subscribe that language, with a good conscience. But nothing can be more certain than that many gentlemen, who most warmly advocate the measure, must subscribe to the catechism, if they subscribe at all, in a sense very different from what the language imports.

The catechism asserts, that "the covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." Now, it is the belief of many persons engaged to promote the contemplated coalition, not that the posterity of Adam either "sinned in him, or fell with him," but are answerable for their actual transgressions, and theirs only: though they suppose that their actual transgressions take place in consequence of his sin.

A latitude allowable to one man, is, doubtless, allowable to another.

The catechism assures us that "the sinfulness of that estate, wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, togeth-

er with all actual transgressions, which proceed from it."

The corruption of man's nature, is, indeed, acknowledged by the gentlemen, of whom we are speaking; but they do not believe that the sinfulness of man's fallen estate consists in the *guilt of Adam's sin*; of course, when they subscribe to this article, it must be with very great latitude.

Again; it is the opinion of many, who advocate the measure proposed, that the divine efficiency is as necessary to produce evil as good; that Adam no more sinned by his own strength, than the sinner repents and turns to God by his own strength; that it was as much a divine power, which produced an evil heart in Adam, as it is a divine power, which produces a good heart in the regenerate. Why should these persons be required to subscribe such a sentence as this: "Our first parents being left to the freedom of their own will, fell from the estate in which they were created by sinning against God." Surely, they would not think it correct to say, "that the sinner, being left to the freedom of his own will, turns from the state in which he was created by repentance towards God." If they think the latter an erroneous expression, or calculated to make a wrong impression, they must think the same of the former. Why should they be required to subscribe to an expression, which they believe calculated to produce error?

If one person subscribe with such latitude, why may not another? What union then will subscription produce? It is

well known that subscription to the Bible does not produce union of sentiment. The Bible is subscribed by Trinitarians, Calvinists, Arminians and Unitarians; how does this happen? They understand the Bible differently. One denomination supposes, that it substantiates their sentiments; another, that it upholds theirs. Will this not be the case with those, who subscribe the Shorter Catechism? It is answered in the negative, because the language of the catechism is more definite than that of scripture. Be it so; and suppose, further, that all, who shall associate on the proposed plan, understand the catechism in the same sense, yet if they subscribe, not as they suppose the authors meant, but as they suppose the authors ought to have meant, I ask again, where is the union? For doubtless, all persons would not think alike, as to what ought to have been the meaning of the Westminster Assembly. Is it not clearly absurd to speak of an union to be produced by subscribing to a confession, if it be understood, in the outset, that we may subscribe in what sense we please? But it may be replied, that the supposition here made does not accord with truth. It is by no means understood, that persons are to be admitted into this association unless they believe the catechism *in substance*. I reply, that the substance of the catechism is a term extremely vague. Persons, who were strongly opposed to many expressions in the catechism, might think it not inconsistent with uprightness, to subscribe it generally, or in substance. Almost all men be-

lieve that it contains much more truth than error; may a man safely subscribe it on that account? Some, no doubt, would be of this opinion; and might subscribe, though Unitarians: others would think, that they ought not to subscribe, if, in their apprehension, it contained the least error.

The thirty nine articles of the English church are Calvinistic. Is it so with the clergy? Are they Calvinistic? A great majority of them are, and have been notoriously otherwise. The minority subscribe and preach according to the true spirit of the articles: the others subscribe *generally*, or in *substance*, or with mental reservation, or they subscribe to what they wish the articles were.

Again, the kirk of Scotland make the doctrines of Christianity, as generally explained in the Assembly's Catechism, the basis of their union. But are they united in sentiment? and none but Calvinists among them? The contrary is undeniable. Surely those, who feel most interest in this coalition do not design, like king James I. to prevent the discussion of those points in theology, which are most often disputed. Let it be supposed then, that A and B subscribe the catechism. The former holding the sentiments of Dr. Hopkins, the other of Dr. Doddridge. They both, in each other's presence, preach their respective sentiments. Will A feel at all more agreeably, at hearing his own sentiments controverted and condemned by B, because they have made the same confession of faith, than by another person? Will not the

audience perceive that their union consists in words, not in faith? Will it not be perceived that while A subscribed a catechism, teaching such particular doctrines, the other subscribed a catechism, the doctrines of which were very different? Here then will be at least two parties in this harmonious association just as far apart as before, the one desiring that his sentiments may prevail, to the suppression or extermination of contrary sentiments; the other as cordially reciprocating the same desire.

But, says an advocate for the measure contemplated, let both be prudent, and cautiously guard against mutual offence. Whereunto they have already attained, let them walk by the same rule; let them mind the same things. So says the writer; but pray why may they not do this without subscribing the catechism? Why may they not, at present, converse freely together, see where they agree, and where they differ, unite in supporting what they both deem important, and to oppose what both unite in condemning? Why may not this be done without professing a creed, which, it is extremely possible, neither subscribes, in the sense of its original framers? The English clergy have, it is well known, brought much reproach on themselves, by their readiness to subscribe articles, which, in their most obvious sense, they do not believe. It is not easy to see why others who imitate them should not partake in the same reproach. Whatever injury is done to the cause of uprightness and true religion, in the one case, may be done in the other.

Another inconvenience likely to attend on the contemplated association is, its being conducive to a wrong estimate of clerical character. The catechism will, in the use proposed, be a standard of orthodoxy. People will be led to view those, who subscribe, as orthodox; all who refuse to subscribe, heterodox.

Here are two men, let it be supposed, whose theological sentiments perfectly coincide. Both view the catechism as a remarkably succinct and well digested summary of the Christian faith. Both believe in man's hereditary depravity; but do not believe that the posterity of Adam either sinned *in him*, or fell *with him*. But though agreed in divinity, they are not agreed in every point of Christian casuistry. One supposes, that, taking all things into consideration, he may safely subscribe. He does it, and is reputed sound in the faith. The other, whose faith is precisely the same, judging differently as a casuist, does not subscribe; of course, he is reputed a person of corrupt sentiments. His reputation suffers, and his usefulness is diminished.

These thoughts are suggested for the consideration of the candid and pious. If they have no weight, or be counterbalanced by those, which have more, the writer cordially hopes, that the contemplated coalition will be formed. On the other hand, if the reasoning be just, the sincere friends of Zion will not despise it.

But what, interrogates the reader, shall be done? Are the peculiar doctrines of Christianity to be given up, or viewed with indifference? Is it of no concernment, whether we preach the eth-

ics of Epictetus, or the gospel of Messiah? And should we not contend, with a Christian temper, for the Christian faith?

The writer humbly proposes the following measures.

1. Let those ministers who believe that men are in a state, from which they need to be renewed by the Holy Spirit, endeavour to cultivate a friendly intercourse.

2. Let them collect the most important points, on which they do agree, and unite for the defence of them.

3. Let them consider the threatening errors, which they both condemn, and unite to oppose them.

4. Though they should not pretend union of sentiment, where it does not exist, let them not magnify the points of disagreement.

5. Let them agree not to act in the ordination of a candidate, unless liberty be granted to examine his qualifications.

To these, let there be added humble prayer, a mild temper towards all men, and increased zeal in the discharge of ministerial duty.

J.

REMARKS ON THE FOREGOING COMMUNICATION.

In the view of the Editors, the plan of the GENERAL ASSOCIATION is favourable to the interest of religion. It has, therefore, received their decided approbation, and their cordial and zealous patronage. It can, they believe, be defended on principles, which result from scripture, from sound reason, and from the experience of ages. Their re-

luctance to publish the preceding communication has not arisen from want of respect for the talents of their Correspondent, nor, on the other hand, from a fear of meeting his objections in the most public manner. They would not become advocates of a measure which, in their apprehension, would suffer by fair, open investigation. The delay of the publication has proceeded from their unwillingness to occupy the attention of their readers with arguments, which, though specious, are not weighty, and which, in their serious judgment, tend rather to perplex, than to enlighten the mind. They have further considered how easy it frequently is, by a few sentences, to entangle a subject with puzzling difficulties, and to inwrap it in obscurity; and how much attention and labour are sometimes necessary to free it from such entanglements and obscurity, and to place it clearly in the light of truth. This consideration, which has increased their backwardness to publish the foregoing performance, must be received, as an apology for the length of their reply.

But in attempting a just reply to the communication of J, it is by no means necessary to prove, that his objections are wholly without foundation. We never indulged the expectation, that the plan of the General Association would occasion no undesirable consequences; nor are we disposed to say that the evils, which our Correspondent has mentioned, if they should follow, are worthy of no regard. It is to be remembered, that no scheme, though devised by the most consummate wisdom, and

calculated to yield the greatest advantage to the public, can be proposed, against which a fertile imagination and a subtle understanding cannot urge very plausible arguments. What plan of extensive utility to mankind has ever been brought forward, the accomplishment of which has not been hindered by a host of objections. If our finding men, who will object and oppose, be considered a serious discouragement, we must relinquish every great and good work, and despair of ever attaining the object, to which Christian benevolence is devoted.

No important measures for the public good have ever been adopted and pursued, which have not been attended with difficulties, and followed by some real evils. The medical art, though it has been a blessing to the world, has been the occasion of destroying the health and hastening the dissolution of many individuals. There is no civil law or constitution, though most wisely framed, and founded on the most rigid principles of public justice, which may not, in some real or supposable case, open the door for a degree of injustice to particular persons. The most important improvements in the arts and sciences, and the most pious and successful plans for the reformation and everlasting welfare of mankind have occasioned partial disadvantage and injury. But what reasonable man ever thinks of urging an accidental, partial evil, which may possibly take place, as a decisive argument against a project, which promises a vast overbalance of advantage? How

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generally is it the case, that our judgment and practice are determined in favour of a proposed plan, not by the prospect of avoiding every evil, but by the balance of expected good? Here, we apprehend, is the great mistake of our respected correspondent. He appears too much impressed with the few possible inconveniences, which may attend the plan of the General Association, and too little, with the immense good, which it is likely to promote. Even if all the evils, which have occurred to his imagination, could be certainly predicted, those evils would, in our apprehension, be lost in the evident advantages of the General Association. These advantages have been briefly mentioned in a former number of the *Panoplist*, and need not be repeated. See *Pan.* Vol. II. p. 504.*

Upon the supposition, that the evils apprehended should actually take place, it is still an important question, whether they would arise from any impropriety or defect in the plan of the General Association, or from some other cause. That plan ought not to be charged with evils, which spring from the ignorance, the weakness, or the errors of men. Readers will remember that the plan proposed is simply this; namely, that the Congregational ministers in this commonwealth, who embrace the doctrines of the reformation, shall meet together once a year, to deliberate on the concerns of religion, and to devise and adopt

* The reader is requested to refresh his mind with the No. referred to.

measures for promoting the cause of Zion, receiving, as articles of their faith, and as the basis of their union, the principles of Christianity as they are generally expressed in the Assembly's Shorter Catechism. Is not such a plan perfectly consistent with our religious liberty, and with all our rights and duties as men, and as Christians? Is it not eminently adapted, particularly at the present time, to yield extensive good to the churches? If so, what have we to do with a few evils, which may possibly attend the execution of it; or be occasioned by it? Especially when we consider that the evils feared cannot be produced by any thing exceptionable in the plan, and, therefore, cannot be pleaded as an argument against it, any more than the fire, which Christ declared *he came to kindle on earth*, was to be charged to any thing malignant or hurtful in the nature of Christianity. Suppose the heterodoxy, the prejudice, or the needless scrupulosity of some men exclude them from the General Association. Is this a reason why others should reject the scheme, and deprive themselves and the churches of important advantages within their reach?

Thus far we have admitted, that the inconveniences attending the General Association may be as numerous and great, as J. imagines. Now even upon this supposition, we consider the inconveniences so small, in comparison with the probable advantages, as to furnish no solid argument against the scheme under consideration. But let us inquire what are the inconven-

iences and difficulties in the way? What are the evils, which have filled the apprehension of our correspondent? Let his reasoning be carefully examined.

His great difficulty respects the creed, which is received as the basis of union. "It is not supposed, (he says) that all, who subscribe to this Catechism, think alike on all subjects of theology. Perfect union of sentiment is not the *sine qua non* of this coalition. As this is not required in order to subscription, so neither is it required of those, who have subscribed. It must then be clearly understood, that though we subscribe to the same Catechism, we are not bound to explain this Catechism in the same manner, nor to understand it in the same sense." But this is not correct reasoning. For although "it is not supposed, that all, who subscribe the Catechism, think alike on all subjects of theology;" it may be supposed, that they think alike on those particular subjects, which are introduced into the Catechism. Although "perfect union of sentiment" is not expected of those who join the Association; yet it may be expected that they will agree in understanding and explaining their creed, according to the plain, honest language of subscription. The most that can be clearly inferred from this language is, that subscribers are not bound to understand and explain the Catechism, in every particular article, or word, in precisely the same sense. J's mistake is, that he has made this inference too extensive.

He thinks it difficult to define what is comprehended under the

term, *generally*, and that, "while that is undefined, the language of subscription cannot be understood; that is, it cannot be clearly understood what a man's sentiments are, from the circumstance of his subscribing to the Catechism." We allow that, from a man's subscribing the Catechism in the manner above-mentioned, it cannot be fully understood what his sentiments are *on all subjects, and in all respects*. But if he duly understand the principles of Christianity and the proper use of words, and mean to make a fair and honest declaration of his sentiments, his professing to receive the principles of Christianity, *as they are generally expressed* in the Catechism, clearly determines what is *the general scheme* of his sentiments. The Catechism is designed to exhibit the great outlines, or the fundamental principles of the Christian religion. These principles, in almost every instance, are expressed in unequivocal and perspicuous language, and in a connected, systematic form. No man, therefore, of tolerable information, can honestly declare, that he receives the Catechism, *generally*, unless he believe the great evangelical principles upon which it is constructed, and, indeed, of which it consists. And as this is the case, such a declaration may be easily understood. If a man, of whose knowledge and veracity we have satisfactory proof, declare to us, that he receives the principles of natural philosophy according to the *general scheme* of Newton, or as they are *generally expressed* in his writings; we are at no less about his meaning. He receives

the great system of the Newtonian philosophy, and rejects every thing inconsistent with it; or, in other words, he receives the Newtonian philosophy *in its grand, discriminating principles*; though as to the mode and result of some experiment or observation, and in some instances, as to the particular method of proof, he may not perfectly agree with Newton. If a man say, "I believe the *general principles* of Berkley's system;" we understand that he believes Berkley's system in its grand peculiarities, or distinguishing principles; although in some explanations and minor points, which affect not the general system, he may differ from Berkley. So if a divine say, "I believe the principles of religion as they are generally exhibited in the writings of Calvin, Witsius, Stapfer, Owen, and Edwards;" if another say, "I believe the general system of Arminius and Whitby;" and another; "I believe the principles of religion, as they are generally contained in the writings of Socinus and Priestley;" it is not difficult to understand them. We conclude the honest meaning of each to be, that he embraces the peculiar principles, which constitute the system of his favourite authors, and which distinguish it from all other systems. Accordingly, we may justly denominate him a *Calvinist*, an *Arminian*, or a *Socinian*; although, in some minor, unessential points, he does not exactly agree with Calvin, Arminius, or Socinus. It is not proper, that we should here undertake to show, what are the fundamental and essential principles of each of these systems. We refer it to

every well informed, discriminating divine, who can as clearly distinguish the prime, constituent, essential principles of each religious system from points of minor consequence, as the philosopher can distinguish the prime, essential principles of the Newtonian system, from those points, which may be determined either way without affecting the system.

The length of these remarks will need no apology, when the object is duly attended to. We are willing to seize this opportunity to show the propriety, the fairness, and the honesty of expressing our assent to the Catechism in the manner above mentioned; and thus to remove a principal objection, in the mind of our correspondent and some others, against the General Association. If this plan of subscription be liable to abuse, and leave the door open for imposition; the fault may not be charged against the plan itself, but against the deceit and wickedness of the human heart. Although we would surround Zion with as many safeguards as possible; yet it would be romantic to expect, that we can divest erroneous and dishonest men of all power to practise imposition, and introduce disorder and mischief. It is sufficient for our present purpose, if we can make it clearly appear, that the scheme we are defending is calculated to promote the union, the improvement, and the influence of orthodox and pious ministers, and through them the welfare of the churches.

But J. has further objections. "If those gentlemen, who are most engaged to promote the

General Association, could themselves subscribe to the literal and obvious meaning of the Catechism; yet, as the avowed object is to bring together in one harmonious body, persons fundamentally right, though some of them may be partially incorrect, it would still be a matter of extreme difficulty to determine how great a latitude might be allowable; how different a person's opinion might be from the literal import of the language, and yet subscribe that language with a good conscience." Would our correspondent call in question the importance of general rules? Or would he consider the difficulty, in certain cases, of applying those rules, as overbalancing the immense good, which they produce? The extreme difficulty abovementioned is found, in most cases, where general rules are concerned. Instances might easily be multiplied, were it necessary. The caution and timidity of our correspondent might lead to consequences of which he is not aware.

Here, again, we have proceeded upon the candid concession, that J. has not overrated the difficulty under consideration. But it might, with good reason, be argued, that the difficulty will, in all probability, occur very rarely, and when it does occur, will be so inconsiderable, as to deserve little serious regard. Take into view those ministers of the gospel in Massachusetts, who cordially embrace and firmly support the doctrines of the reformation; in other words, those who are thoroughly *orthodox*, according to the usual meaning of that term. How many of them would have any difficulty

in expressing their assent to the doctrines of Christianity, as they are generally contained in the Assembly's Shorter Catechism? Who of them would ever find occasion to make it a serious question, "*how far their opinion may be from the literal import of the language, and yet they be able to subscribe that language with a good conscience?*" Does not the language of the Catechism in its "literal import" unfold that great system of gospel truth, in which all of the above description agree? And what difficulty can they have about the latitude allowable? For however they may differ in their modes of conception and explanation on certain points; they can have no difficulty in receiving "the principles of Christianity, as they are generally expressed in the Catechism." They may have other objections to joining the General Association; but they certainly can have none on account of the faith required? *The plan was never meant to be so liberal, as to include those, to whom the rule of admission is an offence.*

But our correspondent does not stop at possible or supposable cases. He pleads what he considers a certain fact, as an objection to the proposed plan. "Nothing, (he says) can be more certain, than that many gentlemen, who most warmly advocate the measure, must subscribe to the Catechism, if they subscribe at all, in a sense very different from what the language imports." He has made the most of this objection. And yet what is the amount? Let us attend to his three cases, two of which relate to the same subject, and may properly be reduced to one.

The first case is stated in these words: "The Catechism asserts, that *the covenant being made with Adam, &c. all mankind sinned in him and fell with him in his first transgression.* Now it is the belief of many persons engaged to promote the contemplated coalition, not that the posterity of Adam either *sinned in him or fell with him*, but are answerable for their actual transgressions and those only."

It is but just to remind our readers, that the gentlemen here designed, as well as Calvinists in general, believe that God, in his sovereign wisdom, constituted a moral connexion between Adam and his posterity, so that his disobedience was the sure occasion of their sin and ruin, while his persevering obedience would have been followed by their holiness and felicity. They fully admit the propriety of the expression, that "all mankind sinned in him and fell with him," in its plain, scriptural sense, which, in their opinion, is obviously a figurative sense. It is similar to the apostle's expression, "*as in Adam all die;*" which, according to their ideas, cannot be taken literally; for men cannot die before they live; but must be understood, as teaching in strong, figurative language; *that their death takes place as a certain consequence of their relation to Adam, their representative and head; or, to express it differently, that they die in Adam, as, in him, a foundation was laid for their death, or as his disobedience involved their death, as a sure effect.* The clergymen, above referred to, think the passage just cited from the Catechism must be understood in

the same obvious and consistent sense. Our correspondent must, upon due reflection, perceive, that whatever difficulty there may be in his mind on this subject, there can be none in *theirs*. And we cannot omit this opportunity of declaring our warmest approbation of his own rule, "not to magnify points of disagreement." It is our decided opinion, that if all the Congregational ministers in this State, who hold the doctrines of grace, would fully explain to each other their own sentiments on this point, they would find no disagreement sufficient to prevent their subscribing the same creed, or their acting together, as brethren, in the most harmonious manner.

The next case, which our correspondent introduces, relates to the following declaration of the Catechism; viz. "the sinfulness of that estate whereinto man fell, *consists in the guilt of Adam's first sin*, the want of original righteousness, &c." On this J. observes; "the corruption of man's nature is indeed acknowledged by the gentlemen, of whom we are speaking; but they do not believe, that the sinfulness of man's fallen estate consists in the guilt of Adam's sin. Of course, when they subscribe to this article, it must be with very great latitude."

On this passage of the Catechism, taking the words in their plain and literal import, we shall not contradict our correspondent. If instead of saying, "the sinfulness of man's fallen estate *consists in* the guilt of Adam's first sin," it had been said, that it *flows from it*, as a consequence, or was *occasioned by it*,

many would have thought it more correct. Ministers of the gospel in this State would generally find a difficulty in subscribing a Catechism containing this one particular phrase, without some such provision, as the rules of the General Association have made. But with that provision, the most upright conscience can find no difficulty.

The third case of supposed embarrassment remains.

"It is the opinion of many, who advocate the measure proposed, that the divine efficiency is as necessary to produce evil, as good; that Adam no more sinned by his own strength, than the sinner repents and turns to God by his own strength; that it was as much a divine power, which produced an evil heart in Adam, as it is a divine power, which produces a good heart in the regenerate. Why should these persons be required to subscribe such a sentence as this? *Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God*. Surely, they would not think it correct to say, that the sinner, being left to the freedom of his own will, turns from the state in which he was created, by repentance towards God," &c.

How happy would it be for the cause of religion, if Christians exercised more justice and candour, than they commonly do, in representing each other's sentiments on controverted subjects. The gentlemen designed, in the paragraph above quoted, will doubtless say, that this is an incorrect statement of their theory, calculated to make a wrong impression, and to excite

groundless prejudice. It would be easy for them to inform the objector, that they are as much concerned as he is, to secure the divine character and human agency; that they admit no divine efficiency, which does not consist with man's exercising the most perfect freedom, or acting according to his own will; and, therefore, that they are not embarrassed with the difficulties, which he supposes must embarrass them, not considering those difficulties as belonging either to their system, or to the passage of the Catechism above quoted.

It would be both needless and impertinent for the Editors to discuss the controverted, metaphysical question respecting the divine efficiency. Our only object is to show, that the question has no relation to the plan of the General Association. It was always designed, that the plan should be such, as to embrace those, who speculate differently on that question. We regret that our correspondent ever thought of deriving an objection from this topic.

But he proceeds, "If one person subscribe with such latitude, why may not another? What union then will subscription produce?" We never supposed that *merely subscribing a creed* had any efficacy to produce union of sentiment. Subscribing is not, properly speaking, designed to *produce* union, where it does not exist, but to *express* it, where it does exist. Still we consider it a measure, which, in connexion with other things, may lead on to a greater and greater degree of union. When pious ministers, who agree in the doctrines of the reformation, or in the funda-

mental principles of the gospel, freely declare that agreement to each other, and their mutual desire thus far to walk together; when, in addition to this, they frequently meet in order to discuss, in a friendly, candid manner, those points on which their views are somewhat various, to consult for the general interest of religion, and to unite in fervent prayer; we have the greatest reason to indulge the hope, that a union more complete in itself, more happy to them, and more beneficial to religion, will ensue.

"It is well known, (says J.) that subscription to the Bible does not produce union of sentiment." But, if men were fair and honest, such subscription would *presuppose*, or *express* union. Yet, as things are, it neither presupposes, nor *expresses* union; because men are so inconsistent, as to profess their belief of the Bible, while they do not believe its contents. When "Trinitarians, Calvinists, Arminians, and Unitarians subscribe the Bible," there must be great error or dishonesty somewhere, or else the Bible is, of all books, the most unintelligible and contradictory. J. says, "they understand the Bible differently." This, though a well known fact, is not the root of the evil. But, contrary to his intention, this fact clearly shows the importance and necessity of *explaining the Bible* in confessions of faith, or in some other way, as the only satisfactory method of making known our own religious sentiments, and ascertaining those of others, and thus of being able to act with propriety in various cases, where the cause of truth is deeply concerned.

"Is it not clearly absurd, (says J.) to speak of an union to be produced by subscription to a confession, if it be understood, in the outset, that we may subscribe in what sense we please." *If this be understood*, the absurdity is granted. There is no end to *suppositions*. When it is *evident*, that they do not accord with the truth, they may properly be passed without notice.

What J. says about "the substance of the Catechism" does not pertain to the subject, as the expression is not used in the rule of General Association referred to. If "the substance of the Catechism" mean any thing different from "the doctrines of Christianity, as they are generally expressed in the Catechism," we have nothing to do with the phrase. If it mean the same, it has already been attended to. Nor do we think it necessary to make many remarks on J's supposition, "that some might subscribe, though Unitarians." If men will entirely renounce that system of religion, which is commonly called *orthodox*, and yet subscribe a Catechism containing that system; where is conscience? Where is honesty? But he says, "others would think they ought not to subscribe, if, in their apprehension, it contained the least error." And so ought all to think, if the intended subscription implied, that the subscribers profess to receive the Catechism, as an *infallible and perfect standard*, and to embrace *every particular idea* which it contains. But this is not implied.

J's observations on the theological character of many, who subscribe the xxxix articles, are

undoubtedly just. But the fact stated proves the fault, not of the xxxix articles, nor of the practice of subscribing, but of *human nature*. It shows how strangely men may be influenced, even in religious concerns, by worldly considerations, and how many, who are invested with the sacred office, are defective in moral character. But it ought to be recollected that, in this respect, the difference between England and America is very great. Here, no religion is established by law, and no civil advantage is connected with subscribing. Here, such perfect liberty of conscience is enjoyed, and so inconsiderable is the influence of prescription, or of any system or opinion, that men can have very little inducement to subscribe, except real conviction, and serious regard to the interest of religion.

The state of things in Scotland might open the door for similar observations. But it is unnecessary to repeat.

"Surely," says J. "those, who feel most interest in this coalition, do not design, like king James I. to prevent the discussion of those points in theology, which are most often disputed." What reason could our correspondent have for this passage, containing such an uncandid implication, when it has been expressly and often stated, as one object of the coalition, *freely to discuss points of difference*?

His hypothesis respecting two ministers, one of whom holds the sentiments of Dr. Hopkins, and the other, the sentiments of Dr. Doddridge, and respecting the difficulties, which would attend their ministerial inter-

course, seems quite needless, and affords a very feeble argument against the proposed plan. We admit that there is some real difference of opinion between the two ministers supposed. But that difference will be managed with a much greater degree of Christian candour and mutual forbearance from the circumstance of their belonging to the same Association, their having agreed in the same common confession of faith, and their often meeting together for the advancement of religion. On this point we add one request. Let our correspondent, or any other man, with a mind unprejudiced by names, and seriously intent upon the great things of religion, peruse the volume of Dr. Hopkins' sermons lately published, and an equal number of Dr. Doddridge's sermons on evangelical subjects, and then judge, whether the difference between them were so great, as to prevent the most happy and useful ministerial intercourse. The feelings and the practice of many ministers, whose difference of opinion is the same with the difference between those two authors, abundantly prove the mistake of our correspondent's argument. We wish him to inquire, whether in this matter, he has not overlooked his own excellent rule, "not to magnify points of disagreement." *

We pass by several things, which are open to just animadversion, and come to the last objection offered against the plan of the General Association; viz. "its being conducive to a wrong estimate of clerical character."

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But in what way? The answer is this; that while evangelical ministers in general subscribe to the Catechism, which will thus become the standard of orthodoxy, some others, as orthodox as they, will not judge it proper to subscribe. Of course, they will be reputed persons of corrupt sentiments, and their character and usefulness will be injured. To this objection there may be a double reply.

First. There is no probability, that the fact, here supposed, will occur so frequently, as to become any considerable inconvenience. In order that the Catechism may be raised to the dignity, and have the influence of a public standard of orthodoxy, in the way above mentioned, it must be approved and subscribed by the generality of those, who are deemed orthodox. Now, if the great body of learned, orthodox, and pious ministers, whose judgment, in this case, cannot be swayed by motives of worldly interest or honour, are seriously convinced of the safety, the propriety, and the advantage of subscribing "the doctrines of Christianity, as they are generally expressed in the Catechism," it must be candidly supposed, that there are good reasons for such a subscription, and that others, who embrace the same doctrines, are equally candid, and devoted, with equal zeal, to the great interest of Christianity, will be equally satisfied as to their duty. If there be a few exceptions, they will, in all probability, be of those, who indulge needless scruples, groundless fears and alienations, or some singularities of thinking

for which no remedy can be provided. In every class of men, there are some eccentric characters, who dislike all precise rules, however necessary to the common welfare. But shall a fear of leaving out, or a wish to accommodate a small number of such characters, supersede a plan, which promises extensive utility to the public?

In the second method of reply, while we admit that, now and then, an orthodox and pious minister may not think it best to subscribe, we question the correctness of J's supposition, as to its effects upon *his reputation and usefulness*. If there were no other way of ascertaining his theological character, the objection would be more just. But this is not the case. Not only his own congregation, but the congregations in the vicinity, and his brethren extensively, are under advantages to judge of his sentiments and character, without any reference to his subscribing, or not subscribing. If, from his preaching, conversation, and life, they are led to doubt the soundness of his faith, they would certainly think none the better of him for his subscribing the Catechism. On the other hand, if, by the means abovementioned, they were satisfied, that he was sound in the faith, his not subscribing would make no alteration in their opinion. At first, possibly, they would be surprised, and would hardly be able to account for it. But they would soon learn the reasons of his conduct, and his character would stand in its just and proper light. We have as high a regard, as our correspondent manifests, for clerical character and

usefulness; and should be as reluctant, as he, to authorize a plan injurious to either. But we are willing that those, who best know what concerns the reputation and usefulness of ministers, should judge, whether the proposed plan of the General Association has an inauspicious, threatening aspect upon the clergy. If, in some rare instances, it may be *abused* to the disadvantage of an individual; this is nothing more, than we are to expect from every measure, which is calculated for the public advantage.

We shall now attend to the plan, which our correspondent proposes as a substitute for the General Association. Here let it be understood, that we object to none of the measures, which he proposes, in themselves considered. We only aim to expose them, *considered as a substitute*. One more remark will be made in this place, that readers may apply it to every particular, as they proceed. We introduce the remark, without any qualifications; *that, contrary to what we should have expected, all the objections, which can be urged against the General Association, may be urged with equal, and, in some respects, with superior force, against the proposed substitute*. The particulars of that substitute will now be considered.

"1. Let those ministers, who believe that men are in a state, from which they need to be renewed by the Holy Spirit, endeavour to cultivate a friendly intercourse."

Thus J. begins his plan by laying down a *creed*, which is to operate as a standard of clerical character, and to regulate min-

isterial intercourse. When he speaks of "those who believe" the truth specified, he undoubtedly means, those who *profess* to believe it. To determine, with certainty, who really believe it, is not the work of man. Those ministers, therefore, who profess to believe this article of faith, "that men are in a state, from which they need to be renewed by the Holy Spirit," are the ministers who are to cultivate a friendly intercourse. But, to fall into J's strain of objection; how "extremely vague" is the language here used! What could we know of a minister's sentiments, from his subscribing such a proposition? Men, whose religious opinions are as distant from each other, as the poles, may profess such a belief. We might as well have no creed, as this. For men may put their own construction upon the terms used; or they may profess "with mental reservation;" or they may profess to believe "what they wish the article were." But this one proposition, be it more or less vague, is the proposed creed. Now if the plan of General Association be objectionable on account of its comprising a creed, the proposed substitute is objectionable on the same account. But one question remains; viz. whether the creed, which our Correspondent brings forward, be preferable to the Catechism, composed by the Westminster Assembly of Divines? The Christian community must judge.

But J. seems to carry his idea of articles of faith still further. Agreeing at first in the article above mentioned, ministers are

to go on to a more perfect system; according to his second article; "Let them collect the most important points, on which they do agree, and unite for the defence of them." Such points of divinity, collected, written down, and subscribed, or in some other way agreed to, are to constitute their *standing creed*. For the defence of this they are to "unite," or to join themselves together in one body. Here is the essence of a general association. And if the creed, thus formed, should happen to contain "the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism," how would the plan differ from the plan of the General Association, already established? And what would be the advantage of changing the one already established for another, when no essential difference is contemplated? But if the creed to be formed upon the new plan should happen to contain a system of divinity different from the general system contained in the Catechism; then the new plan of Association, would, indeed, be very different from the one lately established, and its adherents would be a different set of men.

On the third article of the new scheme we make only this remark, that it is no improvement on the plan of the General Association, which has the same object in view.

"4. Though they should not pretend union of sentiment, where it does not exist, let them not magnify the points of disagreement."

If the sarcastic implication in the former part of this article

had any foundation, we would be the last to complain of it. As to the rest, we consider it a very important rule, a rule which has had no small influence in the plan of the General Association, "not to magnify points of disagreement;" and we shall be glad to find our Correspondent co-operating with others in carrying it into effect.

"5. Let them agree not to act in the ordination of a candidate, unless liberty be given to examine his qualifications."

Here again the plan of our Correspondent falls in with the plan of the General Association. But we wish, as well as he, "to understand the measures contemplated, and the probable result." If it be a rule to examine the candidate, it must be upon the principle of *some standard*, with which his qualifications ought to correspond. And one of these two ways must be adopted. Either the members of the ordaining council must have different standards, that is, each one must have a standard according to his own opinion; which, in case of different opinions among the members of the council, would create endless difficulties, and would convert their meeting into a scene of unhappy contention;—or there must be a common standard, in which all concerned in ordaining the candidate agree. Doubtless our Correspondent would prefer something like this. His idea of a common standard would extend as far, at least, as his first article; that is, he would have it considered by all, an essential qualification of every candidate, *to believe*, "that men are in a state, from which they need to be re-

newed by the Holy Spirit." Perhaps he would go still further. When the ministers, who should coalesce according to his scheme, had finished their collection of "the most important points on which they agree," they might, perhaps, think it important, that some or all of them should be received by candidates. Their standard might finally contain a creed like the general system of doctrines contained in the Catechism. If so, it would agree with the plan of the General Association. If not, it would be entitled to a treatment, which we could better determine, when the proposed collection of important articles should be made.

J's last article is to be highly approved. It accords exactly with the design of the General Association.

Finally, the attentive reader will perceive, that the plan of the General Association contains every thing valuable in the plan proposed by our Correspondent, besides being guarded against those things which embarrass his plan, and render it impracticable.

We close with a suggestion. It is not to be supposed, that the pages of the Panoplist can be consistently filled with a continuation of this subject. Our Correspondent "only wished to propose such objections as occurred to his mind." He has had the opportunity. To his objections we have endeavoured to make a particular, a serious, and a fair reply; which we hope will be satisfactory. The whole is now before the Christian public, and is respectfully referred to their decision, by the

EDITORS.

ON THE NAME CHRISTIAN.

NAMES, considered in themselves, are of no importance; but they become influential, in consequence of their signification. Individuals and societies may have names given them, either by their friends, or enemies; and the application of these names may be very improper, from partiality on the one side, or hostility on the other. Thus we find Jesus Christ was called a Samaritan, and accused of having a devil; and we read also of some who called themselves Jews, and were not, but were of the synagogue of Satan; and of others, who said they were apostles, but were found liars.

The name *Christian* is almost universally given to the people living in this country; and from its indiscriminate application, the country has received the appellation, "a Christian land." Respectability and interest are associated with the title; and however unsuitable to the character of a Christian any man's life may be, his language is, *let me be called by this name to take away my reproach from among men.* To unchristianize a man in name, however infidel in practice, is to touch the apple of his eye; and to bring upon one's self the odium of *bigotry* and *uncharitableness*. It would be matter of great joy to every true disciple of Jesus Christ if all, who received the name *Christian*, sustained the Christian character; for "charity thinketh no evil." But to believe any man to be a Christian, while he has *only* the name, is not charity, but cruelty; for

"charity rejoiceth not in iniquity, but rejoiceth in the truth." A banditti, in their depredations may compliment each other with the phrase, "honest fellows;" and a company of drunkards may call each other "sober men;" but who would not condemn such gross perversion of language; and who ought not to pity such persons sporting themselves with their own deceivings? The writer trusts that his charity is as broad as the Bible; for it is a maxim with him, *charity more circumscribed than the Bible, is censoriousness; and more extended, is libertinism.* His design is not to accuse and condemn; but, by stating what appears to him truth, to convince and correct, "commending himself to every man's conscience in the sight of God." The end he proposes is gained, if any of his fellow men, trusting in a name to live while they are dead, are undeceived, and turned to the Lord; or if Christians are led to walk more worthy of the name by which they are called. With a view to this, let us inquire into the meaning and origin of the name *Christian*; the character of the persons, to whom it was originally applied; and the improper application of it to many at the present day.

1. The meaning and origin of the name *Christian*. This name simply signifies a *follower of Christ*. In its proper application to any person, it supposes that person to be a believer of the doctrines Christ delivered, ready to obey the precepts he enjoined, to observe the ordinances he instituted, and willing, at the risk of life, and all its comforts,

to follow him. "The disciples were called Christians first in Antioch." Acts xi. 26. There are two places of that name mentioned in scripture, the one in Pisidia, and the other in Syria. See Acts xiii. 14, and xi. 19—26, and xiii. 1—3. Antioch in Syria is the place where this name originated. A question naturally arises, *by whom* was this name first given to the disciples? Was it of divine, or of human origin? In its application at first it must have been given them by divine appointment, or the disciples took it to themselves, or it must have been applied to them by others. It has been thought by some, that the great love the disciples had to Christ led them to call themselves by his name. To this it may be replied; if this name had originated from the disciples, instead of its being said, "the disciples *were called* Christians, it ought to have been said, "the disciples *called themselves* Christians first at Antioch." Others have thought that this name was at first given to the disciples by divine appointment.* Had this been the case, I think it is probable we should have found it more frequently used in the subsequent history of the Acts of the Apostles, and in their Epistles; which were all written, a considerable time after the

* Those, who consider the name Christian as of divine appointment, suppose *χρηματισμός* in Acts xi. 26, means "to be named by divine appointment, or direction." In proof of this, Mat. ii. 12, 22. Luke ii. 36. Acts x. 22. Heb. viii. 5, and xi. 7, and xii. 25, have been quoted. Parkhurst, in his Greek Lexicon, says he cannot, however, find that the verb ever has this signification.

disciples were called Christians at Antioch. It is found in two other places only in scripture; and in both used, rather as a term of reproach, and a name by which the disciples were known as objects of persecution in the world, than an honourable name in use among themselves. When the apostles wrote their epistles to the churches, or when Christians addressed one another, they used the terms saints, brethren, &c. but never addressed each other by the name Christian. This name is used in Acts xxvi. 28 by king Agrippa to Paul. After having heard the apostle defend himself against the false charges brought against him by the Jews, he says, "Almost thou persuadest me to be a Christian." This intimates, that disgrace was associated with that name in the minds of men, and that to become a Christian was in other words to become an object of persecution. This is more explicitly stated in the other passage where this name occurs; 1 Pet. iv. 16, "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

It has, therefore, been thought by others, that this name was not of divine appointment, but that it was given at first to the disciples of Christ, as a term of reproach. This opinion is confirmed, from what historians say of the people of Antioch, where this name originated, that they were famed for scurrilous jesting. This name in those days, might arise in a similar way with names in these days. Thus, in philosophy, those who have embraced Newton's system,

are called Newtonians; and those who have received Plato's opinions, are called Platonists. In religion, those, who have received Calvin's system, are called Calvinists; and those who have embraced the doctrines of Arminius are called Arminians; and those who believe as Luther believed are called Lutherans. These names are applied to persons, who become followers of those who framed these respective systems. In like manner the disciples at Antioch might receive the name Christian, from their having embraced Christ's system, and becoming his followers. Whatever way this name originated, the disciples of Jesus Christ have no cause to be ashamed of it; but it has been, and still is for a lamentation, that many called Christians are a disgrace to the name. In those days, it was expressive of *character*; in these days, it is merely *nominal*. In those days, it was applied to a few; in these days, to all indiscriminately. When first given, it was probably applied as a term of reproach; but now, it has become a title of honour. *Then*, it exposed to persecution; *now*, it

secures esteem and respect. Temporal loss was *then* connected with its application; *now*, worldly gain. The name, as now used, seems to have changed its original meaning; and the greater part of those, to whom it is applied, to be destitute of the original character. Many names have been invented, and applied to the disciples of Christ, besides that of Christian. In these days, the world is filled with denominations, and their tendency has been to lead the followers of Christ to become followers of men. These things ought not so to be. If disciples of Christ, we ought to follow Christ only, and not to be servants of men. Names may change their original meaning; original names may now be applied to improper persons; yea, new names may be invented, and applied to the disciples of Christ; but let us ever remember, that the character of a true disciple is unchangeable. Now, as well as formerly, "if any man will be Christ's disciple, he must deny himself, and take up his cross, and follow him."

CYPRIAN,

To be continued.

Selections.

The following Extract is from the Christian Mirror, a recent publication. It will serve to exemplify the faults to which a person of ardent feelings is liable, even when earnestly engaged in pursuing a religious course.

[EVAN. INT.]

"Miss L. was a young lady of an amiable temper, great sincerity, and uncommon flow of spirits; to these natural qualifica-

tions was added every accomplishment which might be expected from an affluent situation in life; her company was sought

by all the young and gay of her acquaintance, and every visit seemed dull, if Miss L. was not of the party.

"Her friends, however, discovered that she suddenly became gloomy and melancholy; her company was no longer pleasant, and she, whom every one had admired and flattered, was sneered at as a Methodist,* and avoided as a religious enthusiast; the only kind of *enthusiasm* which worldly people uniformly condemn. A man may be an *enthusiast* in poetry, painting, music, or philosophy; that is, he may be unreasonably attached to them, and the world will admire him for that very attachment; but let him shew as great a zeal for the cause of God, and the welfare of his soul, (a cause to which our attachment can never be unreasonably strong, nor our attention too eager) and every tongue will condemn him.

"The following circumstance occasioned the change in Miss L. which rendered her so very disagreeable to her former admirers. On a Lord's day evening one of her friends proposed going to hear a popular minister, who was to preach in the town where she lived. As, from unexpected disappointments, they could not make up their party at cards, it was thought the dull hour might as well be passed away in the house of God, and accordingly these two ladies agreed to go. The discourse was occasioned by the death of a young person who had been suddenly called into eternity: the

sermon was adapted to the event, and, for once in her life, Miss L. became serious. She listened, mused, wondered at the truths she heard, and in vain endeavoured to conceal her flowing tears. When the service was over she went home with her companion, but not a word was spoken. Each of them carefully concealed from their friends the place where they had been; the one, because she was ashamed of what she felt, and the other, because she was angry with herself, for having been the occasion of all this anxiety and distress to her amiable friend. It was, however, soon visible enough to all, that Miss L. was deeply affected with something; but nobody could account for it; one suspected she was ill, another that she had been offended: they were willing to suppose any thing, rather than that their gay companion could be so weak as to be affected by any thing said in a *pulpit*. They thought of a thousand other causes, while she at an early hour retired to her chamber; but it was to weep, not to rest. The faithful warnings of the preacher still rung in her ears, and she could not sleep. Her distress continued for several days, and was increased by the attempts of her friends to remove it. Their amusements, their pleasures, their vain conversation, was loathsome to her: instead of healing they aggravated the wound in her conscience; and in the whole circle of her acquaintance there was not one who could direct her to a remedy. At length it was settled, by all, that she had lost her senses; and the poor distracted girl became the subject of conversation

* The name of Methodist is applied to many classes of dissenters in England.

and pity in every company. It was found out that she had been *meddling* with religion, and there was not a doubt but it had made her mad. Every expression of sympathy for her was mingled with caution against having too much to do with religion ; and her connexions rejoiced in the persuasion, that they had just enough to carry them to heaven, without the possibility of its causing any derangement on earth. Indeed, her distress was so great, that, had she not met with relief, it might have ended in *real* lunacy : but he, who knoweth our infirmities, and remembereth we are but dust, administered to her strong consolation. Under hearing the same minister, who had filled her mind with terror, she experienced a degree of comfort. While he was representing Christ as the able and willing Saviour of the chief of sinners, her fears were dissipated, the garment of praise was given her for the spirit of heaviness, and the oil of joy for mourning. She now became as cheerful as ever, but her happiness flowed from a different source : praise was continually in her lips. She became anxious to bring her acquaintance to the same Saviour whom she had found, and fondly imagined if they would but give her a hearing, they must be convinced.

"As her carnal acquaintance soon forsook her she acquired a new set of acquaintance, who, though inferior to her former ones in quality, in fortune, and in rank, were greatly superior to them in virtue, piety, and solid worth. Their society contributed much to her comfort, and

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growth in grace. She had a heart peculiarly formed for the enjoyments of Christian communion, and she frequently stood in need of the counsel, and sometimes of the gentle rebukes of her judicious friends. Her inexperience in religion, and the warmth of her temper, frequently led her into errors. She was always judging of her state in the sight of God, by her own frame and feelings : thus, if she was in a lively frame, she would think well of her state, but when her natural spirits sunk, she would then imagine there was no grace in her heart. The last sermon she heard was the worst, or the best she had ever heard in her life : and if the preacher did but move the passions, however injudicious, or erroneous, if not grossly so, he was sure to have her applause. If any person appeared at all under serious impressions, Miss L. would at once pronounce them converted, and was, sometimes, angry with the more grave and thoughtful, who wished to judge of the tree not by its blossoms, but by its fruits. Her friends lamented her want of self-government ; she was somehow betrayed into levities unbecoming her profession. Being in the habit of feeling and speaking warmly, she often made strong declarations of attachment, when, perhaps, she hardly meant half what she said ; and sometimes she would make promises, without considering whether she could fulfil them ; not to say that she now and then forgot to fulfil them when she was able to do it.

"Hasty in her decisions, she would often say and do many im-

prudent things, and frequently did not use the best means for attaining desirable objects : though it must be allowed, by her activity in embracing seasons of doing good, she often accomplished her end, when the more prudent and cautious Christian has lost the season, in reflecting upon the most proper means of improving it. The poor often felt her benevolence, and the afflicted were often refreshed by her kind and friendly visits : her soul was disposed to sympathy ; she wept with them that wept, and rejoiced with them that rejoiced. Lukewarm professors would be disposed to mark every little failing in a character whose zeal reproached their own indifference : and it is to be lamented that she so often furnished them with an opportunity. Her more intimate friends admired the excellencies, without overlooking the defects of her character, and would sometimes warn her of her danger : neither was she backward in taking reproof : but whether the warnings were not given with sufficient faithfulness, or repeated with sufficient frequency, we cannot determine : however it was, Miss L. seemed but little benefitted by them ; her natural disposition got the better of every effort, and she continued the same imprudent, affectionate, changeable, amiable creature.

" At length her haste and imprudence became its own cure ; and the kind providence of God accomplished that by afflictions, which the concern of her friends had in vain attempted. A few months after Miss L.'s conversion, her relatives became so far reconciled as to behave towards her with civility, and she visited

them occasionally. At first her visits were short, and she was always upon her guard ; being generally accompanied by some Christian friend. But one day, unhappily, she made one among a large party, composed of carnal and worldly persons. Miss L. was determined to show them she was not ashamed of her religion ; indeed, pride, under the disguise of zeal, was her principal motive for making this visit : accordingly she took the first opportunity of introducing her favourite subject ; none of the company seemed disposed to listen to her, except a military gentleman, who was too polite not to attend to a lady. Miss L. delighted that at length she had obtained a hearing, went on most fluently, began to fancy she was doing good, and at last could not help exclaiming, ' Dear captain D. how I long for your conversion ! ' The captain replied, with his accustomed politeness, ' I should be happy, Miss L. to be converted by you, would you favour me with another interview.' This was agreed to without a moment's thought. From that time they became intimate. The captain left off swearing, and other outward immoralities, attended Miss L. with the utmost assiduity to the house of God, admired all that she admired, and so completely won her affections, that he very soon possessed himself of her fortune, and her person, by a precipitate marriage. It was in vain that her friends argued with her on the propriety of waiting to see if there was really a change in the heart of the person to whom she was about to attach herself for life. She was too proud of her convert to

doubt a moment of the reality of the change. All remonstrances were useless ; she declared that the finger of Providence was so evident in the whole affair, that nothing should restrain her. As soon as captain D. had gained the object, he was not very ceremonious in throwing off the mask which Miss L. had given him the trouble of wearing but for a short time : at first he laughed at all religion as fit only for women and fools, and at length, he openly and violently persecuted his amiable wife.

“ It is unnecessary to enter into a particular account of the trials which Mrs. D. was now called to undergo. With difficulty, and very rarely, could she attend the public means of grace ; and in a great measure she was cut off from all her religious connexions. These were heavy trials. She had no companion but her Bible, no friend but her God and Saviour ; no means of grace but those of a private nature : nevertheless, she has often said that before her afflictions, she *talked* about religious enjoyments ; now she *knew* what they were. Her devotions were indeed often interrupted by blasphemy and abuse, her Bible sometimes taken from her ; but nothing could separate her from the love of God, and the enjoyment of his presence. She now lived and walked by faith, in a more eminent degree than she had ever done before. She had abundant occasion for all her natural spirits, and if she had not been remarkably favoured in this respect, must have sunk under her heavy burden. What the kind endeavours of her friends could never effect was now produced by

the severity of affliction ; and a degree of excellence appeared in the character of this lady which had never before been manifested. Her cheerfulness appeared truly amiable, and unmixed with the frailties to which she had been subject. As she was now forced to read more, and converse less about religion, her judgment became more solid. Her zeal was in nothing diminished ; but it was tempered with prudence. By her meekness and patience she has often disarmed the rage of a brutal husband ; yet she displayed fortitude in what she knew was right and consistent with the divine will : but she had already, to her cost, experienced too much the sad effects of the weakness of her own judgment, to shew any thing of vain-glory, or positiveness in defending her opinions.

“ This flower, which now displayed new charms, and appeared peculiarly beautiful, was not long to adorn the garden of God on earth. Severe trials, in a few years, exhausted the spirits of the once animated Miss L. ; and though her mind was vigorous, and her soul in prosperity, yet her body sunk under the pressure of accumulated trials, and after a short and rough continuance here, she was removed into that state “ where the wicked cease from troubling, and the weary are at rest.”

THE FATHERS.

In the sacred writings, the name of *Fathers* is given to the ancient elders and prophets of the Jewish church. In the christian world it is employed in allu-

sion to the more early apologists and martyrs for the cause of the Redeemer. As reference is often heard, in discourses from the pulpit, to their writings and characters, the subsequent statement taken from the "Ecclesiastes" of bishop Wilkins, it is presumed, will be acceptable, especially to our youthful readers.

"The ancient Fathers are usually reckoned up according to the centuries in which they lived.

The first century.

Clemens Romanus,
Ignatius,
Dionysius Areopagita,
Polycarp.

The second century.

Justin Martyr,
Athenagoras,
Irenæus.

The third century.

Tertullian,
Theophilus Antiochinus,
Clemens Alexandrinus,
Origen,
Gregorius Thaumatergus,
Cyprian,
Arnobius,
Lactantius.

The fourth century.

Eusebius Cesariensis,
Athanasius,
Hilarius,
Cyril,
Basil,
Gregory Nazianzen,
Epiphanius,
Ambrose,
Gregorius Nyssenus,
Theodoret,
Hieronymus,
Chrysostom.

The fifth century.

Augustine,
Cyril of Alexandria,
Chrysologus,
Salvian,

Prosper,
Fulgentius.

The sixth and seventh centuries.
Gregory the Great.

The eighth century.

Beda,
Damascenus.

The ninth century.

Nicephorus.

The tenth, eleventh, and twelfth centuries.

Theophylact,
Anselm,
Bernard,
Peter Lombard.

There are a few others who are called lesser fathers, but the above are the principal."

The characters of some of the most eminent are thus drawn by Erasmus :

Basil is luminous, pious, sound, sweetly grave, and gravely sweet, employing no exuberance of words.

Athanasius in teaching is wonderful.

The writings of Chrysostom are popular, and accommodated to the ears and affections of the uneducated multitude.

In Gregory Nazianzen there is much quickness of intellect, and a sufficient vehemence.

Tertullian is unpolished, yet keen in confuting heretics, and severe in exposing vices.

Cyprian is open, vehement, serious and pleasingly fluent.

The sentences of Ambrose are shrewd, affected, and often very obscure.

Hieronymus is apt at every kind of writing, and ardent in exciting the affections.

Augustine is happy and eloquent in unpremeditated composition, but he is rather pleasing than profound.

Prudentius breathes much of Christian eloquence.

Bernard is cheerful, and prompt in awakening the passions. [Evan. Int.

ANECDOTE.

ON the top of a hill, near to Hoddon castle, there is a square tower, over the door of which are carved the figures of a dove and a serpent, and between them the word *Repentance*; whence

the building is called the *Tower of Repentance*. It is said, that Sir R. Steele, while riding near this place, saw a shepherd boy reading his Bible, and asked him "what he learned from it?" "The way to heaven," answered the boy: "And can you shew it to me?" said Sir Richard in banter. "You must go by that tower," said the shepherd; and he pointed to the *Tower of Repentance*.

[Scott's *Minstrelsy*.

Review of New Publications.

Essays in a Series of Letters to a Friend on the following Subjects.

1. *On a man's writing Memoirs of himself.* 2. *On Decision of Character.* 3. *On the Application of the Epithet Romantic.* 4. *On some of the Causes by which evangelical Religion has been rendered less acceptable to persons of cultivated Taste.* By John Foster. 2 vols. in one. 12mo. First American from third London edition. Hartford. (Con.) Lincoln & Gleason.

Concluded from p. 380.

THE Essays, which we have already examined, are equally interesting to all classes of people. The subject of the fourth and last is peculiarly so to Christians and men of taste. It is an inquiry into the causes of "the aversion of men of taste to evangelical religion." It claims the attention of Christians, and, especially, of Christian ministers. Mr. F. a man of evangelical sentiments and unquestionable taste, and no ordinary judge of the operations of the human mind, thinks he discovers in Christians themselves some of the causes of this aversion. The man of mere taste will find in this essay

a happy delineation of the feelings of his own mind, and a striking view of some of those reasons, which have kept him an alien from the family of God.

The first cause suggested by Mr. F. is, "that this religion is the inhabitant of many weak and uncultivated minds. Contracted and obscure in its abode, it will of course appear, as the sun through a misty sky, with but little of its magnificence. In taking such a dwelling the religion seems to imitate what was prophesied of its Author, that when he should appear there should be "no beauty in him that he should be desired."

In his intercourse with men of this description the man of taste has probably found some zealous Christians, who were slightly acquainted with the evidences of their faith, and were ready to discourage every attempt to lay bare its foundations. He may have heard the discourse of others, whose religion involved no intellectual exercise, and strictly speaking, no *subject* of intellect. Separately from their feelings it has no definition, no topics, no distinct succession of views. He has found others, who made the whole of religion lie in two or three points of opinion, which they were always ready zealously to defend even before they were questioned.

The great majority of Christians are precluded by their condition in life from any acquisition of general knowledge. Many of these are, of course, subjects of extreme intellectual poverty. He may often have seen them live on for a number of years, content with the same confined views, the same meagre list of topics, and the same uncouth language; and have observed as complacent a sense of sufficiency in their little sphere, as if it comprised every thing which it is possible for any mind to see in the Christian religion. The attachment of some Christians to *modes* of worship may have excited his surprise, and their religious *habits*, his disgust.

"Every thing," says Mr. F. "which could, even distantly, remind him of grimace, would inevitably do this; as for instance, a solemn lifting up of the eyes; artificial impulses of the breath; grotesque and regulated gestures, and postures, in religious exercises; an affected faltering of the voice; and I might add abrupt relig-

ious exclamations in common discourse, though they were even benedictions to the Almighty, which he has often heard so ill-timed, as to have an irreverent and almost a ludicrous effect."

That the man of taste should allow these considerations to influence his *conduct*, in a case of such importance, is wholly reprehensible, and a solemn lecture is read to him by our author at the close of the second letter. Perhaps the littleness, with which their religion is invested by unlettered Christians, cannot fail to excite, at the time, pain and disgust. But he ought always to recollect, that it is wholly adventitious. If he does, it will need no great exercise of modesty to persuade him to be cautious, how he thinks that to be little, which Milton and Pascal felt to be great.

The unfortunate metaphors and similes with which he has heard evangelical sentiments explained and enforced by ignorant Christians, and not unfrequently by the ministers of religion, have disgusted him with the sentiments themselves. The recurrence of the one is always accompanied by a recollection of the other.

"Among these," says Mr. F. "I shall notice only that common one in which the benefits and pleasures of religion are represented under the image of *food*. I do not recollect that in the New Testament, at least, this metaphor is ever drawn to a great length. But from the facility of the process it is not strange, that it has been amplified both in books and discourses into the most extended description; and the dining-room has been exhausted of images, and the language ransacked for substantives and adjectives, to stimulate the spiritual palate. The metaphor is

combined with so many terms in our language, that it will sometimes unavoidably occur, and when employed in the simplest and shortest form, it may, by transiently suggesting the analogy, assist the thought without lessening the subject. But it is degrading to spiritual ideas to be extensively and systematically transmuted, I might even say *cooked*, into sensual ones. It will take some time for a man to recover any great degree of solemnity in thinking on the delights or the supports of religion, after he has seen them reduced into all the forms of eating and drinking. When the mind has been taught to descend to a low manner of considering divine truth, it will easily descend to the lowest. There is no such violent tendency to abstraction and sublimity in the minds of the generality of readers and hearers, as to render it necessary to take any great pains for the purpose of retaining their ideas in some small degree of alliance with matter."

Another cause of this aversion to evangelical religion is the peculiarity of *language* in the discourses and books of its teachers; a peculiarity offensive to that classical standard of phraseology, which our best writers have so distinctly settled, and which every man of taste always realizes, if he is not able to define it. This peculiarity is chiefly owing to the use of a barbarous diction, wholly foreign from the standard itself; so much so, that were an enlightened foreigner, after having become familiar with the writings of Dryden and Addison, to hear a discourse formed in this manner, he would instinctively exclaim, "In what remote corner, placed beyond the authority of criticism and the circulation of literature, where a most dignified language stagnates into barbarism, did this man study his religion and acquire his phrases? or by what

inconceivable perversion of taste and of labour has he framed for the sentiments of his religion, a vehicle so uncongenial with the eloquence of his country, and so adapted to dissociate them from all connexion with that eloquence."

Mr. F. distinguishes this diction into three parts.

The first is a peculiar mode of using various common words, partly by expressing ideas in such single words, as do not properly belong to them; as *walk* and *conversation*, instead of *conduct*, *actions*, and *deportment*; *flesh*, instead, sometimes, of *body*, sometimes of *natural inclination*; and partly by using such combinations of words as make uncouth phrases; as *a sense of divine things*, instead of *an impression of religious subjects*. The second is the use of a class of words peculiar in themselves; but which, at the same time, are not different in their meaning from others in general use. The words godliness, tribulation, lusts, carnal; might certainly give place to piety, affliction or distress, passions, sensual. The word blessedness might often, but not always, give place to happiness. Edification we think should hardly be made to give way to instruction or improvement. In the scriptural sense of the word they would be sorry substitutes.

The third distinction of the theological dialect is the use of words, which are properly *technical*, such as sanctification, grace, covenant, salvation. Although the reasons urged by Mr. F. for the disuse of these and similar words have weight, still we are unwilling to give

them up; and for this obvious reason, *that the ideas we form should have names*. To communicate ideas by description should be the work only of children, and we conceive that it will be difficult to find a word synonymous to either of the words above recited, if scripturally understood. In this case, especially, where the words in question are the only proper names of the richest blessings in the gift of God, the arguments must be strong, indeed, which shall induce us to resign them.

The reasons urged for the disuse of all these theological barbarisms are too powerful to be overlooked. They are these; the more easy conduct of religious conversation in mixed companies; the more satisfactory vindication of evangelical religion from the charge of fanaticism; the exposure of mere hypocrisy, by stripping it of that religious cant which it puts on and wears, as the proper *livery* of a Christian, in the drapery of which the body and limbs of corruption can so effectually be hid; the necessity which many sincere Christians would immediately feel of more precision in their principles; and the prevention of that unhappy impression made on the minds of men of cultivated taste, by a recurrence of barbarisms, as unnecessary as they are grating.

On the last of these reasons we remark, that beside the apology mentioned in the ensuing letter, theological writers are often ready to urge two singular considerations in defence of the peculiarity of their dialect. The first is, that their writings are intended for the benefit of all; and, as the ignorant are the majority,

they are obliged to leave the level of men of taste, and conform their language and their thoughts to humbler views and more vulgar capacities. This answer is founded on a mistake. When we urge theologians to write good classical English, we do not, as they seem to think, ask for any peculiar elevation of language; we are not petitioning for what has strangely been called the *sublime* style, a style which derives its sublimity from its being seen, like an object from the top of a precipice, at a great *depth below* us, and which is most happily ridiculed in the following letter. We ask for no Roman conformities, no latinized barbarisms, no stateliness on stilts. These intruders, so uncongenial to Saxon frankness and Saxon vigour, not all the authority of Johnson was ever able to naturalize.

In answer to this consideration, we observe, that *the kind of writing, which taste and criticism patronize, is the writing which is most intelligible to all classes of people*. All men understand the Spectator and the Tatler. Dryden's Prose, perhaps the most beautiful of which our language can boast, is, if possible, the plainest; and the Pilgrim's Progress, or even the clumsiest work that can be selected, is not more intelligible to a little child, than that model of taste and elegance, the *Shepherd of Salisbury Plain*.

But we have another reply. The scriptures were, if any book ever was, written for all classes of people. Herdsmen and shepherds, fishermen and tent makers, were among the persons employed to compose

them; men who possessed no greater advantages than other herdsmen and other tent makers. If then this defence be just, we ought to look into *their* writings, at least, for examples of coarse and vulgar language, for low comparisons, for mixed and clumsy metaphors. For certainly it will not be said that he, who dictated them emphatically for the poor and the needy, did not know the best language for his purpose. Search the Bible throughout, however, and you find no example of any condescension in the style of its language to the intellect of ignorance. And yet it is called, by the highest authority, "a way in which way-faring men, though fools, need not err."

The second consideration, which these writers allege is, that the importance of their errand ought of itself to command attention, and that they were not sent, nor are bound, to gratify the fastidiousness and delicacy of men of taste. We readily acknowledge with Mr. F. the high importance of the subject which they handle; but neither these writers nor ourselves feel it more forcibly than an ancient, divine of some celebrity who declared, "I was made all things unto all men, that I might by all means save some;" "If meat make my brother to offend, I will eat no meat while the world stands;" nor than he who declared, "It is impossible but that offences will come, but wo unto him by whom they come!" He who preached the Sermon on the Mount; he who told the story of the Prodigal and of Laz-

arus;—but we need not particularize; he who dictated the scriptures of truth, seems to have known full well, the value of taste, and to have been willing to win those, who cultivate it by examples of beauty and tenderness, of rhetorical and moral sublimity, superior to all the world has ever witnessed. And he seems thus to have furnished a model for his friends to copy.

A third ground of defence for the peculiarity of their diction, taken by these writers, is, that it has grown out of the language of the Bible. Mr. F's reply to this allegation is full and satisfactory, but too long to be transcribed, and too complete to be abridged. He is of opinion that passages of the scriptures, cited as such, are attended with an authority and a venerableness wholly peculiar; but is not willing to allow the same importance to combinations of words made in an intentional resemblance of the characteristic language of that book.

"Scriptural phrases," he remarks, "can no longer make a solemn impression, when modified and vulgarized into the texture of a language, which taken all together is the reverse of every thing that can attract or command. Such idioms may indeed remind one of prophets and apostles, but it is a recollection, which prompts to say, who are these men that, instead of seriously introducing at intervals the direct words of those revered dictators of truth, seem to be mocking the sacred language by a barbarous imitative diction of their own? They may affect the forms of a divine solemnity, but there is no fire from heaven. They may shew something like a burning bush, but it is without an angel. Let the oracles of inspiration be cited con-

tinually, both as authority and illustration, in a manner that shall make the mind instantly refer each expression that is introduced, to the venerable book from which it is taken; but let *our* part of religious language be simply *ours*, and let those oracles retain their characteristic form of expression unimitated to the end of time."

We never more sincerely regretted the narrowness of our limits, than throughout the whole of this fourth letter. It contains a general survey of the evangelical writers of England. We have no where met with a more finished specimen of sound criticism, and bold, masterly eloquence.

The remainder of the Essay is devoted to the following subject: The effect which a fondness for the polite literature of Greece, Rome, and modern Europe, has had on the diffusion of evangelical religion. The same vigour of thought, the same brilliancy of imagination, the same proofs of piety, pervade the whole of it. From some of the opinions, however, we should dare to differ; but we cannot go into an examination of the various particulars.

With regard to the style in which these Essays are written, our readers will be able to judge from the passages we have transcribed. For ourselves we frankly confess, that we had little time or inclination to think of it during the perusal. Still in instances not very rare we were obliged to proceed with deliberation and caution, and not unfre-

quently to retrace our steps. We think obscurity is the prominent defect.

It is an opinion often expressed, that those things are the best said, which we, when we read or hear them, think *we* should have said in the same manner. Were Mr. F. to be judged by this law, the verdict must go against him. Few men, we conceive, can read his Essays, without feeling their own incompetency to say such things, or to say them so well. The truth is, the rule, if it ever be true, can never hold good when applied to subjects about which we are not accustomed to think. When a man's thoughts possess the originality, so strongly discernible in our author, they cannot fail to give the same cast to his expressions. And perhaps we cannot pay a truer or a more deserved compliment to the language, than when we remark, that it is just such language, as the thoughts spontaneously select. The conceptions are animated and forcible; the images are brilliant and glowing; the addresses are eloquent and often sublime; and they rarely if ever lose any part of their dignity or grace by the kind of dress in which they are presented.

On the whole, we congratulate our readers and the community on the appearance of a work highly evangelical, and strictly classical; and while we fear that we shall not quickly see its like again, we recommend it without hesitation to men of sense, men of taste, and men of piety.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER V.

Maryville, Jan. 15, 1808.

REV. SIR,

HAVING established a second school on my own credit, and being solely accountable for its support, I wrote to the Committee of Missions on the subject, and received their answer, declaring that the scantiness of their funds would not allow them to extend their benevolence to that school, or in any shape be accountable for it; or even for any more of the cost of the first school than 200 dollars, as first stipulated; however, afterwards the appropriation was extended to five hundred dollars.

About this time my circumstances were truly embarrassing: I had the care of a congregation amongst the white people where I still live, which though pretty numerous were generally poor people, and being settled in a new country for several years had been much harassed by depredations and wars by the Indians; and still later by a circumstance relative to our boundary line; the people had settled south to an experimental line supposed to be the proper one: but when run by commissioners appointed by government, was considerably altered. Those southwest of the line were removed off and placed amongst those on the other side, where they continued a whole season. This so affected the whole neighbourhood composing my charge, that neither then or since have they been able to pay any thing considerable for the support of the gospel. I had also a rising and helpless family for which provision must be made: and by fatigues, and being exposed to cold, hunger, and wet, together with all the wretchedness of savage accommodations in my visits to the nation, and the severity of toil and hard labour at home, I was attacked with a complaint, which, settling in one of my legs, not only deprived me of the

use of the limb, but also, by the keenness of the pain, and the quantity of the discharge, wasted my body, depressed my spirits, and broke my constitution.

Under these distresses, my family, parochial, or Indian duties, were performed with the utmost difficulty, and in pain too excruciating to be described by mortals.

My schools were increasing, my funds exhausted, my credit sinking, and my health to all appearance gone forever. The prospect was indeed gloomy! Just at this period a providential incident occurred, which invigorated my ebbing hope, and again saved the whole design from miscarriage. I had been obliged a little while before to purchase some supplies for the schools, which I procured in the nation from an Indian countryman on a short credit. But a little before the period, supposing I was always ready, he forwarded my due bill for payment by an Indian, with whom I knew the establishment of my credit was indispensable. Money I had none, nor was there ten dollars to be gathered in the village where I live, as it was just at the time of the merchants making their annual remittances, and every cent which could be collected was sent off, and I was unable to ride in search of any in the neighbourhood. I detained the messenger for breakfasting, &c. much longer than usual, in order to lay the case before God in solemn prayer, as I knew the existence of the whole was in jeopardy, if my credit failed with the nation. After returning by the help of my crutches from the silent grove, I felt a confidence that something would be done, though I knew not how it could be effected. I took my pen, and was about to write to a friend for the loan of 40 dollars, the sum required. At that instant

a gentleman called at my gate. A I walked out my heart felt some unusual emotions ; he presented me a letter, and immediately retired. I knew by the hand writing it was from a friend in Philadelphia. Hastily opening it, I found enclosed a bank note of 50 dollars, accompanied with the following note : " After reading your letter of ——— date to some friends last evening, a gentleman called at my door early this morning and handed the enclosed, to be used at your pleasure, but wishes his name concealed."

Thus the Lord enabled me to redeem my note, dismiss the Indian with pleasure and in full confidence

Literary Tr

UNITED STATES

MIDDLEBURY

To the Patrons of Literature

THE President and Fellows of *Middlebury College*, in the State of Vermont, respectfully represent the situation of the Institution under their immediate trust and guardianship, and solicit the opulent and liberal to aid them in promoting the interests of Literature and Religion. The Legislature of Vermont, having considered that the State was almost wholly destitute of the means of education, granted, A. D. 1800, to a number of individuals, the Charter of a College at Middlebury ; but were unable to extend to it the hand of public bounty.

A commodious building for the accommodation of students was immediately prepared. A well selected Library of near seven hundred volumes, and a small Philosophical Apparatus, have been procured for the use of the students. Competent Instructors are obtained and permanently established. Forty-six *alumni* of the College have been admitted to the Degree of Bachelor of Arts. The number of under graduates is about sixty. The progress of the Institution has more than equalled the expectations of the most sanguine of its friends. It has depended for its suc-

which has hitherto attended their efforts. Their exertions will be continued—will be increased. But the situation of the State, and the increase of students, require that their plans should be extended, and their means enlarged. And should the wealthy and benevolent think proper to contribute their assistance in enlarging the sphere of instruction in this infant Seminary, and thus aid the cause of learning and piety, they shall receive the warmest gratitude of all the present patrons of the Institution.

By order of the Board.

SETH STORRS, *Secretary.*

March 31, 1807.

FOREIGN.

CAPE TOWN,

Feb. 27, 1802.

THE dispatch that arrived last week from the gentlemen of the commission sent by government into the interior of this country contains the most pleasing and satisfactory accounts of the good understanding that invariably prevailed between them and the natives of every part of the country through which they passed in the progress of their journey to the Briequas, improperly it seems, so called, the real name of this nation being Boetzuanas. The commissioners speak in the highest terms of applause of the conduct of the missionaries settled among the natives inhabiting the country near the Orange River; and also of the poor Hottentots, Bastards, and Bosjesmen, whom they are endeavouring to instruct in the precepts of Christianity, and at the same time to accustom to the habits of useful labour. From these, and indeed from the natives in general, the expedition received the most friendly and ready assistance. In crossing the Gariefs, or Orange river, the rapidity of the stream swept away one of the waggons, which, with the whole team of oxen, must inevitably have been lost, had not the savages, as they are called, on the opposite bank, perceiving the distressed situation of those belonging to it, plunged into the stream, and by their active exertions saved

both waggon, team, and people from destruction.

After travelling about 300 hours from the Cape, or as we suppose about 800 English miles in the direction of N. E. or thereabouts, which would bring them within two degrees of the Tropic, they came to the capital of the Boetzuanas, containing about 1,500 houses, and 7,000 inhabitants. The name of the city is Likitow. So vast an assemblage of dwellings, exceeding the number of those in Cape Town, with a population equal, if not superior, excluding the slaves, makes it more than probable, that the inhabitants have not only attained a very considerable pitch of civilization, but it implies also a more than ordinary degree of industry in the cultivation of the arts, and the pursuits of agriculture. Surrounded by a barren country, and bordering to the northward on other tribes of people, remaining in a fixed and sedentary life, and deriving little or no support from commerce, we are entirely at a loss to conceive in what manner they contrive to subsist so great a multitude. The details of their political and domestic economy must furnish new and highly interesting matter to add to the history of savage nations. It would be equally unaccountable, that in the course of 160 years, no correct information of the Boetzuanas should have been obtained, if it did not occur to us, that no single discovery has been effected, nor any account of the southern angle of Africa been made public, except by occasional and foreign visitors. It may be further added, that the country within the limits of the colony has been better known and more travelled by Europeans or settlers within the last five years, than in the whole period of its colonization prior to the time we mention. At the capture of the colony, no part of the very extensive district of Graaff Reynet appeared in any of their charts, except Zwart Kop's Bay; nor were there then three men in the whole Cape, who could point out, with any degree of accuracy, where it was situated. This dreadful journey of a long month is now become familiar, and accomplished by a British officer, with two or three horses, in six days.

With regard to the Boetzuanas, their name, their numbers, their situation, and resources, were all falsified in the accounts given by those who pretended to a knowledge of this nation.

The literary world will derive no small degree of gratification from the labours of the present expedition. Besides a variety, or perhaps a new species of Rhinoceros, no less than four animals of the Antelope and Bovine genus, hitherto undescribed, have been discovered, among which, one is stated to be allied to that singular animal the Gnoo, and another in some degree to the Hartebeest. And the fine arts will be enriched by the pencil of the very able artist who accompanied the expedition.

Notwithstanding the great distance that the Boetzuanas are removed from the Cape, they complained grievously of certain persons on the frontiers of the colony committing depredations on their cattle, and ill treating their people. They particularly mentioned a man of the name of Jan Blom, who with his gang had of late years very much infested them; and they concluded, naturally enough, that all the colonists were like Jan Blom; and of course they were at first guarded and distrustful of the present commission; which, however, by a residence nearly of a month, sufficiently convinced them that all Christians were not of the same description as Jan Blom and his gang.

Humanity shudders in contemplating the deplorable situation to which the bulk of the native inhabitants, and rightful owners, of this country, have been reduced by the arts and machin-

ations of such lawless miscreants as these. To such are owing the numerous hordes of Bosjesmen, who, driven by imperious want to assail the habitations or the flocks of the colonists, are hunted down by the latter with more eagerness, and destroyed with less remorse, (for their destruction is the cause of triumph) than the vilest or most obnoxious beast of prey.

The natural disposition of the different tribes of Hottentots is mild, peaceable, and cheerful; and, by gentle usage, might be moulded into any shape. The habits of life in which they have been brought up, naturally incline them to a fondness of liberty, and render them impatient of confinement and restraint; but they are, perhaps, of all the people in the world who have been accustomed to a roving life, the easiest broken in to constant labour, and reconciled to a fixed abode. As a proof of this, we need only refer to the exertions of the missionaries, whose endeavours in this country have been crowned with better success, than perhaps in any other. Degraded as this people have stood in the page of history, and represented as they have generally been at the foot of the scale of rational animals, we are doubtful whether any nation or tribe of men, falling under the usual denomination of savage, are possessed with more natural endowments, or more apt to acquire those of art, than the Hottentots. We could enumerate various instances in support of this opinion, were it necessary; but they are now so well and so generally known, that such details were unnecessary.

List of New Publications.

INTEGRITY explained and recommended. In a sermon preached at the north meeting house in Salem, at an Association Lecture, Sept. 8, 1807. By Joseph Dana, D. D. one of the ministers of Ipswich. Salem. Pool & Pearly. 1808.

A Compendium of the History of all Nations, exhibiting a concise view of the origin, progress, decline and fall of the most considerable empires, kingdoms and states in the world, from the earliest times to the present period. Interspersed with a

short account of the prevailing religions. Ornamented with a frontispiece, representing history conducting patriotism, fortitude and wisdom, to the temple of fame; personified by Generals Washington, Green and Hamilton; with three other plates, by D. Fraser. New York. Alsop, Brannon & Alsop.

A Dictionary of the English Language, compiled for the use of common schools in the United States. By N. Webster, Esq. G. F. Hopkins. New York.

Secret History; or the Horrors of St. Domingo. In a Series of Letters, by a Lady at Cape Francois, to Col. Burr, late vice president of the United States. Philadelphia, Bradford & Inskcep. 1808.

A Narrative of the Rise and Progress, with a brief explanation of several subjects, viz. Observations on the practice of the laying on of hands, the scriptural mode of celebrating the Lord's supper, &c. with remarks on Mr. Wm. Parkinson's past and present conduct, and observations on a pamphlet, entitled the new theological scheme detected. By Ebenezer Baptist Church. Also a letter to Mr. William Parkinson, with a dialogue affixed thereto, by John Inglesby. New York. Smith & Forman.

A Discourse before the Society for propagating the gospel among the Indians and others in North America, delivered Nov. 5, 1807. By Eliphalet Porter, D. D. pastor of the first church in Roxbury. 8vo. Boston. Munroe, Francis, & Parker.

A Discourse on the nature and design, the benefits and proper subjects of baptism. By the Rev. Robert Finley, A. M. minister of the gospel at Basking Ridge, New Jersey. Philadelphia. B. B. Hopkins & Co. 1808.

A Letter from the Hon. Timothy Pickering, a senator of the United States from the State of Massachusetts, exhibiting to his constituents a view of the imminent danger of an unnecessary and ruinous war. Addressed to His Excellency James Sullivan, Governor of the said State. Boston. Greenough & Stebbins. 1808.

NEW EDITIONS.

AN Essay on the Spirit and Influence of the Reformation, by Luther: The work which obtained the prize on this question—Proposed by the National Institute of France in the public setting of the 15th Germinal, in the year X.—“What has been the influence of the Reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge?” By C. Villars. Faithfully translated from the last Paris edition, by B. Lambert. Sold at No. 47, Cornhill, Boston.

The Works of Thomas a Kempis, in two vols. 12mo. \$1.50. New-Bedford. Abraham Shearman, jun. The Wanderer of Switzerland; and other Poems, by James Montgomery. Third American edition. To which is prefixed a Biographical Sketch of the Author's Life. 12mo. Boston. Belcher & Armstrong.

Obituary.

CHARACTER OF MRS. BIDWELL.

DIED at Stockbridge, February last, MRS. MARY BIDWELL, consort of the Hon. Barnabas Bidwell, Attorney General of this state.

While reviewing the melancholy catalogue of those, who though slumbering in the tomb have left speaking records of their worth, we rarely observe a name so peculiarly calculated to excite the tenderest sympathies of the heart, and to awaken the reflections of the living, as the subject of these few remarks. When blooming youth perishes before our eyes, and decrepid age gently slides into the grave, the poignancy of grief yields in a measure to the reflection, that the loss of the former can be estimated only by a few acts of usefulness, while that of the latter proclaims the inevitable lot of nature. But when the vigour of life is torn from the full exercise of benevolence, when the

tongue that spoke only to delight and to console, and the hand that was wont to scatter peace and blessings, and smooth the rugged paths of life, are stiffened by death, we can find no consolation, but what flows from a recollection of virtues, and a conviction that they now enjoy their reward. Mrs. Bidwell inherited great powers from nature, and her mind was enriched by judicious cultivation. In the various spheres in which she was destined to move, she exhibited strength of understanding, and suavity of heart. Elevated by feeling above those cold maxims, that chill the warmth of friendship by the affectation of dignity, the softness of her manners and easy conversation, unbosomed the most reserved, and facinated the most phlegmatic. With commanding and versatile powers, she was qualified for every walk of

life, whether to soothe or enliven, to instruct or to reform. She could make the old contented with their years, and enable the young to borrow the wisdom of maturity. She could seize the affections of the former by indulging the gravity of age, and engage the love and respect of the latter by the amenity of her manners, and by inviting them to court pleasure in the form of improvement. But to know best, and, from veneration for worth, to yield her that respect and admiration her virtues deserved, we must view her in the scene of domestic retirement, in the circle of a family, of which she was the centre, displaying the love, duties, and attentions of a wife, mother, daughter, and friend. She sustained the tenderest of ties with the purest affection, watched over the infantile morals of her children with the warmest solicitude, and discharged the debt of gratitude to an aged parent with more than filial love and duty. With a soul glowing with benevolence, she largely distributed the favours fortune had showered upon her, and her disinterested munificence is gratefully remembered by many who experienced the kindness of her nature, and shared the sympathy of her heart. Her ardent, yet unobtrusive generosity was the emanation of a soul actuated by the

purest views, free from the love of applause, and desirous only to relieve. Sedulous in her attentions to the deserving, she nourished every germ of merit by protection, animated industry by encouragement, and inspired indolence with ambition. Her virtues, however, were not limited by the circle that embraces only the relations of society, and acknowledge no higher obligation than friendship for our fellow creatures, and a theoretical reverence for that Being who gave us life: But to unspotted practical morality she united the purity of vital religion. With a deep sense of the truths of Christianity, she explained its precepts by practice, and inculcated the duties of life by an uninterrupted display of religious sincerity, and a constant flow of charitable affections. She was a Christian not merely in the correctness of understanding and truth of speculation, but in activity to obey the mandates of our Saviour, and to exemplify in a pure and moral life, the high and solemn duties he enjoins. By such an example all around her were instructed. With such an assemblage of virtues, it is needless to add, she died leaving few able to appreciate her virtues, but all deeply and sincerely lamenting her departure.

TO CORRESPONDENTS.

THE Editors feel the highest respect for the ability, seriousness, and piety displayed in the communication of *Simeon*. They tender him their sincerest thanks for his diligent and patient labour in this performance, which must have been very advantageous to himself, and would be immediately introduced into the Panoplist, were not the length of it incompatible with the general design of such a publication. We are not, however, prepared, at present, to lay it aside.

ALPHA is approved; and, with some abridgment, shall appear next month.

THELESUS is under consideration. We thank our Correspondent for his Extract concerning Rev. J. Brown of Haddington. PASTOR in our next. Also the biographical Sketch of Rev. Dr. Mc. Whorter.

The Report of the Congregational Missionary Society is in type for next month: As are some obituary and other articles necessarily postponed.

The Editors are engaged in closing their accounts for the current year, and making their arrangements for the next. Agents and subscribers are requested to settle their accounts with the agent in Boston.

Erratum. P. 401, right hand column, line 17 from bottom, for "watch, then," read "watch them."

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 35.]

APRIL, 1808.

[No. 11. Vol. III.]

Biography.

SKETCH OF REV. DR. MACWHORTER.

DOCTOR MACWHORTER was of Scotch extraction. His maternal ancestors were among the first emigrants from Scotland to the North of Ireland; and the family of his father removed to the same country about the time of his father's birth. By his mother he had the honour of descending from martyrs. Both of her maternal grandparents fell a sacrifice to papal fury, in the great Irish massacre of 1641, while England was convulsed by the civil wars of Charles I. None of the family survived this horrid scene except her mother, who, at that time an infant, was concealed by her nurse, and preserved from impending death. On so minute a providence did the future existence of this luminary of the church depend. His immediate parents, Hugh and Jane, lived in the county of Armagh, in the North of Ireland; where his father was for many years a linen merchant. The eldest of their children, whose name was Alexander, was a son of distinguished talents and piety; and, being intended for the gospel ministry, spent two

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years at the university of Edinburgh. At his solicitation, the family removed to America, about the year 1730, and settled in the county of Newcastle, Delaware; where his father became a distinguished farmer, and an elder of the church, under the pastoral care at first of Mr. Hutchinson, and afterwards of Mr. Rodgers, now Doct. Rodgers of New-York. Alexander died before he had completed his studies, leaving a most excellent character: and our future pastor, being born about a month after, bore his brother's name.

The second Alexander, the youngest of eleven children, was born July 15, 1734, o. s. It was his happiness to be blessed with parents eminent for piety, and abundant in their labours to train up their children in the nurture and admonition of the Lord. It was their custom to devote the evening of every Lord's day, among other seasons, to this tender and interesting service; a practice which was common among pious parents of that age; would God it were as common now! He remembered, till the

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day of his death, the tender solicitude of a father who would often take him alone into the woods, and of a mother who no less frequently would retire with him to a private apartment, to exhort him with tears, and to entreat him by all the anguish of a parent's heart to be reconciled to God. These faithful admonitions would often awaken him to temporary seriousness and prayer; and though they did not at once produce an abiding effect, they were not lost.

In February, 1748, when he was in his 14th year, he was deprived of his excellent father, who at his death left four children, all of whom were so many proofs of the happy effects of parental faithfulness. The three eldest being already settled in North Carolina, their mother, in the following autumn, removed into that State, accompanied by Alexander, who left his paternal estate, in Delaware, under the care of a guardian. Here first commenced his permanent religious impressions, under a sermon preached by Mr. John Brown, (one of those evangelical preachers who in that day were called *New Lights*,) from Ps. vii. 12. *If he turn not, he will whet his sword; he hath bent his bow and made it ready.* An arrow of a different nature reached his heart. The horrors of guilt, and the terrors of eternal judgment, from that moment assailed him, and for near three years filled him with indescribable distress. He used daily to repair to a copse of pines, near his brother's house, where he resided; and there, to use his own expressive words, *would dash*

himself on the ground, looking for the earth to open and swallow him up. Thus the seed of truth, which had been planted by a father's care, and watered by a mother's tears, was preparing to shoot.

After spending two or three years in Carolina, he took leave of his mother, to pursue his education under the direction of his guardian. At first he was entered in a private school in a small hamlet in Delaware, which has since grown to a village by the name of Newark. Thence he was removed to a public school at West-Nottingham, Cecil county, Maryland, under the care of the Rev. Mr. Finley, afterwards President of the college of New-Jersey. Here the darkness, which had long involved him, was dispersed; and he was enabled for the first time to rest his soul on Christ, to a degree that gave him confidence, shortly after, to enter into communion with Mr. Finley's church.

Having continued two years in that school, in May, 1756, being in his 22d year, he joined the junior class in the college which was then in Newark. Thus he began his public career in science in the very place which was destined to be the scene of his future usefulness. The ground on which his youthful feet trod was reserved to be the resting place of his weary limbs, after the labours of more than half a century.

It was already determined to remove the college to Princeton; on which account President Burr's pastoral relation to the church in Newark had the

year before been dissolved. In October of this year the college was removed, and Mr. Macwhorter belonged to the first class which graduated at Princeton. He took his degree in the autumn of 1757, a few days after the lamented death of Mr. Burr.

Having thus completed his academical studies, he was on the point of returning to North Carolina, to take his mother's counsel in regard to the future course of his life, when he received the afflicting news of her death. This changed his purpose, and he entered upon the study of divinity, under the instruction of the Rev. William Tennent, the pious and justly celebrated minister of Freehold, in New Jersey.

In August following, (1758,) he was licensed to preach by the presbytery of New Brunswick, which sat at Princeton; and in October was married to Mary Cumming, daughter of Robert Cumming, Esq. of Freehold, a respectable merchant, and high sheriff of the county of Monmouth. By this marriage he was introduced into a family connexion with his revered instructor, Mr. Tennent.

The congregation of Newark, after the dismissal of Mr. Burr, fell into a state of unhappy division, which continued near four years. In the collision of interests and passions, too common on such occasions, the people were long divided between different candidates, until Mr. Macwhorter, on the 28th day of June, 1759, preached his first sermon to them. At once they fixed their eyes on him as the object of their united choice.

Mr. Macwhorter had been appointed by the synod of New-York and Philadelphia to a mission among his friends in North Carolina; and with that view he was ordained by his presbytery, at Cranberry, on the 4th day of July. But Providence had formed other designs concerning him. At that very meeting of presbytery, commissioners from Newark appeared, and by their solicitations, seconded by the influence of Mr. Tennent, obtained him for a supply. The people were so well satisfied with his ministerial qualifications, that they harmoniously agreed to present him a call, and he was installed the same summer, at the age of 25, within two years after he had graduated.

In the course of his ministry, he bore an important part in all the leading measures, which for near half a century, have been adopted, to promote the order and interest of the Presbyterian church in the United States.

He was among the first subscribers to the *Widow's Fund*, which was established in 1761; and in later life was for many years a director of that benevolent institution.

In 1764, the synod renewed his appointment to the mission into North Carolina; which gave him an opportunity to revisit his family friends, from whom he had been separated more than 12 years. But this mission came near costing him his life. While in Carolina, he was seized with the bilious fever incident to the climate, which left him with a hectic, accompanied with expectoration of blood, that for two years threatened to put an

early period to his usefulness. Yet in this scene of affliction, it pleased God, in the winter of 1764, 5, to encourage him with a revival of religion in his congregation. In the following summer, he received a call from the united congregations of Center and Poplar Tent, in North Carolina; which, though it presented him an opportunity to settle among the children and descendants of his father, he thought it his duty to reject. In 1766, the state of his health became so critical, that he was induced to try the experiment of a northern journey; and a tour, which he made to Boston in the autumn of this year, proved the means of his sudden and complete restoration. From his first settlement at Newark, he had been regularly subject to an attack of the pleurisy once or twice a year; but after this return of health, he experienced no recurrence of the disorder, as long as he lived. Except a few short periods of illness, and a paralytic affection in his hands, which he inherited from his father, and which grew upon him as he advanced in years, he enjoyed vigorous health even to old age.

Soon after his return from Boston, the congregation in that town, which had three years before become vacant by the death of Mr. Cumming, his brother-in-law, proposed to him to take a dismission from his people, preparatory to receiving a call from them; as they had conscientious scruples about calling a settled minister. This preliminary step he refused to take, and the business went no further.

In 1772, he was elected a trustee of the college of New-Jersey, and continued a very important member of that board till a few months before his death.

The same year commenced the second revival of religion under his ministry, which proved more extensive than the former, and continued about two years.

Mr. Macwhorter was an active friend of his country, and partook with his afflicted congregation in the hardships and perils of the revolution. This same year, (1775) he was appointed by Congress to visit that district of North Carolina in which he had been before, to employ his influence to bring over the enemies of the revolution to the American interest. But whatever zeal and abilities were exerted in this enterprise, it issued, agreeably to his prediction to Doct. Franklin, with little success.

In 1776, he was honoured with the degree of Doctor of Divinity by the corporation of Yale College.

In the summer of 1778, at the solicitation of his friend General Knox, he accepted the chaplainship of his brigade, which lay then with the main army at White Plains. During the few months that he held this station, Washington was frequently his auditor, and he was often Washington's guest.

In the autumn of the same year, he received a call from the Congregational church in the city of Charleston, in South Carolina. On this occasion it was suggested to him, that the friends of the college at Princeton had fixed their eyes on him

as the future successor of President Witherspoon : but notwithstanding this, his mind still inclined towards Charleston. He had the call under consideration till February ; but found at last that the state of his family, and the critical situation of Charleston, threatened at that time with an invasion, presented difficulties which it was impossible to surmount.

In the following summer, (1779) he received a call from the congregation of Charlotte, Mecklenburg county, North Carolina, accompanied with an invitation from the trustees of Charlotte academy to accept the presidency of that institution.

This was an infant seminary, which promised, under the fostering care of such a president, to become an important seat of learning. It was situated in the midst of his relatives, and in a part of the country where he might hope to be removed from the alarms of war. His congregation too had become much deranged by the calamities of the revolution, and his salary was deemed insufficient for his support. All these things considered, he judged it to be his duty to accept the call : and his friends in the congregation, under existing circumstances, did not oppose his removal. His pastoral relation to this church was accordingly dissolved ; and in October he took his leave of Newark, furnished, by the liberality of his afflicted people, with every article needful for his journey.

Scarcely was he settled in his new abode, when the troubles of the war found him there. The army of Cornwallis, scouring the

country, entered Charlotte. The Doctor with his family fled. Upon his return, he found that he had lost his library and furniture, with almost every thing that he possessed. He remained in Charlotte about a month after this calamity ; but apprehending new inroads from the enemy, he quitted the place in the autumn of 1780, and returned to Abington, in Pennsylvania, where he engaged to preach for the winter. The people of Newark, hearing of his misfortunes, and influenced by the mingled emotions of sympathy and respect, invited him to make them a visit. This he did in February, 1781. They soon after sent him a regular call ; in consequence of which he returned in April with his family ; and though he was never reinstalled, he was considered the pastor of the congregation, and acted as such, till his death.

In the autumn of 1782, just at the close of the war, the trustees of Washington academy, in Somerset county, Maryland, ignorant that Doct. Macwhorter was permanently settled, offered him the presidency of that institution, with a liberal salary. But though the principal object of the institution was the education of pious youth for the gospel ministry, and though the neighbouring country opened an extensive field for his ministerial labours, his attachment to a congregation, which had recently given him such ingenuous proofs of affection, rendered it impossible for him to accept this invitation.

The termination of the war was an event not less happy for

the pastor, than for the congregation. No where was the effect more sensible than in Newark, which from that time commenced its rapid growth from a few dispersed ranges of farm-houses, to a large, beautiful, manufacturing town. The following year, (1784,) the long troubles of the pastor and congregation were succeeded by a glorious revival of religion, which continued for two years. In no period of the Doctor's ministry was he observed to be so deeply laden with a sense of everlasting things, and so ardent in his desire to win souls to Christ. Besides his labours on the Sabbath, he preached several times in the week, and spent a part of almost every day in catechising, exhorting from house to house, or attending religious societies. In this precious season, more than a hundred souls were added to the church.

Doctor Macwhorter was one of those great and good men, who, in 1788, had principal influence in settling *The Confession of Faith*, and framing the *Constitution* of the Presbyterian church in the United States; and in transferring the authority of the highest judicatory from the synod to a General Assembly, which met first in May, 1789. Ten years afterwards, when a board of trustees for the General Assembly was incorporated by the legislature of Pennsylvania, at their session in the winter of 1798, 9, he was named in the charter as one of the board, and continued to hold this trust, until the growing infirmities of age induced him, in 1803, to resign it.

In 1796, he was blessed with another revival of religion in the congregation, by means of which 30 or 40 new members were added to the church. In 1802 the fifth and last revival under his ministry commenced. This continued two years; and in that period, 140 new members, besides those received from other churches, were added to that under his care; of whom 113 were received in the course of 12 months.

In former years, Doct. Macwhorter had been employed by the trustees of New Jersey college to obtain subscriptions in Newark for the benefit of that Seminary: and when by the late disastrous conflagration the College edifice was consumed, they appointed him, in the spring of 1802, to solicit benefactions in New-England, to aid in the erection of a new college. Advanced as he was in years, his public spirit would not suffer him to shrink from the task; and in the issue he brought more than 7000 dollars into the college funds. On very many less important occasions, his singular skill and public spirit were called forth in a similar way.

On the evening of the 25th of December last, he received an injury from a fall, from which he never recovered. He went to the house of God no more. In the first stages of his illness, he said little which discovered the state of his mind, except the often repeated sentence, *It is the Lord, and he does that which is perfectly right*. In February, when the dissolution of his aged consort was manifestly approaching, and his own nature was

sinking under infirmities, his younger son was taken off by a disease, so rapid in its progress that his parents, though in the neighbourhood, knew not that he was sick till they heard that he was dead. At that awful moment, his colleague visited the father with a trembling heart, expecting to find him overwhelmed with these complicated calamities : But he found him composed and submissive to a degree that convinced him he had never known this man of God before. From that time, the submission and piety of his heart shone forth with increased loveliness ; his constitutional reserve was in a measure gone, and his conversation often breathed the tenderness and sweetness of gospel humility and comfort. On the 2d day of April, the wife of his youth closed the long scene of her sufferings, with all the interesting tokens of child-like piety. He sustained the shock, as he had done his other afflictions, with submission and patience. He had now nothing to do but to make arrangements for his own approaching dissolution. He sent an affectionate and impressive farewell to his brethren of the presbytery ; he distributed his volumes of sermons among his children, grandchildren, and relatives ; and gave directions about his funeral. He never discovered any solicitude about death, except an anxiety to be gone. *I die slow ; I never expected to die so slow*, he would sometimes say. One day a friend suggested to him a hope that he might yet be continued with his people, and begged him not to despond. *I have no despondency*, said he ;

death and I have long been intimates. To a hint from his colleague that he could not do without him, he replied with paternal tenderness, *God will give you strength according to your day ; only trust in him, and he will support you under every trial.* He never discovered any impatience, except when he was told that he was better, and might possibly recover. When reminded that he was going to the companions of his youth, he replied with emotion, *Yes, there is a precious company of them ! O what a precious company !* When it was suggested that the God, whom he had long and faithfully served, would not forsake him in old age, he answered with quickness and apparent uneasiness, *that he had no faithfulness of his own to rely on ; that a review of his life afforded him little satisfaction ; that it had been miserably polluted, and that his only hope rested on the atonement of Christ.* He repeatedly lamented, in strong language, the imperfection of his life, and discarded every hope but that which the gospel affords. It was said to him, a short time before his death, " You do not at any time find your prospects clouded ? " He replied, *No, blessed be God ! I have a steady hope.* Always patient, and always composed, he sometimes appeared transported with Pisgah views. A few evenings before his death, he was observed wrestling with God for his release from the flesh. While he lay in the struggles of death, he was asked whether he still enjoyed the light of God's countenance. He lifted his hands and eyes in a way of

strong affirmation. The last word which he uttered was expressive of a desire that his friends would unite with him in prayer. A few minutes before he expired, he gave his hands to two of his friends as a farewell token, and expressed by signs a wish to unite with them once more in prayer. As the supplication was making that God would release him, and receive his departing spirit, he extended both of his arms towards heaven at full length, seemingly in the transports of faith and desire. It was the last motion that he made. His hands fell and moved no more. That moment the difficulty of his respiration ceased ; he appeared perfectly at rest ; and in five minutes breathed forth his soul, without a struggle, into the bosom of his God. He expired 37 minutes past seven o'clock, on Monday evening, the 20th of July, 1807, aged 73 years and 5 days.

Thus lived and thus died Doctor Alexander Macwhorter, after having served his people in the gospel ministry 48 years.

The aspect of Doct. Macwhorter was grave and venerable, and strongly expressive of the properties of his mind. His deportment was affectionate, paternal, and dignified ; calculated to inspire respect and dependence, and to repel the approach of presumptuous familiarity : yet in conversation he was pleasant, and often facetious. At a great remove from assumed importance and supercilious airs, which never were connected with such a mind as his, he was much of a gentleman, and an uncommon instance of true dignity.

He possessed a powerful and scientific mind, with a most retentive memory. He was wise and discerning, and had an eye that could penetrate the characters of men, and look through the connexion and consequences of things. His apprehensions were not quick, but unusually just. He possessed little fancy, but a deep and solid judgment. His genius had no uncommon share of vivacity ; it held a steadily and even course. It had no wings ; but it stood like the pillars of the earth. He never would have gathered laurels in the paths of poetry ; but he would have filled with superior dignity the seat of justice. His passions, like his understanding, were strong ; but ordinarily held by strong restraints. With far less imagination than intellect, he was no enthusiast in any thing. He was never sanguine ; but cool, deliberate, and cautious, to a degree that approached even to timidity ; inclined rather to contemplate the difficulties of an enterprise, than to calculate on success. Great as he was, he was a man of most unaffected and consummate modesty. It was impossible for a mind thus constructed to be rash. He used to say that the *second* requisite in a minister of the gospel is *prudence* ; and he possessed this virtue, it may be said, almost to excess.

The furniture of his mind resembled its construction. He was more thoroughly versed in classical literature than in belles-lettres ; and loved the mathematics better than Milton or Pope. He was a proficient in some of the Oriental languages.

He had looked into the Syriac, had made considerable progress in the Hebrew, and was critically acquainted with the Greek and Latin. He was well furnished with theological and literary science in general. He was a firm supporter of the great doctrines of grace ; as his sermons, in print, sufficiently attest.

But he never appeared in his might so perfectly as in a deliberative assembly ; especially when his cautious and penetrating mind had leisure to examine

well the bearings of the subject. Thoroughly versed in all the forms of presbyterial business, with a skill at management rarely surpassed, he filled a great space in the judicatories of the church. His voice was listened to with profound respect, and the counsels suggested by his superior wisdom, enlightened and swayed the public bodies to which he belonged.

* * * *The above Sketch is abridged from Rev. Mr. Griffin's Funeral Sermon.*

Religious Communications.

ON THE DOCTRINE OF JUSTIFICATION.

It is thought best, with some omissions, to introduce the following performante in one connected form. EDITORS.

It is scarcely necessary to observe, that the words condemnation and justification respect a previously existing law, to which all are obliged to conform. Were there no rule in society to regulate the conduct of men, we should never hear that any were either condemned or justified ; and had not God given his intelligent creatures a law which they are bound to obey, they would never have been either justified or condemned. It is by the holy law of God that we are all to be tried, and according to our appearance on such a trial, we must be either condemned or acquitted.

To justify, in its original and primary sense, means to pronounce guiltless. Thus God is justified in the eyes of men, when his conduct appears to be wholly free from injustice. Thus, also, men

are justified in the view of each other. When a person, accused of any crime, appears upon examination, to have conducted in all respects consistently with justice, he is said to be justified. When a person, upon an impartial trial by the law of God, is found to have conducted, in all respects, agreeably to this law, he is justified, and that act of God, by which he is pronounced guiltless, is called justification. Had man continued holy, justification would never have been used in any other sense, than the one now mentioned. But, by disobedience, he rendered himself odious in the sight of God, and forever excluded himself from being justified in this sense. As all who are saved must be justified by God, under a dispensation of mercy, the term justification assumes a dif-

ferent meaning. We may now speak, not only of the justification of the law, but also of the justification of the gospel. And for a clear and correct understanding of the doctrine under consideration, it is necessary that we carefully distinguish between these different senses of the term.

Justification by the law may be defined that act of God, which declares all who have complied with the requirements of his law, to be guiltless. On no other condition than *perfect obedience*, can God, in view of his holy law, pronounce any to be innocent. In the sense now mentioned, the angels in heaven are justified before God. In this sense also, was Adam justified, till he merited condemnation by eating the forbidden fruit. But after this he could no longer be justified, but was considered in a state of condemnation by the law, and subject to its full penalty. Thus we see, that to be justified by the law, *perfect obedience* is indispensable.

But in the gospel, a plan of justification is revealed, totally different from that of the law. The justification by the gospel is that act of God, which considers and treats those as innocent, who are indeed guilty. It is a justification of the *ungodly*. Here, also, as under the law, God is the supreme judge. But, in mercy, he hath provided a way, by which he may be just, and yet the justifier of him that believeth, though still guilty, and deserving, in strict justice, the full penalty of the law. Rom. iv. 5. "But to him that worketh not, but believeth in him who justifieth the *ungodly*, his faith

is counted for righteousness."

To justify in a gospel sense is not to pronounce guiltless. Though, when tried by the law, men are found *guilty*, still in the gospel there is hope. Under the gospel, *sinners* are considered and treated as innocent, are freed from condemnation, and admitted to the favour of God. Their justification, however, is not on account of any worth or goodness in them. But God, in his sovereign mercy, is pleased to take and regard those, who have no righteousness, in such a manner, that the *consequences* will be the same, as if they had righteousness. Those who are justified in a gospel sense are as sure of eternal life, as if they had always perfectly obeyed the law. Hence it is obvious, that the justification of the law, and the justification of the gospel, are essentially different. The former is a justification of the innocent, the latter a justification of the guilty.

We may not, however, suppose that there is any contradiction between the law and the gospel. They are both in perfect consistency and harmony with each other. The law still remains in its full force. It is as obligatory, as it was before the dispensation of the gospel was introduced. Though God may now be just while he justifies the *ungodly*, still sin is no less odious in his view. In justifying the sinner God does not in any respect countenance sin, nor in any degree lessen its criminality. On the contrary, can there be any way conceived, in which sin would appear an evil of such magnitude, as it appears when viewed in the light of the

gospel? In this light we see, in the clearest manner, that no being but God, in the person of Jesus Christ, could atone for sin. Hence in justifying the ungodly, their criminality is not concealed.

Enough has been said to show, that the term justification is used in two senses in the scriptures; and from what has been remarked above, it is hoped that the true import of each will be correctly understood. To be justified in one of these senses, is necessary to salvation. It is therefore of the utmost importance to know, in which of these senses, justification may be obtained.

The law can never be abated, in any of its requirements. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The law, as above observed, knows of no justification, but on the ground of a perfect compliance with all its requirements. *Obey, and live; transgress, and die*, is its unequivocal language. Now what is the state of mankind with respect to the law? All have disobeyed, and all are exposed to the penalty.

But is it possible for those, who are now in a state of condemnation by the law, to be justified by it? To be justified, they must be proved to be innocent. But can he, who is already known and acknowledged to be guilty, be proved innocent? Innocence and guilt are directly opposite in their natures. They cannot be blended. He who is once found to be guilty, can never be innocent.

Present obedience, should we allow it to be even possible, cannot put us in a state of justification. Should we begin to day to yield perfect obedience, and thus continue to fulfil the law, we should do no more than our immediate and indispensable duty. The law required perfect obedience from the beginning; it now requires it, and always will require it of all who are its subjects. How then can the sinner be justified? Could all his past actions be obliterated, his present obedience, allowing it to be perfect, would indeed be sufficient proof of his innocence. But what is past cannot be recalled, nor will it be forgotten. For every thought, word, and action, whether good or evil, we must render an account. All our actions are registered to be exhibited in one collective view, on that day, when we must stand before the bar of God, to receive an adjudication for eternity. Present obedience, therefore, cannot render him innocent, who has once transgressed; nor can it in any measure diminish the guilt of his past conduct. He is and must be condemned by the law for every act of disobedience. Nor can the repentance of the sinner render it in any measure consistent for God to justify him in view of the law. Repentance has no influence to exculpate the criminal, even in human judicatories. When a criminal is arraigned, he is not asked by the judge, whether he repents of his conduct. And indeed should he appear ever so penitent, it could have no influence to lessen his criminality, though it might have great influence in exciting

commiseration. When a law is once broken, the injury can never be repaired, but by suffering its full penalty, or by that which is equivalent. Besides, if repentance will furnish an excuse for transgression, and thus render it consistent for God to justify the transgressor, repentance must be the penalty ; but this is directly contrary to the language of the law.

That we cannot be justified by the law, is further evident from the death of Christ. God can do nothing in vain. All his actions are dictated by infinite wisdom. But God has sent his Son into the world to make an atonement for sin, that he might be just and yet the justifier of him that believeth. We are also assured that Christ hath not died in vain. But if men could be justified by the law, there could be no necessity for the death of Christ. Would God have paid such a price, unless it had been necessary ? Would he have suffered the Jews to shed the precious blood of his Son, if salvation might have been obtained in any other way ?

Since we cannot be justified by the law, we must, if ever we obtain justification, be justified through the gospel. Though all have come under the condemnation of the law, still, through the grace of the gospel, there is hope. Sinners, even the chief of sinners, may now be justified in the sight of God, and become heirs of glory. Over all their defilement and unworthiness grace reigns. Sinners may be released from the slavery of sin, and brought into the glorious liberty of the sons of God.

It will be proper here to add a few remarks on the ground of our justification in a gospel sense.

From what was suggested to prove, that we cannot be justified by the law, it is obvious, that nothing which we can do ourselves, or which belongs to us, can furnish any ground for our justification in the sight of God. The true and only ground of our justification before him is pointed out to us by the apostle, in Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." The only ground of our justification is, what Christ hath effected in his obedience, sufferings and death. It is wholly out of respect to this, that any are justified in the sight of God. "Forasmuch as ye know," says Peter to believers, "that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish, and without spot." "By Christ all that believe are justified from all things, from which ye could not be justified by the law of Moses." "There is, therefore, now no condemnation to them which are in Christ Jesus." It is unnecessary to add further quotations to prove, that the obedience and sufferings of Christ are the only ground of our justification before God.

Though the law speaks nothing to transgressors but indignation and wrath ; yet, in the gospel, life and immortality are brought to light. From the gospel we learn that Jesus Christ the righteous hath made an atonement, and prepared the way for the reconciliation of man to his Maker. The penalty of the law,

which the sinner has incurred, has been the great and the only hinderance to his justification. But in the atonement of Christ, there is found a full equivalent to the penalty of the law ; and though the penalty is still annexed to the law, which in all its force is binding upon every one ; yet out of respect to this atonement, God may pardon the sinner, and release him from suffering any part of the deserved penalty. It is evidently consistent and reasonable for God to exercise mercy, as it can be done without infringing his just and holy law.

Let it be here remembered, that the atonement of Christ is not merely the *present* ground of justification, but that it always *will* be so. The desert of the sinner is not altered by the merits of the Redeemer. Those who have broken the law can never be in a situation in which they will not *deserve* its whole penalty. After they are brought into a state of justification by the grace of God, they are as really *deserving* of eternal damnation, as before they were justified. Hence it appears, that those who are justified, are not only dependent on the grace of God for the first act of justification, but also for their continuance in this state. The atonement of Christ has not altered the nature of sin ; nor has it rendered it possible for the sinner to lay aside his ill desert. The personal righteousness of Christ can never become the personal righteousness of the sinner. Christ and the sinner must forever sustain their *own* respective characters. The

righteousness of Christ is indeed *imputed* to the sinner, and in consequence of this imputation he is justified. But this imputation is not a transfer of Christ's personal righteousness to the sinner. On this supposition, we shall put the sinner in situation to receive justification from God, on account of his own personal merit. For if the righteousness of Christ be actually *transferred* to the sinner, it immediately becomes his own, as much as any thing else which belongs to him.

Impute, when used in connexion with the righteousness of Christ, is synonymous with *consider*, *esteem*, or *reckon* ; and in most of the instances in which it is used in the Bible, it might, with propriety, be rendered by either of these words. Christ's righteousness, therefore, is not made the personal righteousness of the sinner, but *reckoned*, as belonging to him. In consequence of the atonement, in which Christ wrought out everlasting righteousness for the believer, now put to his account, God treats him in the same manner, *as if he were righteous*. Herein we discover the peculiar genius and divine nature of the gospel. Here we find a plan devised for the salvation of sinners worthy of Jehovah. In every part of it, God supports the dignity of his character ; the Mediator, who is the "day's-man" appointed, appears unparalleled in beauty and excellence ; the sinner is kept at the footstool, led, during the whole of his Christian course, in the vale of humility, and at last exalted at the right hand of God.

ALPHA.

IS A LIE IN ANY CASE JUSTIFI-
ABLE ?

NOTHING ought more to excite our surprise, than that there are found among those, who style themselves Christians, men, who can decide the question, "whether a lie is in any case justifiable," in the affirmative; or can even doubt concerning that decision, the basis of all moral excellence. The question is, may not lying, in certain cases, be preferable to speaking the truth? This to be sure is a strange question, but it is the real one to be determined; for I shall not suppose that even those in the affirmative would consent to utter a falsehood, if the truth would equally answer their purpose.

The word of God is the standard to which a Christian ought, in all questions, to appeal. Those, however, who maintain that a man may in certain cases violate the truth, decide the question by the law of expediency. They tell you that in general a man ought to speak nothing but the truth, because to do otherwise would destroy all confidence, and hazard the very being of society. At the same time they put an extreme case, the exigence of which demands the speaking of falsehood rather than truth. By exigence here is meant, that the truth would be productive of mischief, and falsehood of great good. To this good, however, the scriptures would give another name. If you expostulate with them on the manifest wrong of violating a scriptural precept in order to suit some particular emergency, they grow impatient at the pros-

pect of restraint, and exclaim, shall we suffer ourselves, or our friends, to risque our lives, our property, our health, in order barely to keep our word? This mode of proving their point has two very serious defects. In the first place, it needs proof, that this expediency is a proper law, by which to try the question: and in the next place, it needs proof, to establish the fact of expediency in given instances.

Against us, who maintain that a lie is never justifiable, it is often alleged, that scripture has authorised lying in some cases, because it has recorded, without censure, examples of good men, who have violated the truth. Admitting that no censure, either direct or implied, (which perhaps it will be difficult to show) has been passed; this of itself will prove nothing. Noah's drunkenness is recorded without comment; but what tippler ever justified himself from Noah's example? Paul and Barnabas quarrelled; but who ever considered their example, as licensing others to do the same. Some have declared that Rahab was justified in her lying to the spies. Paul declares that she was justified by her faith. The conduct of men becomes an example to us *then only*, when they act in obedience to a just law; and the examples in scripture are for us to follow so far, as they comport with the divine law, and no farther. If the scriptures forbid lying, then no examples to the contrary are authoritative. Let us then hear the word of God on this subject.

"The mouth of them that speak lies shall be stopped. He, that telleth lies, shall not

tarry in my sight. These six things doth the Lord hate; yea, seven are an abomination unto him; a proud look, a lying tongue, &c. A false witness shall not be unpunished; and he, that speaketh lies, shall not escape. Remove far from me vanity and lies. Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill? He, that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Lying lips are an abomination to the Lord. Wherefore, putting away lying, speak every man truth with his neighbour. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. All liars shall have their part in the lake, which burneth with fire and brimstone; which is the second death."

These passages exhibit to us the character of lying, and the sentence pronounced upon those, who are guilty of it. The scriptures no where contain an exception to what is here delivered. Every thing contained in them, respecting this point, is decisive; referring to all persons, cases, and times. Such is the immense importance of truth, that the whole moral world depends upon it; and such is the amazing obliquity of lying, that Satan himself is declared in the word of God to be the father of it; and we know too well its fatal effects on our first parents and their posterity.

Those who maintain that lying is sometimes allowable are

bound to give us a rule, and from scripture too, which shall enable us to know on what occasions we may lawfully break our word. This has never been done, but every man is permitted, according to them, to lie whenever he thinks that he can justify himself in so doing. But has God thus directed us concerning our moral conduct? Has he left it to men, in this great affair, to be their own lawgivers and judges? Let us beware, that we do not deceive *ourselves* as well as others.

It is altogether foreign to the purpose to say, that by speaking truth we may sometimes hazard our best interests, and even our lives. The same might be said of our adhering to the religion of Jesus. If we may desert our duty because of temptation, right and wrong are then interchangeable, as circumstances may happen. The truth is, when a man has once settled it in his mind, that he may violate the truth in extreme cases; such cases, to him, will occur very often, and he will soon conclude it expedient to break his word, whenever it meets his inclination. Our best interests, moreover, are not to be found in this state of existence; nor are they to be sought in neglecting our duty, and in the commission of sin. We best pursue our interest, when we most faithfully keep the commandments of God. To obey him is always truly expedient.

Let those parents, who are in the habit of making promises to their children, with no intention of fulfilling them, and which perhaps they cannot fulfil, reflect on what they do, and the conse-

quence of such examples. Nothing can justify such conduct in those, who are under the strongest obligations to be scrupulously exact, and solicitously watchful in all their behaviour, from which their offspring may take a bias toward that, which is good or evil. The practice of deceiving children with regard to food, medicine, and other things, to which they are opposed, is on this ground, highly censurable. Not only does the parent destroy his own veracity in the eyes of the child, but teaches the child to undervalue truth, and prepares him to act accordingly.

Whatever attempts may be made to justify or palliate a lie, that Being, who requires truth in the inner parts, cannot be deceived as to its turpitude ; nor will he fail to retribute according to his own laws, and his own declarations.

C. D.

ATONEMENT.

As atonement for sin is a distinguishing trait in the Christian religion, it is important rightly to understand the nature of it. It is the foundation of the believer's hope, and peace, and joy. "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*"

Some have considered the Saviour, especially those who deny the divinity of his nature, merely as an *example* of holiness, opening the way to pardon and justification only by the obedi-

ence of his life : that his death, or the shedding of his blood, had nothing peculiarly meritorious in it, except that it was obedience in the most trying circumstances. This seems to fall far short of the scripture representation of the atonement. The vicarious sacrifices under the Mosaic dispensation evidently pointed to something more ; and they were only "the shadow of good things to come, of which Christ was the substance. He offered himself up once for all, for the sins of the world. And "without shedding of blood, is no remission."† However highly we may speak of Christ, as an example to believers, if we exclude the merit of his blood, as the ground of pardon and justification, every pious soul might complain with Mary, "they have taken away my Lord, and I know not where they have laid him." Christ made a proper expiation for sin : therefore it is said, in view of the sinner, "Deliver him from going down to the pit, I have found a ransom," (in the Heb.) *atonement*.‡

But as some make too little of the atonement ; so there are others who make too much of it. Not too much, as to its glorious effects. That is impossible. But they include things in it, which are repugnant both to reason and scripture. They consider that in Christ's dying for the world, there is a transfer of the sins of men to the person and character of Christ, and a transfer of his righteousness to them. But sin and holiness are *personal*, and therefore not *transferable* qualities. Such a pro-

* Rom. v. 11.

† Heb. ix. 22. ‡ Job xxxiii. 24.

cess is impossible in the nature of things. One person may suffer for another, but he can never be a sinner for another. It is sometimes replied, however, in view of such a subject, that "with God all things are possible." This is true of all things that do not imply a contradiction in their own nature. The idea of transferring sin is not more repugnant to reason than it is to scripture. Christ is said to die, the "*just* for the *unjust*." But if there had been a mutual transfer of moral character, he could be no longer *just*, nor they *unjust*; Christ is said also to be "exalted to give repentance and forgiveness of sins." If there is a transfer of our sins to Christ, we can be subjects neither of repentance nor forgiveness. We could lay claim to an exemption from punishment from the purity of our characters.

It is important to expose the fallacy of this principle, as some have inferred from it the erroneous doctrine of universal salvation. And if the premises are true, viz. (that the sins of mankind are transferred to Christ, and his righteousness transferred to them) I see not why the consequence will not follow: for it is said, he "tasted death for *every man*." If the sins of mankind are transferred to the Mediator, they are no longer their own. They are exempted from *deceit of punishment* in the most literal and unqualified sense, and justice has no farther claim upon them. But this is not the scriptural idea of the atonement by Christ. It is true, it is said, "He hath made him to be sin for us, who knew no sin, that we

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might be made the *righteousness* of God in him."* But here the word *sin* is used for a *sin-offering*; as it is said in another place, "Christ hath redeemed us from the curse of the law, being made a *curse* for us;" where his being made a curse is explained to mean his ignominious death. "*Cursed* is every one that *hange-eth on a tree*."†

In the Levitical law, the priest is commanded to "bring a young bullock, without blemish, unto the Lord, for a *sin-offering*;"‡ (Heb. for a *sin*.) Now, as this bullock without blemish was a type of Christ, the great sacrifice, it was very natural for Paul, while treating of the antitype, to make use of a similar term, by which we ought to understand, as in the former case, a *sin-offering*. With this explanation, it perfectly accords with what the same apostle says to the Hebrews, "Christ was once offered to bear the sins of many."§ And to the Romans, "Who was delivered for our offences."¶

If, then, the atonement is something more than the mere sinless example of Christ, or his perfect obedience to the divine law, and something less than a mutual transfer of character between Christ and a sinful world, we shall not be likely to mistake its nature. Christ, in opening the way to pardon and justification, was substituted in the room of sinners. He voluntarily took their place. He assumed their *condition*, but not their *character*. He partook of the cup of *afflic-*

* 2 Cor. v. 25.

† Lev. iv. 3.

‡ Rom. iv. 25.

† Gal. iii. 13.

§ Heb. ix. 28.

tion, but not of iniquity. He experienced the displays of wrath due to sin, but at the same time was "holy, harmless, undefiled, separate from sinners."^{*} This idea of the atonement makes the scriptures plain. "Surely he hath borne our griefs; and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."[†]

Consider Christ as a vicarious sacrifice, or substituted in the room of sinners, and all the evils that came upon him are a manifestation of the wrath of God against sin. And this wrath is manifested in a more striking manner, than it could be by scourging all mankind out of existence. The divine wrath against sin appeared in the universal deluge, in the conflagration upon the plains of Sodom, and in the frequent plagues in the camp of the murmuring Israelites; but it never shone in a light so awful and convincing, as in the death of Christ, when the prophecy was fulfilled, "Awake, O sword, against my

shepherd, and against the man that is MY FELLOW, saith the Lord of Hosts."[‡]

God in this way having testified his utter abhorrence against sin, and Christ having voluntarily, in his own person, on our account, experienced the wages of it, which is death, the way is open, without any reflection upon the divine justice, or any ground of suspicion of the divine character, as conniving at sin, or looking upon it with less detestation than his tremendous threatenings had indicated, for pardon and justification to be proclaimed to all who would thenceforward forsake sin and accept of the Saviour; who would believe in his divine mission and character, imbibe his heavenly temper, copy his example, and "adorn his doctrine in all things." Hence, it is said, "Christ is the end of the law for righteousness to every one that believeth." God can "be just, and the justifier of him which believeth in Jesus." The Son of man is "lifted up, that whosoever believeth in him should not perish, but have eternal life." "Look unto me, and be ye saved, all the ends of the earth." OMICRON.

QUESTIONS RELATIVE TO
CHURCH GOVERNMENT, PRO-
POSED AND ANSWERED.

QUESTION I.

If a council called by a church for the purpose of ordaining a man to be her pastor, find him to be, in their opinion, heretical, and therefore refuse to ordain him, do they, by such refusal,

^{*} Heb. vii. 26. [†] Isai. liii. 4, 5, 9, 10.

[‡] Zech. xiii. 7.

leave him under an ecclesiastical censure?

ANSWER.

Every ordaining council must judge for themselves, whether it be their duty to ordain such pastor elect, or to forbear. If they find him essentially erroneous, they ought to forbear. But in this case they leave him in the same state, in which they found him, except so far as their result naturally excites suspicions in the minds of others. If they are called merely to ordain, they cannot censure him. For no man is to be tried and condemned as a heretic, unless there be a complaint exhibited, expressly stating the heresies which he avows; and unless he be previously served with a copy of said complaint, that he may have reasonable time to prepare for his defence; and unless the council to try him be explicitly called for the purpose; and he have a voice in their nomination.

If he is not laid under censure by the refusal of ordination, then the church may continue their call, and may convene another council; and this second council will have the same right, as the former had, to judge for themselves, whether it be their duty to ordain or forbear. If they ordain him, he is to be considered and treated, in all respects, as a minister in good standing, until a judiciary council, vested with authority to try him on the complaint, shall convict and condemn him. As the first council, by refusing to ordain the candidate, have left him under *suspicion*, but not under *censure*, in which equivocal state it is improper that he should remain, therefore a second

council ought to be called, before whom his opponents may bring their complaint, if they please; and in such expectation he is entitled to a voice in the nomination of this council. The members, at least some of the members of this council, ought to be called from the vicinity in which he has been previously conversant, as a theological student or preaching candidate, because to them his manners, abilities and sentiments may be best known. If in civil society a man accused of any crime has a right to be tried by good and lawful men of the *vicinage*, because, as civilians tell us, to *them* his past manner of life is better known than to strangers; for the same reason a candidate for the ministry, when called to a trial, has a right to the like privilege: And *his* *vicinage* may not be in the place, where he is invited to settle, but in the place where he has formerly lived and been educated. This may be at a distance from the place of his proposed settlement. Hence ordaining and judiciary councils are usually called, in part, from a distance.

QUESTION II.

May not a minor part of the council, if they are satisfied with the candidate, proceed to ordain him, although the major part refuse to act in the solemnity?

ANSWER.

As the *whole* council is called by the church to transact this business, and to approve and sanction the proposed relation between them and their pastor elect, the minor part cannot act in opposition to the major part, without a new call from the church. When the council have declared their result, their

existence, as a council, ceases. The church may then request certain members of the late council, or others, to ordain their pastor. These, thus authorized, may form themselves into a new council, and proceed to ordain, or not, as wisdom and duty shall direct.

QUESTION III.

If a number of the brethren of the church, thinking the pastor heretical, are dissatisfied with his ordination, ought they to withdraw from his ministry and from the communion of the church, and attend on ordinances elsewhere?

ANSWER.

They are not to withdraw *immediately*, but to remain in their connexion a reasonable time, until measures can be taken to investigate and rectify what they suppose to be amiss. They are to seek not merely *their own* profit, but the profit of *many*. If the man ordained is unfit to be *their* minister, he is no less unfit to be a minister *elsewhere*. If they think his ministry will be dangerous to *them*, they must think it will be more dangerous to their less discerning brethren; and therefore they are bound to take regular and orderly measures for his correction or deposition.

All the seven churches in Asia, except Philadelphia, were, in John's time, reprehensible for many corruptions both in manners and doctrines. Several of them had embraced the doctrines of Balaam, of the Nicolaitans, and of Jezebel. And these doctrines were countenanced, or not opposed by the *pastors*. To *them* therefore Christ's reproofs are primarily and immediately

directed. But the purer members of these churches are not commanded to leave their ministers, or their brethren, and join the church in Philadelphia; or to form themselves into separate churches in the places where they were; but on the contrary, to preserve their own purity in their present connexion, and by their example and influence to reform those, who were corrupt. Christ had but a few names in Sardis, which had not defiled their garments. These were not to retire, but to continue in their place, and strengthen the things, which remained.

QUESTION IV.

What steps ought the dissatisfied brethren to take in the case now supposed?

ANSWER.

When the church has determined to convene a second council for ordination, the opponents may state to the church in the form of a complaint all their objections and allegations against the pastor elect, and serve him with a copy of it, and may endeavour to sustain it in the presence of the council when convened. This is ordinarily the most proper and regular course. If, however, they think they have not been allowed a just share in choosing the council, and consequently cannot place sufficient confidence in them, they will probably decline to refer an ultimate decision of the matters in question to the judgment of such council. But still there is an after remedy.

If the pastor be ordained, the opponents, as has been shewn, are not hastily to withdraw, but to attend on his ministry, and

commune with their brethren ; for to withdraw, is to renounce and censure the minister and church without a previous trial ; it is to adopt the disorganizing principles of separatists, and other enemies of ecclesiastical order. But if they are still dissatisfied with the doctrines preached, or with the omission of doctrines, which ought to be preached by their minister, they are bound in common prudence, and by the plain direction of Christ, to confer with him in private. If they obtain no satisfaction, they are to request him and the church to join with them in calling a council to try him on a complaint, which, or a copy of which, is now to be before him and the church ; and this complaint must contain all matters of grievance and dissatisfaction that the controversy may be terminated.

The proposal for a mutual council should be made with a candid and pacific spirit, and without any such restrictions and limitations, as would tend to clog and defeat it. The apostle's direction in matters of discipline, particularly in the trial of an elder is, that nothing be done with *prejudice* or *partiality*. Each party ought to have a voice in the nomination, and neither should insist on a nomination, which can be justly exceptionable to the other ; for peace and truth should be the governing object with both. The apostle's caution, to do nothing by *prejudice* or *partiality*, plainly shows, that no man ought to be made a member of this council, who is under any known bias, or who, in a former council, or in any manner whatever, has given his

judgment in the case now to be tried.

In our civil courts no man can be a juror in a criminal prosecution, who is known to have declared his opinion against the person accused. In capital trials, the person to be tried may challenge peremptorily almost two whole juries, and remove as many more jurors as, in the judgment of the court, are objectionable characters ; and after all there can be no conviction without unanimity in the jury. Surely then in a Christian court no man should sit as a judge, who has given an opinion in a council, or elsewhere, against the person to be tried. This would be a palpable contradiction to the apostolic rule, that nothing be done by *prejudice* (previous judgment) or by *partiality*, (inclination to a person, or to either party.)*

When the mutual council is opened, the accuser will exhibit his complaint ; the accused will make his plea ; and the council will judge. The accused, under the direction of truth and conscience, has his option of three pleas. 1. He may plead that he has never avowed the heresies alleged. Then the accuser will produce his evidence, and the council will judge of its competence. Or, 2. He may concede the facts or avow the doctrines stated, and endeavour to justify them. It will then be incumbent on the complainant to prove that they are criminal heresies, and condemned as such in scripture ; and the council will judge, whether they are such or not. Or, he may confess, that

* Proklima—Prosopolepsia.

he did *once* entertain and ~~avow~~ the doctrines alleged as erroneous ; but plead that he has since renounced them, and embraced the opposite sentiments. The council will then judge, whether this retraction be sufficient to satisfy themselves and others. And their favourable judgment will depend on the hopeful appearance of sincerity in the retraction. If he appears, on the whole, to be sound in faith, they will acquit him. If he appears obstinately heretical they will admonish him ; and if, after a second admonition given at a proper distance of time to observe the effect of the first, he still remains obstinate, they will reject him. In such a case it may be expedient for the council to adjourn, either in a body, or by deputation, in order to see their sentence of a second admonition, &c. carried into effect.

QUESTION V.

If the pastor and church reject the proposal of their dissatisfied brethren for a mutual council, what course can the latter take for redress ?

ANSWER.

According to the platform and the usage of churches, they will call a council *ex parte*, for advice. For any person or number of persons have a natural right to ask advice when they need it. In the choice of this council, prudence and charity, as well as the apostolic direction before mentioned, will lead them to seek advice from those who have not interested themselves, or taken a decisive part in their controversy. The advice of such persons will usually be deemed the most judicious and impartial, and will always have

the best effect. This council, being convened, will request a conference with the pastor, and such others, as he shall choose to bring with him ; or, (if there be a church meeting existing) with such as the church shall depute. If this request be rejected, the council will obtain the best information they can, concerning the state of the church, and the grounds of uneasiness in the dissatisfied. If they find the uneasiness groundless, they will say so, and advise the dissatisfied to remain in quiet communion with the church. If they find just ground of uneasiness, they will advise to a mutual council. This advice, with the reasons of it, will be given in writing to both parties. This is all that a council, called *ex parte*, have in the first instance a right to do. They may do nothing judicially, which shall affect the absent party, because nothing is by agreement submitted to them.

QUESTION VI.

If the pastor and church *still* refuse to join with their dissatisfied brethren in a mutual council, what can further be done ?

ANSWER.

If this refusal be known before the *ex parte* council is dissolved, (for it is not to keep the business in its own hands by adjournment) then, according to the platform, another council is to be nominated under the inspection and superintendency of the present council, who will act in behalf of the absent party, and prevent any improper choice.

If the mind of the absent party be *unknown*, then such a council, as is above described, will be chosen *provisionally*, to

be superseded, if a mutual council be afterward agreed on; otherwise to be convened. This council, if convened, is to have all the power of a *mutual* council so far as respects the *dissatisfied*. They will, when convened, first seek a conference with the absent party, who will be allowed to make *this* a mutual council as it now is, or by adding a proper number of churches, or to join with their brethren in calling a council *de novo*; and the present council will adjourn, or dissolve, as the case requires. But if the pastor and church will accept no overtures for accommodation, then the council will proceed; and will judge, that the aggrieved have taken all reasonable measures to obtain peace and reunion with their brethren; have exercised due patience and forbearance; have exhibited becoming charity and condescension; and therefore ought to be considered as Christians in good standing, and ought to be admitted to the fellowship of other churches. Or, if there be a competent number, and it be their desire, they may be incorporated into a distinct church, and recommended as a regular church of Christ.

This council have no power to dissolve the relation between the pastor and the people who adhere to him, or to receive and judge upon any complaint against him for heresy or immorality; for no such power is committed to them, nor does the pastor appear before them, or acknowledge their jurisdiction over him. But the council have a right to judge on what they see and know as a council; viz. that the pastor and church have

rejected all measures of accommodation with their brethren, and have refused the assistance of sister churches, in a case where such assistance appeared strongly urgent and absolutely necessary; that consequently they have renounced the communion of other churches, and put themselves in a state of non-communion, and that they ought to be considered and treated, as being in that state, in which they have voluntarily placed themselves, and pertinaciously continued.

This result of council ought to be respected by all other churches. Thus will it have all the effect, that a sentence of excommunication could have, if pronounced by a mutual council.

TITUS.

ON THE NAME CHRISTIAN.

Continued from p. 463.

2. We shall consider the character of the persons to whom this name was originally applied.

This name, was not applied to all indiscriminately, who lived in the town of Antioch; but to a particular description of persons, distinguished from others, by their being *followers of Jesus Christ*. Their badge of distinction did not consist *merely* in saying, "Lord, Lord;" but in doing the things which he commanded them. They were persons, who not only had a *name to live*, but were also *living epistles* of Christ, known and read of all men. By nature they were like the rest of their townsmen, living without God, *without*

Christ, and without hope in the world. A very great and important change had been produced in their minds, before they became followers of Jesus Christ. This change, the Saviour declares, must be experienced by all, who enter his kingdom. John iii. 1—8. Concerning it the prophet speaks, Isai. liv. 13, "All thy children shall be taught of the Lord;" and wherein it consists Jesus explains, John vi. 45, "Every one who hath heard, and hath learned of the Father, cometh unto me." How this change was effected may be learned from the following passages of scripture. John i. 12, 13, James i. 18, 1 Pet. i. 22, 23, 2 Cor. iv. 6, Eph. ii. 8, 9, 10, Rom. x. 17. It was after this change was produced, and in consequence of it, they were called *disciples*. This was the name by which they were called, before they received the name Christian. "The *disciples* were called Christians first in Antioch."

The term *disciple* signifies a scholar, or learner, and supposes a master from whom instruction is received. John Baptist had his disciples; and we read also of the disciples of the Pharisees, who followed them as their masters. When any were born of the incorruptible seed of the word of God, and made the children of God, by faith in Christ Jesus, they were added to the church. This was the school in which the disciples were taught, and these were the persons over whom Jesus presided as master. No progress can be made in his school without a change of mind. To admit persons without it, is only to keep the school

in perpetual fermentation, bring it into public contempt, and greatly to retard the progress of others.

The term *disciple*, or scholar, suggests the idea of something to be learned. In the school of Christ, the only book to be used is the *Bible*, 2 Tim. i. 13, and iv. 3, 4, 1 Tim. vi. 3—5, Isai. viii. 20, Mat. xv. 1—9. This book, he assures us, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." All his disciples have not only received an understanding to learn, 1 John v. 20, but also an ardent love to the book to be taught, Ps. cxix. 97. The truth it contains is the joy and rejoicing of their hearts. All Christ's sheep hear his voice, know it, and follow him. This is one of the principal things by which his disciples are distinguished from others; for, saith their Master, "Every one who is of the truth heareth my voice, John xviii. 37. And again it is written by an apostle, "He that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the spirit of truth, and the spirit of error," 1 John iv. 6. At their entrance into this school, they are but children, knowing only the first principles of the oracles of God. But leaving these, they go on unto perfection, growing in grace, and in the knowledge of their Lord and Saviour Jesus Christ. The knowledge to be attained is important and extensive. To be like their Master is the grand object proposed. To effect this, it may be observ-

ed, in general, that to know more perfectly the doctrines he has delivered, to obey all the precepts he has enjoined, to observe all the ordinances he has instituted, to follow the example he hath set, and to imbibe the spirit he manifested, are a few of the leading principles of the knowledge to be attained. They who make the greatest proficiency in these are his disciples indeed. To attain these, requires application, perseverance, and constant dependence on the Lord; "for without him they can do nothing." As it is not by turning over the leaves of his book any scholar makes progress in knowledge, but by applying his mind to the matter it contains; so is it not merely by looking at the Bible, nor by a careless and partial perusal of it, that any disciple of Christ can grow in the knowledge of him, but by digging in it as for hid treasure. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; *then* shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 1—5, &c. The scriptures contain treasures of wisdom and knowledge which can never be exhausted. The greatest proficient in the knowledge of them confesses, that comparatively he knoweth nothing. The more he learns, the more he perceives his ignorance, and,

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sitting at Jesus' feet, he looks up to him, and prays, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law."

Love to Jesus their Master formed one radical feature in the original character of those called *Christians*. Love to him was the principle from which all their obedience proceeded, and which rendered his yoke easy, and his burden light. It led the Pagan to renounce his idols, the worldling his pleasures, the Pharisee his self-righteousness, and the Publican his wickedness, and all to follow Jesus. "The love of Christ constrained them." The love they had to him was both ardent and permanent. He was the constant theme of their public discourses, and of their private conversations. Through him their prayers were always presented, and in all their praises he was the burden of their song. Inflexible attachment to Christ and his doctrine made them suffer persecution from their nearest and dearest relations, renounce all the pleasures of sin, expose themselves to shame and contempt, take joyfully the spoiling of their goods, and live in perpetual suspense, as to life itself. The doctrines of their Master, which they firmly believed, were opposed to all the ideas the world had of religion; his precepts, which they conscientiously obeyed, were a constant reproof of their unholy practices; and their manners throughout such, that hostilities on the part of the world seldom ceased. The united powers of earth and hell could not alienate their affections from him. The persuasion of friends, the influ-

ence of interested priests, the threats of civil rulers, yea, all the horrors of poverty, persecution, and death, could not deter them from preaching his name, nor obeying his commandments. The following sayings of their Master seem to have made an indelible impression on their hearts ; " He that hath my commandments and keepeth them, he it is that loveth me. If any man love me, he will keep my words. He that loveth me not, keepeth not my sayings. Ye are my friends, if ye do whatsoever I command you. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake, and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul ! or what shall a man give in exchange for his soul ! "

Love to one another formed another prominent feature in their character. It was by love to each other that they were to be known ; " by this shall all men know that ye are my disciples, if ye have love one to another. " This love they expressed to each other in every possible way. They visited each other when sick, fed each other when hungry, clothed each other when naked, were in bonds with them who were bound, wept with them who wept, and rejoiced with them that rejoiced. They are represented as the members of one body ; " and if one member suffered, all the other members suffered with it ; or if one member was honoured, all the members rejoiced with it. " The mutual and affectionate love which existed among them sur-

passed every thing the world had beheld, and constrained them to say, " See how these Christians love one another. " Those, who wish to know the degree of love to which they were exhorted, the extent to which they carried it, and the various ways by which they expressed it, may consult the following texts of scripture. John xv. 12. 1 John iii. 16—18. Rom. xvi. 3, 4. 2 Tim. i. 16—18. James ii. 14—26. Acts xi. 27—30. Phil. iv. 14—18. Mat. xxv. 31—46.

Separation from the world also distinguished the first Christians. This separation did not consist in abandoning the abodes of men and retiring to a nunnery or abbey ; but in separation from the spirit and practices of the world that lay in wickedness. While interwoven with society in all its possible connexions, they performed all the relative and social duties of life ; and although surrounded with temptations to sin, they kept themselves unspotted from the world. They were subject to the powers that be, not only for wrath but for conscience's sake ; whether the government was monarchical, democratical, or tyrannical, they rendered to all their dues, tribute to whom tribute was due, custom to whom custom, fear to whom fear, honour to whom honour. If husbands, they loved their wives, and were not bitter against them ; but dwelt with them according to knowledge. If wives, they were in subjection to their own husbands. If parents, they loved their children, and did not provoke them to wrath ; but brought them up in the nurture and admonition

of the Lord. If masters, they rendered to their servants that which was just and equal; and if servants, they obeyed their masters not with eye service as men pleasers, but in singleness of heart, fearing God. On every first day of the week they were visibly separated from the world, and continued stedfastly in the apostles' doctrine and fellowship; in breaking of bread and in prayers. This separation was supported during the week by a denial of all ungodliness, and worldly lusts, living soberly, righteously, and godly in the world. Whilst ready to every good work in society, they had no fellowship with the unfruitful works of darkness, but rather reproved them. Although gen-

tle towards all men, they could not bear them, who were evil; but hated even the garment spotted by the flesh. As they testified to the world, that their works were evil, they were also careful to watch over one another in love, lest any root of bitterness, springing up among themselves, should trouble them, and thereby many be defiled. Knowing that a little leaven leaveneth the whole lump, they did not connive at each other's sins, but put away evil from among them, either by admonition, rebuke, or exclusion, as the nature of the offence and the commandments of their Master required.

CYPRIAN.

To be continued.

Review of New Publications.

DR. REES' CYCLOPÆDIA, VOL. I. PART II.

Continued from page 274.

ALEXIPHARMIC contains additional observations on the obscurity of the opinion, which the ancients entertained, and which some of the moderns still entertain, of the operation of supposed antidotes to poison.

Alkali contains some new information relating to the essential properties of that order of salts.

Alleghany Mountains and River have received very material additions; yet we think those articles far less full than they ought to have been. We question the propriety of calling the Mountains of New Hampshire, Vermont, and Massachusetts, Alleghany, Mountains. They

have not heretofore been considered as extending north of the Hudson.

Under the article *Allium* some useful directions are added in the American Edition, on the mode of cultivating onions in the United States.

Additions have been made to the following articles in this number besides those we have already mentioned: *Albugo*, *Alcohol*, *Alembroth Salt*, *Alfred* in Biography, *Alhuya*, *Alibi*, *Alien*, *Alliteration*, *Allusion*, *Alluvion*, *Alnwick*, *Aloes*, *Alvah*, *Alveoli*, and *Alum*.

The following articles are new: *Aleino Mont*, *Aleonchol*, *Alderburgh*, *Alderton-point*, *Al-*

fred in Geography, *Allah-Shur*, *Alley*, *Almsbury*, *Alhuach*, *Alstead*, *Alston-Moor*, *Alldorf*, *Alten*, *Altun-Kupfree*, *Altyn-Obo*, *Alvidras*, *Alupka*, and *Aly-ghur*.

Among the plates we observe a better delineation of the paths of comets, than we have ever before seen. The orbits and inclinations of seventy two of these irregular bodies are described.

Few books, printed in any country, are more free from typographical errors, than this part of the first volume, and the mechanical execution in general will be acknowledged by every man to be excellent.

VOL. II. PART I.

ON the subject of *Amber*, the reader will find, in the American edition, some new conjectures from M. Patrin on the formation of this curious substance, with an account of a mode of making *artificial amber* possessing all the properties of the true, by Professor Hermbetoedt of Berlin.

After the life and character of *St. Ambrose*, the American editors subjoin the following paragraph.

"Of a man who acted so frequently and so vigorously against the Arians as *St. Ambrose* did, it would hardly be reasonable to expect that an Arian biographer should speak more justly than he has done in this article. A little more allowance however ought, we think, to be made for *Ambrose* than he has here received; especially in the summary of his character given toward the close of the article."

Amendment in law has received some small additions.

As the article *America* must be interesting to the readers of

the *Panoplist*, we shall give a more particular review than we have thought proper to bestow on any preceding article. In making our observations, we shall pursue the course followed by the writers, however defective in method, as this is the only natural way in which a review can be conducted.

We are first presented with a refutation of the opinion that either the Phenicians in ancient, or the Chinese in modern times, have visited America, and with a supposition that the Icelanders and Norwegians may have frequented the shores of Greenland before the time of Columbus.

The next thing worthy of notice is a suggestion of the inferiority of the Americans to the inhabitants of the Eastern continent, which is conveyed in the declaration, "that they are less industrious and less inventive than the people of the old world, and that they seem to live in a state of *eternal infancy*."

The American editors very properly insert a paragraph exposing the futility of such general, unexplained abuse. Nothing more immediately excites disgust, than to see a man, who would be thought a philosopher, deciding upon the powers and faculties of those, who inhabit a whole hemisphere, not only without information, but most evidently without reflection. Perhaps on no subject whatever has a greater proportion of puerile reasoning, and despicable conjecture, been thrown upon the world, than is to be found in the multiplied attempts to prove the Americans inferior, in every point of view, to the inhabitants

of the Eastern continent. Most of the writers appear almost absolutely incapable of comparing and judging. One would think, however, they might at least call to mind what they are taught in the Geographies of their own continent. But it seems they are so occupied in commiserating our unhappy inferiority in these "goings down of the sun," that they have no time for any thing else. As a proof of both these assertions take this frequent instance. They argue from the *inactivity and indisposition to labour*, observable among the natives of America, that they are inferior to the natives of the old world. Now it appears to us, if their recollection had not left them, they would remember having read of unstable Tartars, sluggish Turks, feeble Hindoos, debased Hottentots, and many other nations both *inactive and indisposed to labour*, among the favoured inhabitants of their own continent. If they were capable of comparing and judging, they would at once see, that education and habit are the great agents in forming men for action, and in developing and bringing into operation the human powers of body or mind. They triumph in the assertion that the Americans cannot endure the hardy labour which is submitted to cheerfully, by the more robust European. It is no more than fair, that we should tell them of some things which we can do, and which would yet afford some employment for their more perfect faculties. What, think ye, would a Northumberland labourer say, to a proposal from a Mohawk to follow him for three days, in a steady trot, without eating, and with

scanty sleep, and that on the bare ground, and in the open air? Even an English fox-hunter, much as he loves the game and the forest, would relish but ill a week's chase, if he were obliged to rest at night in a smoky wigwam, or upon hemlock bushes spread upon the snow, and to satisfy his hunger with tightening his belt, or at best with a few ounces of fresh dried fish, or a greasy hunch of bear's meat. He would, methinks, after a short trial, be willing to give up the claim of superiority, if he could but get back to his bread, his beef, his beer, and his feather bed. If, by the bye, these writers wish for information on the subject of *American labour and industry*, there are divers farmers and forest fellers, in Vermont, New Hampshire, and Maine, who can tell them stories, which will convince common understandings, that there are some men on this continent, who are not so extremely feeble, as the miserable theories of these sophists might lead them to suppose. But to compare one man with another who is in circumstances entirely different, and who is under the influence of a thousand powerful causes to which the first is a stranger, seems to us the very depth of folly; and of course all the conclusions of the writers alluded to, are no more deserving of respect than the vagaries of a delirium. Let us try their mode of reasoning by confining and applying it to persons in different circumstances on the Eastern continent.

Let us, for example, undertake to prove that the people of England are inferior to those of Italy. According to the reasoning a-

dopted with respect to America, we may allege, that the cocknies of London cannot possibly be possessed of natural powers equal to those exhibited by the ancient Romans. They may cut a tolerable figure, to be sure, in their counting-houses, or at a city feast, but as for labour or fatigue they are totally unwilling and unable to bear it. A single muster in the city train-bands overcomes them; what then would they do if they were compelled to traverse a continent, amidst forests, morasses, and mountains, in forced marches, encased in mail, and with sixty pounds burden of armour and baggage? Is it not plain, they must immediately sink under such enormous toils?

By such contemptible sophistry any thing can be proved, however absurd and contradictory to common sense it may be. In this way you might convict even Bonaparte of imbecility, for we imagine he would hardly be able to march, like Septimius Severus, on foot at the head of his legions, and to sleep at night on the bare ground, accoutred as in the day, surrounded by his cuirassers on their arms. Indeed, it would be rather hard to impute it to the natural inferiority of a delicate matron in a European metropolis, that she is not able to rake hay, or reap at the same time that she nurses a child, like the wife of a Russian, or a Scotch peasant. But enough of this. It would seem plain to a man who has a particle of understanding, that you cannot institute a comparison between the powers of men who are, as to all the operative causes in the formation of a character, entirely different from each other.

Next comes the story that native Americans have no beards; and this is refuted by the American editors by stating the perfectly well known manner in which their beards are eradicated.

The story of Patagonian giants is rejected as entirely fabulous; but from various information subjoined by the American editors, it seems there is the most satisfactory reason to believe that there is, near the southern extremity of our continent, a race of uncommonly tall men.

That our readers may not think we speak too contemptuously of the manner in which this article is treated, a few selections shall be made, and succeeded by remarks. After speaking of various natural causes, such as great forests, lakes, colder climate, &c. &c. the writer goes on to say;

"Now, these several causes operating conjointly must have had an influence on the constitution of the indigenous people, so as to produce some alteration in their faculties: accordingly, it is only to a want of penetration that we can ascribe the little progress they had made in metallurgy, &c."

How does it follow, that these causes *must have had an influence* to produce some alteration in the faculties of these people? For ought that is here, or any where said, the faculties of the people on the eastern continent are by nature equal. They are placed by nature, (for God is studiously excluded from any influence, or interest in the matter) on the same level, elevated, to be sure, not a little above the depressed, indigenous people of this western world. Now let these arrogant pretenders to

science mention or describe a single climate in their favoured portion of the globe, (except perhaps the sandy deserts of the torrid zone, which surely cannot afford much cause of boasting) and we will agree to point them to some part of our continent possessed of all the same advantages, and free from as many evils as theirs. Is it too cold for the enlargement and progress of the human mind in latitude 40 here? One would think, then, that in the 52d degree in Europe, their perpetual damps would be scarcely less noxious. Is it too warm? We should conclude, then, that the perpetual summer of Hindostan would wither and scorch every germ of intellectual growth.

To be continued.

Lectures on Jewish Antiquities delivered at Harvard University in Cambridge, A. D. 1802 and 1803. By David Tappan D. D. Late Hollis Professor of Divinity in that Seminary.

THESE Lectures give a luminous view of the most prominent and interesting peculiarities of the Jewish government and religion. They begin with exhibiting the origin and progress of civil government in general, and proceed to develop and explain the special government of the Jews, which was designed and calculated to preserve among them the true religion in connexion with their temporal freedom and prosperity.

The unity, perfection, providence and moral government of God are taught and inculcated as the basis of their national gov-

ernment, as well as of their religion.

Their civil government, which was appointed and framed by God himself, was originally a free and equal republic. It consisted of three, or, perhaps it may be said, of four branches; the congregation of the people, who, on some great occasions, assembled personally or by representation; the council of elders deputed from the several tribes to act as an advisory body; and the judge or chief magistrate, who was the supreme executive in civil matters, and often acted as the commander in chief of the military forces. Besides these was the Oracle, which, in doubtful and important cases, was consulted by the high priest at the request, and in the presence of the magistrate, and from which answers were vocally given in the hearing of all who attended the consultation. The powers of these several branches, and the nature and design of the oracle, our author has happily explained.

He observes a great similarity in that government to the present government of the American States, in which there is a house of representatives, a chamber of senators, and a supreme executive with an advisory council.

"The most free and equal governments of ancient and modern times, have wisely introduced a senate in some form or other, to check popular rashness, precipitation and intrigue, and by their temperate wisdom and influence to guide, mature and control the public opinion and conduct. The inestimable value of this branch, both in the individual and United States, was early anticipated and has been constantly felt by our enlightened citizens."

We have not the vocal, but we have a written oracle, which by its moral instructions and solemn sanctions is to guide and influence the conduct both of rulers and citizens.

Though there is a similarity in some respects, yet in other respects there is a difference between the Jewish and the American governments. In the latter there is a power of making laws and imposing taxes. In the former the laws were already made, and the taxes, or means of supporting religion and government, were permanently fixed and ascertained by divine authority. The whole nation was a body of soldiers, and every man, when called forth to war, went at his own expense. The chief business of the government was to deliberate and determine on matters of peace and war, public defence, and other great national concerns.

The discontents of the people under their free government, changed it, in a course of years, into a monarchy. Foreseeing this change, God expressly ordered, that whenever they should set a king over them, they should select for the kingly office one of their own people; and that he should write out for himself a copy of the divine law, and keep it by him for his direction in the administration of his government. Under the monarchy, which the people were anxious to obtain, they were, for the greater part of the time, very unhappy; for their kings were generally wicked, unprincipled, irreligious men, and the people were easily corrupted by so high an example.

The religious constitution of this nation, besides the injunction of moral duties, which it considered as of principal importance, required a great multitude of ceremonial observances and periodical festivals, for the administration of which a competent number of officers were appointed. The ritual law descends to many minute particulars, some of which appear trivial and useless, and were attended with considerable labour and expense. But, as our author has clearly shewn, they were wisely adapted to the habits and circumstances of that people, and to their peculiar situation, and were the best guards, that could be devised, to secure them from the idolatries and superstitions of surrounding nations, by whom they were always in danger of being corrupted; and, on the whole, they were happily calculated to preserve the knowledge and worship of the one supreme God, to promote peace and union among themselves, and to enforce the practice of all moral duties.

On circumcision, which, as a seal of God's covenant, was instituted under the patriarchal, and continued under the Jewish dispensation, and on the weekly Sabbath, which began at the creation of man, and was revived by Moses and placed among his moral precepts, our author treats more largely, than on some other institutions, and points out their usefulness and their continuation in substance, though with some variance of form, under the dispensation of Christ.

He next shews the importance of God's early and visible mani-

festations of himself to his people, and the manner in which these manifestations were made ; the nature and use of the tabernacle and temple ; the appointment and qualifications of the ministers of the sanctuary ; their induction into office, and their respective duties ; and he answers several inquiries relative to the Jewish priesthood.

He explains particularly the duties of the prophets, the manner of their education, and the use and design of their ministry, which was to reprove the people for their corruptions, warn them of impending judgments, call them to repentance, shew them the subservience of the ceremonial to the moral law, and predict the grand events which related to posterity, to the Gentiles, and to the gospel dispensation ; and he subjoins a vindication of the character and writings of the prophets against the cavils and objections of infidels.

He gives a better account, than can easily be found elsewhere, of the several sects, which appeared among the Jews, in and near the time of our Saviour, and shews their rise and origin, and their distinguishing tenets and manners.

He shews how the numerous rites and ceremonies of the Hebrew ritual gradually unfolded the more perfect dispensation of the gospel.

Lastly ; he compares the character and institutions of the Hindoos with those of the Hebrews ; and proves, that the institution of the Hebrews could not be derived from the Hindoos, or from any other human source.

Vol. III. No. 11,

These "Lectures on Jewish Antiquities" were to have been followed by a course of Lectures on "Ecclesiastical History." We painfully regret that this design was arrested in the beginning by the hand of a righteous and sovereign Providence.

Particular extracts from the work, which we have reviewed, we thought unnecessary, as we trust the whole work will be extensively read ; and in a work so uniformly important and instructive, and in which there is so little preference of one part to another, it is difficult to make selections.

Of the style and manner we need say no more than this : Doctor Tappan has written like himself, with perspicuity, correctness and energy.

The Lectures were happily adapted to the design of their institution ; and are well worthy of the perusal of ministers, students in divinity, and Christians in general. They cast light, not only on the subjects chosen for elucidation, but also on many obscure passages of the Bible. They lend their aid to display the evidences of the divine origin both of the old and new Testament, and give a full answer to the cavils of infidels against the divinity of the Mosaic institutes.

As the Doctor studied conciseness, he has, in a summary way, passed over some matters, on which, we think, he might have enlarged to advantage. The conquest of Canaan, and the extermination of its inhabitants he justifies by the warrant given to the Jews by him, who is the Sovereign of the universe.

This certainly is a sufficient

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justification. But we think the conquest may be farther vindicated by the rules and usages of nations, not merely in that rude and barbarous age ; but also in our own more civilized times.

The Doctor has mentioned the appointment of cities of refuge for the manslayer ; but has not assigned the reasons, arising from the then prevailing customs of the world, for this hu-

mane and kind institution, nor pointed out its moral and religious design.

☞ If some of our obliging correspondents would favour us with a dissertation on each of the subjects mentioned by the Reviewer, he would oblige the Editors, and, we believe, he would also gratify our readers.

Religious Intelligence.

UNITED STATES.

Tenth meeting of the Congregational Missionary Society in the Counties of Berkshire and Columbia.

AGREEABLY to appointment, the tenth annual meeting of the Congregational Missionary Society in the Counties of Berkshire and Columbia was holden at the meeting house in Pittsfield, Sept. 15th, 1807 ; at the opening of which a sermon was delivered by the Rev. Silas Churchill of New-Lebanon.

At this meeting several new members were added to the Society, which was gratefully noticed, by the friends of the missionary interest, as a token of good from the Head of the church.

The Trustees made a report of their doings from the time of their appointment, viz. from Sept. 1806, to Sept. 1807, which received the approbation of the Society.

The Report is as follows :

The Trustees of the Missionary Society request the attention of the members to the following account of missions for the last year, and of their doings in the discharge of the trust which has been committed to them.

The missionaries, respecting whom information is now to be communicated, are Rev. Nathaniel Turner, Mr. Ebenezer I. Leavenworth, Mr. Levi Parsons, Rev. Alvan Sanderson, Rev. Enos Bliss, Rev. Azel Washburn, Rev. Oliver Ayer, Rev. Jeremiah Osborn, and Rev. Samuel Shepard.

Rev. Mr Turner's mission was for 16 weeks in the north-western

Counties of the state of Vermont, and the new settlements west of Lake Champlain. His journal has been received, by which it appears, that he travelled 900 miles, preached 97 times, attended 19 conferences and church meetings, and 8 lectures preached by other ministers. He administered the sacrament of the Lord's supper twice, baptised 12 infants and one adult, visited and conversed with nearly 200 families on religious subjects, and received in contribution for the Missionary Society \$10,2.

From Mr. Leavenworth's journal it appears, that he performed a mission of 12 weeks in the Counties of Luzern and Wayne, that he rode 734 miles, preached 59 times, attended 22 conferences, and visited 153 families and 4 schools. He received in contribution from the people among whom he laboured \$26,6.

Mr. Parsons' journal has been received, from which it appears, that he performed a mission of 10 weeks in the western Counties of the state of New York ; that he rode upwards of 500 miles, preached 53 sermons, attended 5 conferences, visited 3 schools, made numerous family visits, and received in contribution \$12,76.

From the journal of Rev. Alvan Sanderson, who performed a mission of 12 weeks in the north western Counties of Vermont, it appears that

he was very laborious and faithful in his services, in attending conferences, in preaching lectures, in visiting families and schools, and that he received in contribution \$18,50.

The journal of Rev. Enos Bliss has been received, from which it appears, that he has performed a mission of 12 weeks in the new settlements, on the Black River, that he travelled 722 miles, preached 94 sermons, made 100 family visits, attended 18 conferences, visited 7 schools, attended 4 funerals, administered the sacrament of the Lord's supper twice, and baptism 3 times, and received in contribution \$7,28.

Rev. Azel Washburn was appointed to perform a mission, of 4 weeks, in the north eastern part of the County of Berkshire. From his journal it appears that he preached 26 times, visited 2 schools, attended one religious conference, visited from 60 to 70 families, and received in contribution \$18,61.

Rev. Mr. Ayer, by appointment, has performed a mission, of 20 weeks, in the western Counties in the state of New-York. On this mission he rode 1150 miles, preached 82 sermons, made 121 family visits, attended 4 funerals and 15 conferences, visited and catechised 3 schools, baptised 27 children, admitted 5 persons to the communion of churches, attended 3 church meetings, and received in contribution \$52,94.

Mr. Ebenezer I. Leavenworth is engaged on another mission, of 12 weeks, in the Counties of Luzern and Wayne. He has sent to us a journal of 8 weeks of labour, as a part of this mission, accompanied by a letter, in which he gives assurance, that he

will perform the remainder, in a short time; he having suspended missionary services, with a view of supplying, for a few weeks, a vacant society, as a candidate. From his journal of that part of his mission, which he has performed, it appears that he attended 14 conferences, preached 36 sermons, visited 6 schools and 128 families, and received in contribution \$5,68.

A missionary appointment has been sent to Rev. Jeremiah Osborn of Western, Tioga County, authorising him to labour in the service of the Society 4 or 5 weeks, at his discretion, in the vacant towns and settlements adjacent to him.

Rev. Samuel Shepard was requested to spend a few days as a missionary, in the north east part of the County of Berkshire. His journal of this mission states, that he laboured 9 days, rode more than 80 miles, preached 13 sermons, visited 10 families, 2 schools and a number of sick people. He received in contribution \$3,63.

Since the last Report of the Trustees to the Society, returns of 91 weeks and 2 days of missionary service, actually performed, have been made to the Trustees.

The amount of contributions, in the new settlements, as stated by the journals received, is \$155,48.

The amount of monies paid out, since the last Report, for missionary preaching is \$458,58.

The Report of the Treasurer was also heard and accepted by the Society. The following is his Report at large, with a statement of his accounts continued to Feb. 4th, 1808, when they were audited.

A statement of the funds of the Congregational Missionary Society in the Counties of Berkshire and Columbia, and the expenditures of the same, from the 21st of November, 1806, to the 4th of February, 1808, inclusive.

Account of Monies received by the Treasurer.

Balance in the Treasury, Nov. 21st, 1806	-	-	-	\$ 466,40
1807, Jan. 9, Of Rev. Enos Bliss, collected on his mission to Black River	7,28			
Feb. 6th, Of Rev. Alvan Sanderson, collected on his mission to the northern parts of the state of Vermont	-	-	-	18,50
12th, Of Rev. Azel Washburn, collected on a mission in the northern parts of the county of Berkshire	-	-	-	16,61
13th, Of Rev. Azel Washburn, a donation	-	-	-	2,00
Of a member for arrears of annuities	-	-	-	2,00
25th, Of the town of Pittsfield	-	-	-	22,00
March 6, Of P. a donation	-	-	-	2,60
Of R. E. a donation	-	-	-	2,00

Mar. 20,	Of Mr. Levi Parsons, collected on a mission to the western counties of the state of New York	- - - - -	12,76
April 21,	Of the town of Lee	- - - - -	20,11
June 10,	Of a member for arrears of annuities	- - - - -	1,00
17,	Of Rev. S. Tracy, a donation	- - - - -	1,75
July 1st,	Of deacon John Hall, a donation	- - - - -	2,00
Sept. 4th,	Of a friend of missions in Williamstown	- - - - -	10,00
	Of Rev. Alvan Hyde, being the profits arising from his sale of the second volume of the Panoplist	- - - - -	37,00
15th,	Of 27 members, their annual dues	- - - - -	27,00
	Of 5 members, arrearage of annual dues	- - - - -	5,00
	Of 6 members, their entrance money	- - - - -	6,00
	Of Rev. Samuel Shepard, collected on a mission to the northern parts of the county of Berkshire	- - - - -	3,63
	Of the town of Middlefield	- - - - -	17,06
	Of the town of New Concord	- - - - -	13,37
	Of the town of New Lebanon	- - - - -	7,67
	Of a friend of gospel missions	- - - - -	2,00
	Of Mr. Samuel Baldwin, jun.	- - - - -	4,00
	Of Rev. Elisha Yale	- - - - -	1,10
	Of Mr. Leicester	- - - - -	1,00
	Of Mr. William Allen	- - - - -	1,00
30th,	Of a friend of missions in Dalton	- - - - -	1,00
Oct. 5th,	Of Rev. Oliver Ayer, collected on a mission to the Western parts of the state of New York	- - - - -	52,94
	Of Mr. Ebenezer I. Leavenworth, collected on a mission to the counties of Wayne and Luzern, Penna.	- - - - -	4,70
Dec. 4th,	Of a female friend of missions	- - - - -	2,50
	Of a friend of missions	- - - - -	2,00
1808, Feb. 4,	Of the North Society in the town of New Marlborough	- - - - -	16,53
	Of 9 members, arrearage of their annuities, received at sundry times since Nov. 21st, 1806	- - - - -	9,00
			<u>\$802,51</u>

The number of Books received since Nov. 21st, 1806, viz.

Of the town of Pittsfield, 3 bibles, 7 testaments, 1 Spelling-book, 1 Resurrection of Christ, 3 primers, and 1 Trial of the Witnesses.

Of Mr. Fox of Boston, 9 vols. of "A compendium of Christian Theology."

The number of Books delivered out to Missionaries to be distributed in the new settlements, since Nov. 21st, 1806, viz.

6 Bibles, 4 testaments, 6 Primers and 6 "Cheap Religious Tracts."

The number of books now on hand, viz.

40 Bibles, 54 testaments, 9 vols. of "a Compendium of Christian Theology," 1 bible dictionary, 1 religious life, 1 spellingbook, 1 resurrection of Christ, 1 Trial of the Witnesses, 3 Primers, and 36 dialogues, or "cheap religious tracts."

Monies paid by order of the Trustees since Nov. 21st, 1806.

Dec. 5, 1806,	To Rev. Oliver Ayer, in advance of a mission to the counties of Otsego, Herkimer, Ontario, and Steuben in the state of New York	- - - - -	50,00
1807, Jan. 9,	To Rev. Enos Bliss for a mission to the settlements on Black River, in the State of New York.	- - - - -	64,00
Jan. 12,	To Mr. Ebenezer I. Leavenworth for a mission to the County of Luzern, Pennsylvania	- - - - -	35,00

Jan. 19th, To Mr. Ebenezer I. Leavenworth in advance of a mission	- 38,50
To Mr. Levi Parsons for a mission to the County of Onondago, State of New York	- 28,75
Feb. 6, To Rev. Alvan Sanderson for a mission to the Northwesterly parts of the State of Vermont	- 80,00
12th, To Rev. Azel Washburn for a mission to the northerly parts of the County of Berkshire	- 28,00
March 20, To Mr. Levi Parsons, for missionary services in the western Counties in the State of New York	- 31,25
July 1, To Mr. Ebenezer I. Leavenworth for missionary services in the Counties of Wayne and Luzern, Pennsylvania	- 23,00
20th, To Mr. Oliver Sergeant for missionary services	- 5,00
Sep. 15, To Rev. Dr. West, expense of advertising the meeting of the Trustees	- 1,00
To Rev. Thomas Allen, expense of transporting Books	- 0,50
Oct. 5, To Rev. Oliver Ayer for a mission to the western parts of the State of New York	- 90,00
To Mr. Ebenezer I. Leavenworth for missionary services in the Counties of Wayne and Luzern, Pennsylvania	- 9,82
Dec. 30, To Rev. Aaron Kinne, for a mission to the northern parts of the County of Berkshire	- 21,00
1808, Feb. 4, The Balance of money in the Treasury	- 296,69
	\$802,51

WILLIAM WALKER, *Treasurer.*
SAMUEL SHEPARD, *Auditor.*

Officers of the Society for the present year.

REV. STEPHEN WEST, D. D. *Pres.*
Hon. T. EDWARDS, Esq. *Vice Pres.*
Hon. W. WALKER, Esq. *Treasurer.*
Rev. ALVAN HYDE, *Secretary.*
Rev. SAMUEL SHEPARD, *Clerk.*
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Hon. TIMOTHY EDWARDS, Esq.
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DAVID ROBSETER, Esq.
Rev. ALVAN HYDE.
Deacon LEVI NYE.
Rev. DAVID PERRY.

Hon. BARNABAS BIDWELL, Esq.
Rev. SAMUEL SHEPARD.
Rev. SAMUEL SHEPARD, *Auditor of accounts.*

COMMITTEE OF TRUSTEES.
Rev. STEPHEN WEST, D. D.
Rev. ALVAN HYDE.
Rev. SAMUEL SHEPARD.

The next annual meeting of the Society will be holden at the meeting-house in Lanesborough the 3d Tuesday in Sept. 1808, at 2 o'clock P. M. Rev. Jonathan Nash of Middlefield is appointed to preach on the occasion, and in case of his failure, Rev. John Morse of Green River.
ALVAN HYDE, *Secretary.*

INTERESTING.

INDIA.

RELIGIOUS AND LITERARY INTELLIGENCE.

THE Secretary of the London Missionary Society has received a letter from the Rev. Mr. Ringeltaube, dated Palamcottah, Feb. 7, 1807. This Missionary has acquired the language of the country, so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malay-

lam translation of the scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Ecclesiastical Antiquities in India.

[We have been favoured by a respectable Correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's Discoveries.]

REPORT

Of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

“Public Department.

“*To the Rev. Dr. Keer, Senior Chaplain of Fort St. George.*

“REV. SIR,

“THE Rt. Hon. the Governor in Council, being desirous of availing himself of your vicinity to the Malabar coast, to obtain every possible information in regard to the establishment, &c. of the Christian Religion in that part of the peninsula, I am directed by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of Christianity into India—of the arrival of the different sects who have been, or may be, in existence—of their general history, and of the persecutions to which they may have been exposed—of their success in making proselytes—of their church establishment, and of the source from

which they are maintained, and with all other circumstances connected with this important subject.

I have the honour to be, Rev. Sir,
Your most obedient humble Servant,
(Signed) G. G. KEBLE,

Sec. to Government.

Fort St. George, June 28, 1806.”

“*To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.*

“MY LORD,

“WHEN at Mysore, I was honoured by the receipt of Mr. Secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

“To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

“The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

“There can be no doubt whatever, that the St. Thome Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount:—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

“From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from

the earliest possible times, (which may perhaps have introduced false traditions amongst them) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the synod established by Don Alexis de Meneses, archbishop of Goa, at Udiampar, in the year 1599.

“The history of this council will be found most ably detailed in a work printed in French, and entitled, “The History of Christianity in India,” published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

“The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to

the public in a most faithful, interesting, and able manner.

“When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

“These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thome Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiampar, forced the Syrian Metropolitan, his priests and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

“Leaving the history of this interesting people, which is affectingly delineated in La Croze’s Book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your Lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thome, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jace-

bite Church into the Romish pale ; and, 3dly, The Latin Church.

St. Thome, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria ; and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth : but the origin of the word *Mapillah* is variously accounted for ; by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches ; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit ; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies a *classe*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term *Mapillah* is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

"It is certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a king of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence ; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution : however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damatory clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians which appeared in the seventh volume of the *Asiatic Researches*, and which has the merit of calling our attention to these people ; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken : indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant, (himself a Nestorian) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores long before the time of Nestorius ; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous."

"With respect to their religious tenets, writers may and will disagree : upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore :

"In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal Jacobians, hold the following creed :

* *Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from Saint Bartholomew.*

† *Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardas, who de-*

"We believe in the Father, Son, and Holy Ghost, three Persons in one God, neither confounding the persons, nor dividing the substance, one in three and three in one.

"The Father generator,—the Son generated,—and the Holy Ghost proceeding.

"None is before nor after other in majesty, honour, might, and power; co-equal, unity in trinity, and trinity in unity.

"We do not believe with Arius and Eunomius, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

—
clare it as their opinion that, in the Saviour of the world, there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African, and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia. It is farther observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—Mosheim, vol. iv. section xi. page 257.
 Vol. III. No. 11. S 13

"We do not believe as Mawney and Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus† said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chaldeonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that, in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that in the union of the divine and human nature, there was one nature and one substance. So we believe."

"The service in their church is performed very nearly after the manner of the church of England; and when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan, Mar Dionysius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches; and the

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Candennatte, twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thome, who have adhered to their ancient rights, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they suffer, as far as I can learn, no other hardship.

"If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

"The direct protection of the British government has been already extended to them; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish church.

"To unite them to the church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

"Their occupations are various as those of other Christians; but they are chiefly cultivators and artisans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

"THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin Friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view; and, as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation; their congregations are re-

ported at 90,000, (old and young included) agreeably to the last return transmitted to Rome. There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church. The service is performed weekly, in rotation. There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the crucifix and the Virgin Mary in it, instead of the Hindoo sawmy. Their church was much out of repair: and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but is now fallen into decay.

Latin Roman Catholics.

"WITHIN the provinces of Travancore and Cochin there are one archbishop and two bishops:—the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the Bishop of Cochin are nominated by the queen of Por-

tugal, after the following manner:—Three names are sent, (when either of these sees become vacant) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also, during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*. Both sees are at this moment filled by such.

"The titular bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome. This mission, being more susceptible of control and regulation than the others, has been countenanced by the honourable company, as the following copy of a proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honourable the Court of Directors of the honourable English East-India company, having been pleased to order that the ecclesiastical jurisdiction of the Roman Catholic churches under this government, shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishop of the apostolic mission, the President in Council has accordingly resolved, that the said restitution shall take place on the first of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of government.

"By order of the Honourable the Governor in Council,

(Signed) WILLIAM PAGE,

Secretary.

"Bombay Castle, 2d Aug. 1791."

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is dif-

scult to form a right notion of their extent. The bishop of Cochin, however, may be said to have a control over all the Romish churches situated on the sea coast, immediately, (with few exceptions) from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these churches must be great, as all and every of the fishermen are Roman Catholics. The Bishop of Cochin usually resides at Quilon. There are very few European clergy (not above seven or eight) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*. The Latin communicants, in the diocese of Verapoli, are estimated at 35,000. The catechumen suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

"The converts are from various casts, viz. Chegas or Teers,—Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptised, if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 300: the number, of course, naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country.

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I shall not be considered as deviating from the line of my profession, or the intention of your lordship, in calling for my Report, by offering some opinions to

government, which, in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people: especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free schools

* To give English morals to the natives in their purity, we must, I imag-

throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality. Such an establishment would, ere this, have made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

“I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united

inc, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

with the Society for propagating the gospel, have sent some good men into this country with the laudable view of spreading true Christianity throughout our eastern possessions; and the names of Swartz, Gerrické, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

“It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which they adopted; but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives; we have despised their ignorance, without attempting to remove it; and we have considered their timidity (the natural result of their being trampled upon by one race of conquerors after another) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful. Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in

this particular, and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

"Having the honour to remain, with the highest respect, my Lord, your Lordship's faithful and obedient, humble servant,

(Signed) R. H. KERR,
Senior Chaplain of Fort St. George.
"Madras, Nov. 3, 1806."

LITERARY INTELLIGENCE.

"The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea-coast into the interior of the country, north-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England: the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch win-

dows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the foundaries of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

"The number of Syrian churches is greater than has been supposed. There are at this time, fifty-five churches in Malayala,* acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

"The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobites*; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or the *Syrian church of Malayala*.

* *Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli; whereas, the province of Malabar, commonly so called, contains only the northern districts; not including the country of Travancore.*

"The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and Metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth for education and ordination.

"The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre; and is robed in a white vestment, which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663: but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

"From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria, (215 in number) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England is *now* what the church of Antioch *once was*. The mode in which aid can be best afford-

ed to Christians, under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to remain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly favoured land, in the heart of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalam, or proper Malabar, (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures into Malayalam; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalam translation to each of their 55 churches, as a standard book, on condition that they would transcribe it, and circulate the copies among the people, the elders

replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on *ollas*, (palmleaves) for his own family.

"It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is *their want of the Bible*. It is doubtful whether some of the priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*; at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in ac-

companying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home.* As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priests lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

"It had been commonly supposed, that all the Syriac manuscripts had

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* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their *ollas* while writing, and can write in the dark with fluency.

been burned by the Romish church, at the Synod of Udiampier, near Cochin, in 1599; but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, though made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it) for the native governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

"In the acts of the Council of Nice, it is recorded that Joannes, bishop of India, signed his name at that Council, A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian era, but from Alexander the Great. The Syriac version of the scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*,) the ink has, in several places, ate through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description:—it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful

accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal scripture characters, (not rudely drawn) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their bishops: and that it was industriously concealed from the Romish inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies; this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7 is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

"Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the scriptures to the rest of the

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world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

"There are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiampar destroyed no volumes but those which treated of religious doctrine or church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other privileges, granted to the Christians by a prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarde. He died without issue; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

"It is further recorded by the same historians, that besides the documents deposited with the Portuguese, the Christians possessed three other tablets, containing ancient

grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop, Menezes, at the church of Tevelecar, near the mountains, in 1599, the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period, little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said, that they were seen about 40 years ago; but Adrian Moens, a governor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us, that he used every means in his power, for many years, to obtain a sight of the *Christian Plates*; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

"The learned world will be gratified, to know that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed) delivered by the Syrian Archbishop to the Portuguese, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

"The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long, by about 4 broad. They are closely written; four of them on both sides of the plate, making in all 11 pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed, or triangular-headed letters, resembling the Pærsopolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrae*; and to each name is prefixed the title of *Magen*; that is, Chief.

"It may be doubted whether there exists in the world another document of equal antiquity, which is, at the

same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed, contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly show an ancient Hebrew translation of their plates. Dr. Leyden made another translation, which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript, which will shortly be published, it is recorded, that a grant on brass tablets was given to the Jews, in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac simile* of the whole, and to transmit copies to the learned societies in Hindostan and in Europe; for this purpose an engraver is now employed on the plates at Cochin. The Christian and Jewish plates together will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit college, at Trichur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their scriptures, they answered, That it had been usual to bury the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers; for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and, for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their community to frequent revolution; but many old writings have been found at the remote synagogues of their ancient enemies, the black

Jews, situated at Tritooa, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew on the brass plates: but it is in a decayed state; and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading. It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the Black Jews had colonized on the coasts of India, long before the Christian era. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time, Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained are 65 in number. These tribes have in general, (particularly those who have passed the Indus) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognised as Jews. The very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel. They have, in most places, the book of the Law, the book of Job, and the Psalms; but know little of the prophets. Some of them have even lost the book of the law; and only know

that they are Israelites from tradition, and from their observance of peculiar rites.

"A copy of the scriptures, belonging to the Jews of the East, who might be supposed to have no communication with the Jews in the West, has been long a *desideratum* with Hebrew scholars. In the coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the law, written on a roll of leather. The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment.

"Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say, that in some synagogues, the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat skins, and dyed red; which agrees with the description of the roll abovementioned.

"Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British universities.

"The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning by furnishing lists of books in their temples for the college of Fort William, in Bengal. His excellency, the Rajah of Tanjore, was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore; and his example has been followed by the Ranny of Ramnad, patroness of the celebrated temple of Ramisseram, near Adam's Bridge; by his Highness, the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit college at the temple of Trichiur. It is understood that a copy of any book in these catalogues will be given when required. The Brahmins of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples in

the north: and for the same reason that the Christian and Jewish records have been so well preserved; which is, that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

"The design of investigating the history and literature of the Christians and Jews in the East was submitted to the Marquis Wellesley, before he left India. His lordship, judging it to be of importance that the actual relation of the Syrian Christians to our own church should be ascertained, and auguring something interesting to the republic of letters, from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan, in the prosecution of his inquiries wherever it might be practicable. To the operation of these orders it is owing that the proposed researches, of which some slight notices are given above, have not been made in vain.

"Cochin, January, 1807."

To the foregoing intelligence, originally from the London Evangelical Magazine, copied into the Panoplist from the Christian's Magazine, the Editors subjoin the following information on the same subject, from the Appendix of Dr. Cotton Mather's Election sermon of May 29, 1700.

THE President of Harvard College in New England, having written to the learned Dr. Leusden, the Hebrew Professor at Utrecht, a true and brief account of what has been done towards the gospelling our American Indians; that letter was published not only in the Latin Tongue, wherein it was written, but also in the French, the High Dutch, the Hungarian, and other tongues; and gave much satisfaction to the churches of the reformation in many nations.

On this occasion, (and because that letters had requested satisfaction in this point) the Professor of Utrecht has published an extract of diverse letters from credible and reverend persons in the East Indies relating

the success of the gospel, with which the Dutch Protestant ministers in those remote regions have seen their holy labours rewarded. A Seminary (or College) erected at Malabar, for the education of young men, to be made proponents and pastors, is, it seems, of no little consequence to the evangelical interest. But more particularly.

D. Hermannus Specht, minister in Colombo, writes,

"In the kingdom of Jaffanapatnam, there were found in the year, 1684, one hundred and forty one thousand, four hundred and fifty six of the natives, converted unto the Christian religion. And within four years more, there were forty thousand more added unto the number."

D. Adrianus de Mey, minister of the gospel, and president of the college there erected, writes,

"The young men of Malabar, in the college there erected, are diligent, and make notable progress in the Dutch tongue. In one year's time they learn to read and write. They know how to pray as the Christians do; and they can recite, by heart, the questions in Borastius's little book, and translate them out of the Dutch tongue into that of Malabar. They also sing Psalms in our church. I hope God will bestow his grace upon them, and fill them with his Spirit, that so these young men may, in time, prove blessed instruments to propagate the kingdom of Christ among these Heathens."

[*Jaffanapatnam*, Jan. 22, 1692.

D. Franciscus Valentinus, minister of the gospel at Amboina, writes,

"It hath pleased the most high God to send me unto the service of the East India churches in Amboina, in the chief city whereof the Reverend Cornelius Vander Sluys of Utrecht, fed about thirty thousand souls, preaching the word of God, with singular alacrity and invincible labour, among the Pagans. God hath given him to convert both Pagans and Mahometans (for here are many Mahometans) and bring into subjection unto Christ, those that were miserably perishing in their errors. An hundred infants at a time are sometimes here baptised, who, as they grow up, give notable proofs of their diligence, and ingenuity, and

piety. Religion flourishes here; the colleges also flourish: God is known, and by the Pagans worshipped; and abandoning the gods, which their ancestors worshipped, and taught them to do so, these once most superstitious Amboinians not only embrace the worship of the true God, but even the Mahometans also, (which is wonderful!) desiring to be baptised, most gladly give themselves up unto the Lord Jesus Christ, and obey his laws."

[*Amboina* iv. 1d. Jan. 1686.

Monsieur Jarieu, adds hereupon, *Omnino nostrorum interest, ut hac omnibus patefiant, et in publicum evulgentur.*

GREAT BRITAIN.

Mr. Bower has made considerable progress in a work which is intended to exhibit a complete delineation of the life of Luther, and of the effects of that life upon the great revolution to which he has given a name. Mr. Bower has explored the original and voluminous documents respecting Luther, with which his own times, and those immediately succeeding, abounded; he has carefully analysed the whole of Luther's writings: and is persuaded that the materials which he has collected furnish much information which has not hitherto been laid before the British public, respecting the character and progress of this extraordinary man, respecting the gradual formation of his mind during the period of his education, the gradual expansion of his views during his efforts for the reformation of the church; and the character which the peculiarity of his mind stamped upon the reformation itself.

Mr. G. Guttleib is preparing for the press, an account of his travels in North America, in the years 1806 and 1807. The work will be illustrated with a considerable number of wood cuts. [*Anthology*.

UNITED STATES.

A REPORT of the trial of Aaron Burr, late Vice President of the U. States. By David Robertson, Esq. There are two reports of this interesting trial. This is the edition

printed under the superintendence of the reporter, by Hopkins & Earle of Philadelphia. The character and abilities of the reporter are well known to the American public. The council on both sides have given the preference to this edition, and we believe have, without exception, given certificates to this effect. The work will be comprised in two vols. 8vo at six dollars. The subscribers in the eastern states are requested to call at Farrand, Mallory, and Co. Suffolk Buildings, in Boston, for their sets as advertised.

Bonaparte's last Campaigns in Prussia, Saxony, Poland, &c. ornamented with engravings exhibiting the likeness of Bonaparte, King and Queen of Prussia, and Emperor of

Russia. A translation of this work by Samuel Mackay, A. M. is now completed. To those who feel any interest in the fate of modern Europe, this work will be highly interesting; it comprises biographical sketches of all the principal personages employed by the great contending powers; it gives a minute detail of every battle, and an abridgment of the history of the battles and sieges, which have taken place in the seven years' war, on the identical spots where the French armies have lately signalized their arms. The talents of the translator are so well known in the literary world, that any comments on his style of writing would be superfluous. It is now in the press of Farrand, Mallory, & Co. and will be published shortly.

List of New Publications.

A Sermon, preached at Lee, December 20th, 1807, being the next Lord's day after the interment of Mr. Jonathan Thacher, who died December 14, 1807, aged 27 years, and of Mrs. Mary Ingersol, who died the day following, aged 44 years. By Alvan Hyde, A. M. pastor of the church in Lee.

A Discourse on the present state of education in Maryland, delivered before the Hon. the General Assembly, on Thursday, Dec. 31, 1807. By Samuel Knox, A. M. principal of Baltimore college, price 25 cents.

The question of War with Great Britain, examined upon Moral and Christian principles; a sermon. Boston, Snelling & Simons. 8vo. pp. 14, price 12 1-2 cts.

An Oration, delivered before the Medical Society of South Carolina, at their anniversary meeting, December 24, 1807, and published at their request. By Joseph Johnson, M. D. President of the Medical Society of South Carolina.

A Sermon, preached at Trinity church, in Boston, on Fast day, April 7, 1808. By J. S. J. Gardner, A. M. rector of Trinity church. Boston. Munroe & Francis.

Steadfast adherence to the oracles of God, as the only rule of Christian faith and duty, an indispensable qual-

ification for the ministerial office. A Sermon, preached at the ordination of the Rev. Avery Williams, to the pastoral care of the Congregational church and Society in Lexington, Dec. 30, 1807. By Samuel Kendall, D. D. minister of the Congregational church and society in Weston. Boston. Munroe & Francis.

Hymns, selected from the most approved authors, for the use of Trinity church. Boston. Munroe & Francis.

A summary view of the evidence and practical importance of the Christian revelation; in a series of discourses to young persons. By Thomas Belsham. Boston. Munroe, Francis & Parker.

Hartley on the truth of the Christian religion. Boston. Munroe, Francis & Parker.

Psalms, Hymns, and Spiritual Songs; selected and designed for the use of the church universal, in public and private devotion. With an appendix, containing the original hymns, omitted in a former edition. Boston. Munroe, Francis & Parker.

Ruin, or Separation from Anti-Christ. A Sermon preached in Byfield, April 7, 1808, on the annual Fast in the Commonwealth of Massachusetts. By Elijah Parish, D. D. Minister of Byfield. Newburyport. E. W. & W. B. Allen.

The Christian Monitor, No. 7. Boston. Munroe, Francis & Parker.

Beauties of the Children's Friend, being a selection of interesting pieces, from that celebrated author, Berquin. Intended to promote a love of truth and virtue. For the use of schools. By the author of the Child's First Book. Boston. Manning & Loring and Lemuel Blake.

Shakespeare's Works, Vol. vi. and No. 12. Boston. Munroe, Francis, & Parker.

A Discourse delivered March 13, 1808, in consequence of the death of Deacon Thomas Thompson, who departed March 7th, in the 66th year of his age. By Samuel Spring, D. D. Newburyport. E. W. Allen.

A Sermon, preached at Hopkinton, on Lord's day, Feb. 28, 1808. Occasioned by the death of three persons, the week preceding the time of its delivery. By Nathanael Howe, A. M. pastor of the church. Boston. Lincoln & Edmands.

Obituary.

MEMOIRS OF MISS SUSANNA WILKINS,

Who died at Milford, N. H. Feb. 1807, aged 27.

Miss Susanna Wilkins was grand child of the Rev. Mr. Wilkins, first minister of Amherst, N.H. She was born at Amherst, 1782. Possessing more than common abilities, and considerable advantages, she was disposed to employ them all for the acquisition of useful science. Her information secured her from superstition and bigotry. Great pains were taken, particularly by her grandmother, to instruct her in the true principles of Christianity, in which she early made uncommon proficiency. As her mother died while she was young, she occasionally resided at her uncle's, Deacon Samuel Wilkins, in Amherst, and at her uncle's, Mr. Moses Towns, Milford, where she died. For several years previous to her death, she instructed a school in the summer season, in which employment she gave universal satisfaction, and was very useful to the rising generation.

The summer before her death she gave more serious attention to religion. Although she had been blameless and amiable in her outward deportment, she was brought to cry out, Oh wretch that I am! I have offended my God and Saviour. Her nights were spent in anxious cares and her days in trouble. Did any ask her, why those anxious looks, and those distressing sighs? Her answer was, I have offended my Redeemer. Thus was this inoffensive youth distressed by a view of her depraved heart.

About this time she was seized with a lingering illness, which, the following winter, put a period to her life. Though the distress of her body and mind was often great and almost insupportable, yet the Lord was faithful and kind, and turned her trouble into joy. In transport she cried to her friends, to praise the goodness of God. From that time to her death she never groaned or sighed on account of her bodily distress, being constantly supported by assurance of hope and confidence in God. Many, who stood round her, were astonished at the words which she spake; but all confessed that she was happy in religion, and spoke the words of truth and soberness.

She was sensible of her approaching dissolution, but was not in the least dismayed, declaring that she realized the joys of heaven. As she drew nigh to death, she appeared more sensible that it was her duty to make an open profession of religion. She said, I long to commune with my dear Redeemer at his table. It would give me greater union to him, and I could come to him in prayer with greater freedom and boldness. Sabbath before her decease she was propounded as a candidate for admission into the church at Milford. As she was unable to go to the house of worship, the minister attended in the evening at her residence, where she was admitted as a member of the church, and partook of the Lord's sup-

per. After this she observed to her friends, that she should live but a few hours, and that she had no desire to stay any longer from her beloved Jesus. She continued in a very benevolent and pious frame till Monday morning, when she expired.

About a week before her death, she requested her grave clothes to be prepared, in every part of which she directed with as much composure as though it had been for a journey, constantly remarking, that she had great desire to depart and be with her dear Redeemer.

Thus died the amiable Miss Wilkins, witnessing to the truth of religion, and to the operation of the Holy Spirit in the hearts of sinners, and leaving to her friends the pleasing hope, that she will be forever with the Lord.

EUPHIA.

DIED at Paris, (N. York) the 28th of March, 1808, in the 67th year of age, the Rev. Samuel Kirkland, for more than forty years a distinguished Missionary among the Oneida Indians.

Poetry.

For the Panoplist.

HYMN UPON 1 CORINTHIANS i. 26.

For ye see your calling, brethren.

LORD, is it thus indeed ?
Is this our calling then ?
And hast thou thus decreed to save
The guilty sons of men ?
Not many wise,
Nor rich, nor great,
Nor men of state,
To heaven shall rise.

The poor, the weak, the low,
The foolish, base, obscure ;
To these thy sov'reign power extends,
And makes their heaven secure.

On these thy grace
And pard'ning love
Shine from above
With cheering rays.

How oft the rich despise,
And spurn the poor away ;
How oft the great oppress the low,
And make the weak their prey !

But mercy takes
The meanest soul,
And rich and full
The empty makes.

How oft the worldly wise
The simple treat with scorn,
As if of better blood than they,
And higher natures born !
Let grace abound
In simple souls,
And babes and fools
The wise confound.

Let wisdom boast no more ;
Adieu to earthly state ;
For God shall lay the mighty low,
And bring to nought the great.
Where all is grace,
No flesh shall dare
To glory there
Before his face.

HOLM.

TO CORRESPONDENTS.

THE communications of *Erastus* and *Omicron* are very acceptable to the Editors. A continuance of their correspondence is solicited.

Pastor is necessarily omitted. Several reviews and other communications are received and under consideration.

Thelesus, abridged, shall appear in a future number.

We invite the attention of our readers to the important intelligence from India. To give room for the whole of it, we have added a half sheet to this number ; the next will contain but five half sheets, exclusive of the table of contents, title, &c.

The Editors are engaged in closing their accounts for the current year, and making their arrangement for the next. Agents and subscribers are requested to settle their accounts with the agent in Boston.

Errata. In the No. for November, Vol. III. p. 271, for *Van Sissart*, read *Van Sittart*. p. 274, *Maupertus*, read *Marpertuis*—*D'Argent*, read *D'Argens*. No. for Jan. p. 339. *Sarbonne* read *Sorbonne*.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 36.]

MAY, 1808.

[No. 12. Vol. III.]

Biography.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. DR.
SAMUEL WEST.

From the Anthology.

THE design of biography is to celebrate useful talents, to record patriotic labours, and to exhibit characteristic traits of virtue. The distinguished mental powers, the public spirit, and scientific researches of the late Rev. Samuel West, of New Bedford, fully entitle him to biographical notice, and he may justly claim a place in the records of posthumous fame. Although the theatre on which he acted was retired, the spectators few, and his life spent with little diversity of event, yet his mind presented strong and prominent features: and, had he lived in Europe, his reputation and usefulness had fallen little short of that of *Buxtorf*, *Kennicott*, *Mede*, *Poole*, &c. for his mind was doubtless equal to any exertions of these men, and, with their literary means, no common embarrassments would have presented obstacles retarding his progress to the summits of their theological eminence. Although his learned connexions were few, and his

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life spent among those incapable of comprehending many of his ideas, or profiting from his treasury of biblical information, yet were he to pass off the stage without any biographical notice, it would occasion regret to the religious, the grateful, and the learned, who knew his intrinsic merit, and were favoured with his friendship.

Father West was one of the first men in the New England congregational churches on account of his scriptural knowledge, skill in the prophecies, and a ready recollection of every text, which enabled him upon the shortest notice to collect and pertinently apply all the passages of scripture, connected with his subject, and conducive to the purpose of his argument. The epithet of *Father* above given, probably originated in the conviction of his judicious friends, that his sincere benevolence, his faithful and discreet counsels, might be safely relied on, while his literary pre-emi-

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nence, his treasures of criticism, wit, and historical information, justified the continuance of so respectful an appellation.

He was born in Yarmouth, Cape Cod, March 4th, O. S. A. D. 1730, and died at Tiverton, R. I. Sept. 24th, 1807, and was buried at New Bedford, where he had been pastor over a congregational church 43 years. His parents, though in moderate circumstances, were reputable, and he laboured with them till he had passed the 20th year of his age. During the earlier, as well the latter part of his minority, he discovered such uncommon traits of genius, and symptoms of a strong mind, as, together with his pre-eminent knowledge of the sacred scriptures, and those other few books thrown in his way, awakened the attention of the few intelligent and good men who happened to know him. They solicited, and finally obtained his father's consent, though at a late period, to fit him for college, which was completed in the short term of six months under the care of the Rev. Mr. Green, of Barnstable. His rapid improvement, while at the seminary in Cambridge, was such, as to give him a rank for genius and learning with the most distinguished of his class.

After leaving college, his application to study was unremitting, and though devoted to almost every branch of science, yet Divinity was his main object; in this he peculiarly excelled.

In the later stages of life he is said to have applied himself to chemistry, in which it is testified by adepts, that he was a distinguished proficient. The year

1775 awakened his attention to politics, and he became a whig partizan, writing many forcible pieces in the newspapers, which animated the confident, and revived the spirits of the timid for the important contest. These speculations gratified his friends, and were highly applauded by the public. He also brought himself into a considerable degree of notice by decyphering Dr. Church's letter, which was written at the commencement of the revolutionary war, and exposed to a relation, who had joined the party of the enemy, the particular state of our army. The alarm which that letter occasioned is still remembered, and it was natural for every one to inquire who the person was that made it intelligible for the public eye. And it was acknowledged by the writer, that it was done very correctly.

Dr. West was a member of the convention for forming the constitution of this State, as also that of the United States. He was an honorary member of the Academy of Arts and Sciences instituted at Philadelphia, and of that at Boston. He received from the university in Cambridge, the degree of Doctor in Divinity, A. D. 1793.

In the latter part of his life, his memory failed to that degree, that it was with difficulty he could recognize his most familiar friends. The vast treasure of his ideas began to vanish at the age of seventy years, and during the course of seven succeeding years, the great man disappeared, and it was an afflictive sight to his friends, and all who had known him in the glory of his understanding, to perceive his

had survived all his wit and learning.

Doctor West, notwithstanding his powers and knowledge, was not very popular, as a preacher, excepting upon particular occurrences.

He used no notes in preaching, during the last thirty years of his ministry, unless upon some special occasion. He had so retentive a memory, and such perfect knowledge of every subject, that he could preach an hour upon any text without any premeditation, and yet with coherence and unity of design. It is to be regretted that he left behind him so little in writing. Had he, in several periods of his life, written more, and used more bodily exercise, he might have been useful much longer.

His publications were, a Sermon at the ordination of the Rev. Samuel West, of Needham; Sermon before the provincial convention at Watertown, 1776; Sermon at the anniversary of the Fathers' landing at Plymouth, 1777; Sermon at the ordination of the Rev. Mr. Allyn at Duxborough, 1788; a small tract on Infant Baptism, and Essays on Liberty and Necessity, in two parts, in which the arguments of William Edwards and others, for necessity, are considered. Printed at New Bedford, 1795.*

* This book was replied to by Dr. Edwards, and a rejoinder to him was promised by Dr. West to the public, and so far prepared that it might be finished with a little exertion, if the public attention and liberality were to call for, and support the publication. It is desirable, that some person of science, and metaphysical acumen, would review Dr. West's Essays, in some of our periodical works.

Doctor West's *style* of writing and preaching had nothing in it peculiarly deserving imitation, though the matter of his discourses was pertinent and solid. They were always independent and commonly original in their form: any defects in the tone and inflexion of his voice were always compensated by rich information and irresistible force of argument.

His *manner of studying* upon religious subjects was not wholly peculiar to himself, being similar to that of Mr. Locke, and Dr. Taylor; to this he adhered with strictness. Without any discoverable partiality for, or prejudice against the manner and systems of Calvin, or Arminius, Athanasius, Arius or Socinus, his appeal was always direct to the Bible, which he was often wont to say "was its own best interpreter." He was therefore more frequent in the use of a concordance than a commentator, and never had recourse to the latter but in cases of great obscurity. His common phraseology was, "Moses says,—The prophet says—Our Saviour says—The apostles say,"—and while he substantiated his doctrines on words and phrases clearly defined and explained, he would not lay much stress on *particles*, or ground an argument of the truth of an essential doctrine on the Greek article *δ*, or any other particle in the Hebrew, Greek or Latin languages.

His *method of teaching* his pupils in divinity was always consonant with the protestant principles of free inquiry, and the sufficiency of the scriptures. He endeavoured to make his pu-

pils understand before he required their belief. His primary lessons respected the habit of attention, love of the truth, zealous disposition or research ; and instead of expecting from them to imbibe at once all he should teach, he was satisfied if they would only examine carefully what he had said. His pupils not only acquired historical and critical information, but principles of interpretation and reasoning, and no man was better able to convert the selfsufficient dogmatist into an elementary divine, and establish his faith on the basis of axioms, which he would never relinquish but from the impulses of folly, and vice.

His *opinions* it would be improper to detail, without adducing express authorities from his writings. It may however be observed, that he thought a willingness to be damned was not a Christian exercise ; that the evidence brought to prove a total depravity in mankind was defective and insufficient ; that men possess a *self-determining* power, without which there could be neither freedom, virtue or vice, praise or blame ; and of consequence he was opposed to the Hopkinsian, or rather Edwardian system of ideas, with the supporters of which he was frequently in controversy.

His *manners and domestic character* were peculiar. The former were indeed unpolished, but such were the charms of his conversation that he was an acceptable companion not only to literary men, but to all discerning people of fashion. His exterior figure, deportment and temper, resembled those of Dr. Johnson, if we may decide from the por-

trait given of the latter by artists and biographers. In domestic affairs he was wholly unconcerned, till compelled to attention by imperious necessity. This deficiency was discreetly supplied by his assiduous, intelligent consort, and will be forgiven in studious men, by those who consider the incompatibility of a detail solicitude in household matters, with a strong thirst for knowledge. No man can serve two masters. The reports circulated of Dr. West's eccentricities are most of them questionable, and all of them might pass without a smile in such as knew his substantial merits.

The subject of this biographical notice had his blemishes, and they are mentioned not to depreciate the dead, but to give an instructive hint to the living. A new book of merit, or the conversation of a sentimental friend, was devoured with an avidity, which absorbed his whole attention, and made him neglect the common rules of decorum. He could not readily forgive those, who doubted the truth of certain favourite opinions, or reminded him of any instances of credulity, in which he was deceived by his benevolence ; and being wholly absorbed by the utility of the *end*, he became blind in discerning the *means* of attaining it. A stranger also might suppose, from the manner of his devotion, that he was less devout than his intimate acquaintance knew him to be ; for, to his friends, it was certain, that neither tone or gesture were any infallible criteria of faith or piety. He believed more than most men, and felt as much as any man, at those times, and

upon those occasions, when it was proper to loosen the reins of thought, and yield to the full control of sentimental emotions.

But truth and justice oblige us to compensate the mention of such failings, by saying that no man could accuse Father West of the wilful violation of any principle of moral rectitude and sincerity. By education, habit and grace, he sustained the character of strict veracity, steady patriotism and philanthropy, unshaken evangelical faith, and deserves to be enrolled as a Rabbi in the Christian Israel.

Without vanity, he was always gratified by attentions. Knowledge made him humble; and without any expressions of assurance, he always signified a modest hope that he had closed with the terms of salvation proposed in the gospel, and trusted he should enter into his Master's joy, believing that mortality would be swallowed up of life, and that saints will rise in the likeness of their glorious Redeemer.

Jan. 20, 1808.

EXTRACTS RESPECTING THE
REV. J. BROWN OF HADDINGTON,
SCOTLAND.

In learning, Mr. Brown's attainments were eminent, corresponding with the insatiable ardor of his mind after general knowledge. He was also eminent in piety. Prayer was his delight. In conversation, it was evidently his constant aim to reform and to edify. Through stedfast faith in the divine promises, he seemed to have attained such an even-

ness of mind, as never to be much transported with joy, or much depressed with sorrow. During his last illness, he discovered a remarkably thankful frame of mind for the smallest favour; and so satisfied was he with the dispensations of Providence, that for three or four months before his death, he was not heard to utter a discontented or uneasy word. The following are some of his expressions during his last illness.

"If Christ be magnified in my life, that is the great matter I wish for. Often we read history as atheists or deists, rather than as Christians. To read of events, without observing the hand of God in them, is to read as atheists; and to read and not observe how all events conduce to carry on the work of redemption, is to read as deists. The doctrine of grace, reigning through righteousness, is good to live with, and good to die with. What a happy life a Christian might have, were he alway persuaded of the love of God, which is in Christ Jesus our Lord! Were there any such thing as exchange of learning, I would willingly quit all my knowledge of languages and other things, were it a thousand times more extensive, experimentally to know what that meaneth, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I have met with trials, yet the Lord hath been so kind to me, that I think, if he were to give me as many years as I have lived in the world,

I would not desire a single circumstance in my lot to be changed, but only that I had less sin. I have often wondered at the favour which men have showed me; but much more at the favour of God to *such a great transgressor*. Men may talk against the sovereignty of redeeming love as they will; but had it not been sovereign, infinitely sovereign, I should certainly have been damned. O how these words, "He loved me and gave himself for me," have penetrated my heart. "Bless the Lord, O my soul, and all within me, bless his holy name."

Addressing himself to his two sons in the ministry, he said with peculiar earnestness, "O labour, labour for Christ while you have strength. I now repent I have been so slothful in his service. Justly may he say of me, 'sixty years long have I been grieved with this rebel.' And justly may I add, 'where my sin hath abounded, God's grace hath much more abounded.' Never grudge either purse or person for him. I can say I was never a loser by any time spent, or by any money given, for him. O the pains God has been at to save me; and the pains I have been at to destroy myself! If doubting, disputing, and trampling on his kindness, could have made him change his love, it would never have been continued to me. Such wickedness would have provoked any but a God of infinite love, to cast me into hell. I have served several masters, but none so kind as Christ. I have dealt with many honest men; but no creditor like Christ. Had I ten thousand hearts, they should all be given to *him*, and

had I ten thousand bodies, they should all be employed in labouring for his honour. We should reckon him a madman, who should throw away a *father's estate*; but he is infinitely more foolish, who should cast off a *father's God*."

Hearing of the spread of the gospel, "Well, (said he) may it spread. It is the only source of my comfort, and every sinner is as welcome as I. How pleasant, that neither great sins, nor great troubles, can alter these consolations. O that I had all the world around me, that I might tell them of Christ. Had I ten thousand tongues, and ten thousand hearts, and were employing all in commendation of Christ, I could not do for his honour what he hath deserved. I think the early death of my father and mother, the death of a beloved wife and children, wrought for my good. I could not but notice, when God took away these, he always supplied their room with himself. May he deal thus with you, when I die. Were it left to me, whether to choose life or death, I would refer it wholly to God. What I know of religion is this, I have found great weakness and wickedness in myself; and grace, mercy, and loveliness in Christ. O what must Christ be in himself, when he sweetens heaven, sweetens scripture, sweetens ordinances, sweetens earth, and even sweetens trials. The finished righteousness of Christ is the only foundation of my hope. Ever since God hath dealt savingly with my heart, I have never had any comfort in the thought, that my sins were small, but in the belief that the blood

of Christ cleanseth from all sin."

Toward the close of life he became exceedingly weak, and spake but little; but the joy of God's salvation, and the peace which passeth understanding, continued with him to the end.

He said to a brother in the ministry, "O Mr. —, the Lord is my strength, and my song, and he is become my salvation."

The last words he was heard to utter were, *my Christ*. He fell asleep in Jesus, June 19, 1787.

Religious Communications.

THE CONQUEST OF CANAAN VINDICATED.

IN the history of the Old Testament, there are some things recorded, relative to God's dealings with the Jews, which men unfriendly to the scriptures have alleged as objections against their credibility; and which serious minds have thought difficult to be reconciled to the benevolence of the divine government. Of these, one of the principal is the conquest and extermination of the seven nations of Canaan.

It is asked, "What right had the Jews to expel a people from their own country, of which, for hundreds of years, they had been in quiet possession? And if, on any pretence, they conquered them, was it not cruel to destroy them without distinction, after submission? If the transaction itself was unjust and cruel, how can we suppose that it was commanded of God, a Being of justice and mercy?"

As this transaction has been by many misunderstood, and by some misrepresented, I shall endeavour to state and explain it, and to shew its consistency with the divine equity and with national justice.

In the first place it should always be remembered, that "the earth is the Lord's and the fulness thereof," and that he has a right to dispose of it among the children of men according to his own sovereign pleasure.

Nations, as well as persons, have their respective rights in distinction from one another; but neither nations nor persons have rights paramount to that of the supreme Proprietor. He may raise up one nation or one man, and put down another, as his wisdom shall see best; and none has authority to arraign his justice. He has a right to dispose of men's lives, as well as of their properties. And in respect of his justice, it makes no difference, whether a nation doomed to ruin be destroyed by diseases, by storms, by earthquakes, or by war; and whether they be consumed in fifty years or in five; for if God may take away men's lives, (and we see, he does take them away) he may employ his own instruments, and choose his own time. If the Jews had a warrant from God to execute his purpose against those nations, and knew the warrant

was from him, they were bound to obey. That God can speak to men, and make them know who speaks, and what he says, none, who believe his perfect wisdom and power, will deny. That God spake to Moses, and by him to the Jews, requiring them to dispossess those nations and occupy their land, was made manifest by a series of conspicuous and indubitable miracles.

It should be observed, secondly, that there is a great difference between a *warrant* for a *particular* transaction, and a *law* for a *general rule* of conduct. The chief magistrate of a state may give a warrant to an officer to execute a criminal; but the supreme authority never makes a law, empowering that officer to execute every man whom he wishes to remove. God commanded Abraham to sacrifice his son; and had not the command been recalled, the patriarch had a warrant to proceed; for he knew that God had a right to take the life of this son in such time, and by such means, as he pleased. But God has never made a law authorising parents to destroy their children at their own pleasure. So God gave a special warrant to the Jews to conquer and possess a particular country; but he gave them no standing law to conquer every country, which they might wish to possess. And for nations, from this particular warrant, to infer a right to exterminate other nations, would be as absurd, as if a sheriff, from his warrant to execute a certain criminal, should conclude, *he* had a right to hang all whom he called criminals.

It should be considered; thirdly, that those nations were in such

a depraved state, that they could no longer subsist in their national capacity. God waited upon them, till "their iniquities were full, and their land spewed them out." If it be ever just for God to destroy a people for their wickedness, it must have been just in this case. They had renounced the true God, and introduced the most abominable and barbarous idolatries. They sacrificed their children to the idols, which they had made; they practised every species of magic and witchcraft, that imagination could devise, or evil spirits suggest; they abandoned themselves to the grossest impurities, and refrained from no kind of wickedness, which their depraved hearts could contrive. They were in a state of almost perpetual warfare among themselves, and had lately expelled one of their own nations. It was a mercy to the world and to posterity, that such a people should be subdued, many of the adults destroyed, and the remainder brought under a better government.

Let it be considered, fourthly, that for 40 years, they were admonished to repent and reform. God had demonstrated his unity, supremacy, and glory by a great variety of stupendous works before the people of Israel. These works were known to the nations of Canaan; for the Jews, during their abode in the wilderness, were near, and sometimes on the borders of Canaan. Rahab says to the Jewish spies, "Your terror is fallen upon us, and all the inhabitants of the land faint because of you; for we have heard how the Lord dried up the red sea, when ye came out of Egypt,

and what ye did to the two kings of the Amorites, which were on the other side of Jordan. When we heard of these things, our hearts did melt. The Lord your God is God in heaven above, and in earth beneath."

But though God had given such displays of his majesty, as filled that people with terror and amazement, they were not reclaimed from their idolatry and wickedness. And a people which cannot be reclaimed must be ripe for destruction. In God's dealings toward them, there is nothing which looks like injustice.

Fifthly: The war, which the Jews carried on against them, was commenced on justifiable grounds, and conducted with more humanity than other wars in that day, and with as much humanity as wars often are in these days among the most civilized nations.

In that war the Jews were not the aggressors, but were first attacked by their enemies. While they sojourned in the wilderness, they were peaceable and inoffensive to the people near whom they passed. They marched through no king's territory without permission first obtained. If permission could not be obtained, they turned off, and took another route. But they were several times attacked without the least provocation; first by the Amalekites, afterward by the Canaanites; then by the Amorites, and by the people of Bashan, who all, at different times, sent armies against them, when they had received from them no injury or offence. Those nations had actually made war upon the

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Hebrews, before the latter attempted an invasion of their country.

In carrying on the war the Hebrews used no unprecedented severity toward their enemies. By the usage of nations in those days, captives were considered as the property of the captors, and were usually put to death, or made slaves. But the Jews were ordered to proceed toward their enemies with more humanity. When they came to a city to besiege it, they were first to proclaim peace to it. If the city surrendered on summons, the inhabitants were all to be spared; only they were to be made tributaries. And if they submitted to the government, which God had instituted for his own people, they were to enjoy privileges much superior to those, which they enjoyed under their own kings; for to these they were slaves and vassals. If the city refused to surrender, and chose to take the chance of war, then, after it was reduced, the people were indeed to be put to the sword. This perhaps looks horrible; and war is, in its nature, a horrible business. But it is no more than is often practised in this civilized age. Whenever a fortified place is taken by storm, the garrison is at the mercy of the assailants, who by the rules of war are warranted to refuse quarter. And even this severity was permitted only toward the seven nations of Canaan. In a city taken from other nations, the women and children were always to be spared. And in no case, where a people submitted on summons, were any of them to be made perpetual slaves or pris-

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oners, but they were all allowed to enjoy liberty, as well as life, under the Jewish government.

The images and altars of those idolatrous nations were to be destroyed; for as long as they worshipped their false gods, they would not be subjects of that government, of which Jehovah was the supreme head. Their renouncing idolatry, and acknowledging one all-perfect Deity, was necessarily implied in their submission to their conquerors. The continuance of their superstitions would have been a perpetual snare to the Jews.

They were to be tributaries, but not slaves. They could not be officers in the army or rulers in the government; but personal freedom and security they might enjoy. No harder terms were imposed on them, than are always imposed on conquered nations; that they submit to, and be peaceable under the government of their conquerors.

They were not subject to taxation or military duty. It was therefore fit, that they should pay a tribute of manual labour in the public national works, as an acknowledgment to the government under which they enjoyed protection. This was instead of the taxation and military duty to which the Jews were subject.

View the case as it is stated in scripture, and there appears nothing, which looks like singular severity in the divine dealings, or like wanton cruelty in the Jewish proceedings. The command to consume without pity all whom God should deliver into their hands, could respect those only who were conquered in battle, after they had rejected terms of peace; for no other

could properly be said "to be delivered into the hands" of the conquerors. All the rest made peace, and were preserved. Accordingly we find, that when the Hivites, who had made peace, were threatened by the neighbouring nations, Joshua immediately marched an army for their succour. He faithfully performed the league, which he had made with them.

Hence it appears, that in examining the scripture, we must take a comprehensive view of the subject on which it treats. Particular passages, taken by themselves, may seem dark and intricate, when, in a connected view, they will appear just and beautiful. We never should make a particular passage an objection against the scripture, till we are sure we rightly understand the passage. The apostle says, "All scripture is given by inspiration of God." That this position is true, we have sufficient evidence. And it is always unjust to allege particular difficulties as objections against a general truth founded on competent evidence. The particular difficulties which we meet with in scripture, may be owing to our own misconception, inattention, and neglect of inquiry, or unfairness in making inquiry. And certainly it is much more rational to ascribe these difficulties to our own ignorance, than to suppose, that all the evidence of divine authority attending the scripture is mere delusion.

It would help us much in interpreting scripture, and in justifying the ways of Providence, if we would keep in mind the sovereignty of God. We are ex-

ceedingly apt to call that unjust in God toward his creatures, which would be unjust in them toward one another. Justice in all beings is the same in its nature, but its acts and exercises may be different according to the different relations and authorities of the agents. God is supreme and infinitely wise. His ways and thoughts are not as ours. The world and all creatures in it, men, and all they possess, are God's property and at his disposal. Though he will injure none of his creatures, yet he has a sovereign right to deal with them, as his perfect rectitude shall choose, and his unerring wisdom shall direct. Though one man, or one nation, has not a right to dispose of the property of other men, or other nations, yet God has a right to order and change the conditions of men and nations according to his own will.

We find in scripture many things done by divine command, which, without such warrant, no man would have had a right to do; as in civil society, law may require or allow things, which no man may do without law. But it does not hence follow, that the law is wrong; for in the government there is that authority, which no private person may assume to himself. When we censure the ways of God, because he has ordered certain things, which men had no right to do of their own will, we, in our thoughts, place the supreme Being on a level with ourselves.

This piece of history instructs us, that the wickedness of nations is the cause of their destruction. The land of Canaan was promised to Abraham and his seed, 400 years before they took posses-

sion. This promise was made on a divine foresight, that the Canaanites would so fill up the measure of their guilt, as to be no longer the subjects of divine forbearance. They were finally destroyed, because their iniquities were full. God threatened his own people, that if they practised the same iniquities, for which the Canaanites were destroyed, they must experience the same marks of his displeasure. God's threatenings were awfully verified; and they are recorded for our admonition. The Jews were broken off from the covenant of God by their unbelief. We stand by faith. Let us not be hindminded, but fear.

ERASTUS.

SURVEY OF NEW ENGLAND CHURCHES.

Concluded from page 402.

ALTHOUGH the design of this Survey is unfinished, I must now offer to the churches of Christ my closing address. And I know not in what better way I can do this, than by unfolding to them the affecting and awful sentiments contained in the following parable of him who spake as never man spake.

The kingdom of heaven is likened unto a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence

then hath it tares ? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up ? But he said, nay ; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest ; and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn.

To his disciples Jesus afterwards gave the following explanation of the parable.

“ He that sowed the good seed is the Son of Man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.”

The first sentiment which presents itself from the parable is this ; *that Jesus Christ has a people in this ruined world ; a people redeemed by his blood, sanctified by his Spirit, and set apart for himself.* “ The field is the world ; the good seed are the children of the kingdom.”

From our apostate race, Christ is raising up a spiritual kingdom. This kingdom he has for a time stationed on earth, in the midst of a wicked world. Nevertheless it is a distinct body. Though his people are in the world, they are not of the world, but are citizens of heaven. They have a character in some measure suited to their final home. Christ has chosen them out of the world, and ordained them that they should be holy, the sons of God without rebuke, bearing the resemblance of their Saviour and King.

Upon them he sets the marks of his special love, forms them into one family, and lets the world know, that it is the place of gracious abode and rest. The real members of Christ's kingdom are *truly good*. Though by nature the children of disobedience, they are renewed in knowledge and holiness after the image of God. Oh, how beautiful is Zion, the holy city and habitation of God !

But the parable teaches, that *the church in the present state is not pure ; that it has a mixture of the children of the wicked one*. The field had tares among the wheat. All who belong to the visible kingdom of Christ are not of the same character. A part of those who number themselves among the people of God are the servants of sin. The church universal, and perhaps almost every particular church, contains some, who love the creature more than the Creator, and are slaves to the lust of the flesh, the lust of the eye, or the pride of life. This was the case in the first and purest age of Christianity. Some,

who confessed Christ before men, forsook the doctrines and practice of Christianity, and thus manifested that they had never been washed from their sins. "They went out from us," says John, "but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest, that they were not of us." It is to be feared, that our best churches embrace many, who are in reality foes to truth and holiness. Of those, who surround the same sacramental table, eat of the same bread, and drink of the same cup, some are travelling in the way to Zion, others in the way to death. Those, who belong to the same visible church, will hereafter, in many instances, be separated from each other, and have the impassable gulf placed between them. A foundation for such a difference in their future condition is now laid by the difference which marks their characters. Some professors are as distant from others in the temper of their minds, as the bosom of Abraham is from the dreadful fire of perdition.

You will further learn from the parable, that *mingling the children of the wicked one with the children of the kingdom is the work of the enemy*. It is a lamentable circumstance of the church in the present world, that it contains such a mixture of characters; that so many profess the religion of Christ, without knowing its power. Though for wise ends it is divinely permitted, yet, in itself, it is a great evil. It is evidently desirable, in itself considered, that the church should contain

those only, who are the devoted servants of Christ. When it is otherwise, it is the work of the enemy. The servants, surveying the field, and observing tares with the wheat, say to the householder, "Didst not thou sow good seed in thy field? whence then hath it tares?" He answers; *an enemy hath done this*.

In like manner, when we survey the visible church, and find that it contains many, who are strangers to grace, we must conclude that *an enemy hath done it*. Satan and his adherents hate the purity, and envy the happiness of the church, and therefore strive to introduce corrupt principles, false teachers, and hypocritical members. In this way the peace of the church is disturbed, the excellence of religion is sullied, and great advantage put into the hands of the adversary. It gratifies his malignant spirit to see those profess religion, who are dead in trespasses and sins; for he well knows, it will occasion offences, injure the church, and open the mouth of the opposing, blaspheming world.

But although this corrupt mixture in the church is to be mainly ascribed to the malice and subtlety of the enemy, *the real servants of Christ are not excusable*. It is partly through their supineness and sloth, that men of the world are so often found within the pale of the church. The enemy came and sowed tares, while the servants of the husbandman slept. Had they, according to their duty, maintained a strict and unremitting watchfulness, the enemy would have found it more diffi-

cult to sow his tares. If churches and pastors were suitably watchful; if they would attend with sufficient care to the characters of those, who offer themselves for admission; if they would faithfully and devoutly examine their exercises and sentiments, and observe their conduct, and seriously endeavour, according to the rules of the gospel, to keep the church pure; we might hope, there would be a much smaller proportion of unbelievers joining in profession with the followers of the Lamb.

But, alas! Christian churches, what matter of lamentation it is, to see so much negligence in this great concern. How little do Christians watch against the designs of the enemy? How does almost every one care for his own things, and not for the things of Christ? And have we not cause to fear, that some not only neglect to guard against the work of the enemy, but, with their own rash hand, sow tares among the wheat? Does not this charge lie with peculiar force against those who, without any discriminating regard to character, are earnest to gather as many as possible into the visible church?

Another observation, which naturally occurs, is, *that seasonable watchfulness and resolution may prevent evils, which, having once taken place, cannot be removed.* Faithful attention to the admission of members will do much more to secure the church from corruption, than equal exertion afterwards. By unremitting vigilance the servants might have kept the enemy from sowing tares. But after they were sown, it was too late to avoid the

evil. When the servants, seeing what was done, and willing to make some amends for their negligence, proposed to go and gather up the tares, the Master said, *nay; lest, while ye gather up the tares, ye root up also the wheat with them.* This is not intended to forbid the proper exercise of church discipline towards offenders; which cannot be neglected without great guilt. The intimation in the parable is evidently designed to guard against rash and irregular proceedings. The work, which the servants proposed, was of a hurtful tendency. So, should the servants of Christ proceed at once to extreme measures with every erring brother; especially, should they enter on the rash design of expelling all the ungodly, of gathering out all the tares, and purifying the church, they would not meet the approbation of their Lord. He would tell them, "*nay.*" *It is a difficult, and, to you, an impossible work. Timely care and faithfulness would, indeed, have done much to prevent these evils. But now they must be left to the great day.* There may be many persons in the church, who give little evidence of the Christian spirit, and are far from conducting themselves according to their profession, who must, nevertheless, be suffered to continue in the church. There are many ways of manifesting the want of religion, for which a church cannot publicly censure a member. His conduct may be such, as to give the church just reason to fear he is unrenewed, and yet may not be such, as to authorise any direct proceeding against him. That a church censure

may be unexceptionable, there must be a manifest violation of gospel rules. There must be satisfactory evidence of palpable immorality. As, on the one hand, a person out of the church may have many seemingly good qualities, and yet not give that evidence of godly sincerity, which justly entitles him to a place in the church; so, on the other hand, the conduct of a visible member may be such, as denotes the want of piety, at least such, as leaves his piety very doubtful; and still may not be such, that the church can justly exclude him. Many must be continued in the church, who, with the selfsame character, could not properly be admitted, if they were out of the church. We must let the tares continue in the field where they are sown, though we ought not willingly to suffer them to be sown there. To introduce them is the design of the enemy; to let them remain till the harvest is the dictate of Christian prudence.

Here we may reflect on *our inability to know the hearts of men, and our consequent inability to make a certain distinction between the good and the bad.* The fruit of tares, is, indeed, essentially different from that of wheat, and when come to maturity and carefully examined, may be clearly distinguished from it. So when the whole practice of the impenitent is taken into view, and sufficiently understood, there is no difficulty in distinguishing them from the penitent. But at present, we cannot survey the whole conduct. Many parts of men's lives are concealed from our view, which, if known, might help us at once to determine

their character. Many sins are committed in secret, the discovery of which would leave no doubt in our minds respecting those who commit them. But while men's sins are undiscovered, we may be totally deceived concerning their character. And most of all does our ignorance of *the heart* disqualify us for deciding the question of character. So ignorant are we of the heart, which essentially constitutes the character, that if we should take upon us the office of judge, we should be in great danger, in many instances, of clearing the guilty, and condemning the innocent. Many of those, whom we regard, as the disciples of Christ, may be false professors. Many that we esteem as gold, and silver, and precious stones, in the building of the church, may be hay, and wood, and stubble. While others, whom our wayward judgment condemns as worthless and vile, may be numbered among Christ's jewels. When we look with the most discerning eye upon the churches, we are unable to determine, who will be approved of God, and who will be rejected.

This introduces our last particular.

There is a time at hand, when the characters of men will be made known, and a complete eternal separation take place between the righteous and the wicked. This is a most important sentiment in the parable. "In the time of harvest, says the householder, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." "The harvest is the end of the world, and the reapers are

the angels. As therefore the tares are gathered and burnt in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them which do iniquity." Every man's character shall be tried ; the all revealing day shall declare it. Though we can look only on the outward appearance, there is one who searcheth the heart, and is thus qualified to divide the good from the bad, and assign to all their proper places. Men may be unknown till the judgment day ; but then every secret thing shall be disclosed. At present we cannot determine what proportion of the visible church are the children of this world ; but the great day will declare it. Hypocrites may now pass for Christians ; but then the veil will fall off, and the form which it covered openly appear. Some upright persons may now labour under such disadvantages, that we hardly imagine them the heirs of God. But when that day arrives, they will be presented faultless before their Father's throne. At present the peace of the church is interrupted, and its glory shaded by erroneous guides and unholy professors. But then the church will be freed from the incumbrance of hypocrites and unbelievers. Christ will gather out of his kingdom all things that offend. No unrenewed sinner can then hold his place among the people of God. How many, who have here come before God, as his people, conversed with the children of the

kingdom, and with them celebrated the dying love of Jesus, will then be cast away, as chaff and stubble ! How many, who have concealed a proud, self-righteous, or worldly heart under the mask of religion ; how many nominal Christians, who have been secretly alienated from the cause of truth and sanctity ; how many such will then be gathered as in bundles, and cast into a furnace of fire, where shall be wailing and gnashing of teeth ! And their anguish and despair will be exceedingly aggravated by all the privileges they once enjoyed, and by all the hopes they once entertained. Awful, momentous day, which shall burn as an oven, and consume all the proud and wicked as stubble, leaving them neither root nor branch. Oh Lord, gather not our souls with sinners. How different from them will the saints appear ! Delivered from all the corruptions of the world, and sanctified by the divine Spirit, they will be a royal priesthood, a holy nation, a pure and heavenly church ; will sit on thrones, and forever shine forth as the sun, in the kingdom of their Father.

Churches of Christ, these are the words of truth, and shall surely come to pass. What manner of persons, then, ought we to be ! With what watchfulness, and prayer, and holy diligence, should we wait for the day of the Lord ! Behold, that day cometh quickly ! Blessed are they, who are prepared for its solemn transactions.

PASTOR.

Selections.

PARLOUR PREACHING.

From the Evangelical Intelligencer.

INSTRUCTION may often be communicated with greater advantage in private than in public discourses. In the former, the speaker can address his hearers with a direct relation to the particular circumstances in which they are placed; whereas, in public preaching, his observations must of necessity be for the most part general: besides, in the small circle of a private family, there is a liberty and familiarity allowable, which cannot be admitted into the pulpit. The preacher can pause, and inquire whether he is understood; and in many cases the questions and observations of those whom he is endeavouring to instruct, will suggest to him the most important and appropriate ideas and sentiments.

The Lord Jesus Christ has left to all his servants an instructive example in this part of their duty. Several of his most beautiful and edifying discourses were delivered in private houses, and occasioned by the peculiar circumstances of those with whom he conversed.

The apostle Paul appears also to have spent a part of his time in communicating instruction in this mode; for in that most excellent and pathetic discourse which he delivered to the elders of Ephesus, he speaks of it as his practice amongst them, not only to teach publicly, but from house to house.

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In modern times, it is to be lamented, that less is done in this way than could be wished. After making every allowance which candour requires on this subject:—admitting that young preachers, for several years after they appear in the pulpit, ought to spend a considerable portion of time in their studies, that they may prepare themselves for more extensive usefulness in after life; that some ministers of the gospel may be so circumstanced, that much of their time must be employed by an attention to the general interests of the church; that some must consume a large part in making that provision for their families which their people are either unwilling or unable to make for them; and that a few may actually be qualified (as I have heard the late president Edwards judged that he was) to do more good by writing for the public in his study, than by spending his time in much conversation:—after making as much allowance for these, and all other considerations of a similar kind, as truth and justice require, it is feared that much room will still remain for well founded complaint on this subject.

Some preachers do not possess the talent of readily introducing religious conversation, and therefore when they first make the attempt, it is with such a stiff and awkward air, that every per-

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son present is made uneasy, and none more so than the speaker himself. Hence, perhaps, he too hastily forms the conclusion, that he is not, and never shall be, qualified for this species of instruction; and therefore, after a few unsuccessful attempts, relinquishes the object as hopeless. Others are so occupied in the investigation of dark and unprofitable speculations in theology, or in correcting and polishing their sermons, so that they may be brought to the highest pitch of elegance, that they have no time to spare for this tedious mode of preaching: And others again are so fastidious, that they cannot condescend to hold free and familiar conversation with ignorant people. They are immediately disgusted with the crude conceptions and blundering expressions of many with whom they converse, and their feelings, wound up to an excessive degree of refinement, cannot bear the shock of a collision with vulgar minds.*

We might yet mention another class of persons, who, although invested with the office of preachers of the gospel, consider it in no other light than

* Do persons of this character, ever think of the condescension of the Saviour? Possessing intelligence and purity as far exceeding that of any human being, as the sun exceeds a ray of his own light, how kindly, patiently and familiarly, did he converse with the poor, the rude, the ignorant and the froward! Shall any one of his ministers feel an intolerable disgust at what their Lord and Master performed with pleasure! Shall dust and ashes refuse to mingle with their kindred, when God's eternal Son hath shown them such an example!

any other trade. They pursue it for the sake of a decent livelihood, and they will do no more than they are obliged to perform. But if indeed they were to attempt instruction by religious conversation, they would be found utterly incapable of the task. If such a preacher should meet with a person suffering the smart of a wounded conscience, never having had any experience of such a case, he could neither sympathise with nor comfort the poor, awakened sinner. Or if he should happen upon a child of God labouring under perplexing doubts respecting his spiritual state, he would be entirely at a loss how to proceed with such a person. Having had no experience of the hidden life of a believer, no knowledge of his trials and conflicts, he would judge all these things to be the fruits of a dis-tempered mind.

There is one thing, which, if duly considered, I think would have no small influence upon those whose office it is to teach, and which would go far to remove all impediments out of the way, which now hinder them from using every opportunity of leading men into the way of salvation: What I allude to is this, that the ministers of the gospel are accountable for the loss of every soul which perishes through their criminal negligence, whether that negligence proceed directly from sloth, from the pretence of study, from the affectation of refinement, or from indifference and carelessness. Every minister of the gospel ought to be able to say with sincerity, as Paul did in

the above mentioned discourse, *Wherefore I take you to record this day that I am free from the blood of all men.*

But the obstacles, to what I call Parlour Preaching, do not arise wholly from the negligence or incompetence of the ministers of the gospel, but at least one half of the blame lies at the door of the people.

A preacher pays a visit to a wealthy, fashionable family. As a gentleman of character and education, he is treated with politeness and attention. He may eat and drink of the best ; but if he should happen to think with himself, " My constant employment should be to promote the salvation of men • These, with whom I now am, are a part of my flock, for whom I must render an account ; and they need advice and admonition as much as any ;" and, in consequence, if he should introduce a discourse upon the important subject of salvation, what would probably be the effect ? The company would be struck dumb with astonishment at his rudeness ; and the snarl of disgust, the smile of contempt, or the look of disapprobation, might be expected, as the reward of his temerity.

If some polished buck, however, should think it no insult to the clerical character, to take his Maker's name in vain, this per-adventure might give no offence to the same company : But if the clergyman should, in the most modest way possible, insinuate that this practice was offensive to God and painful to himself, it would probably be considered such an outrage on good breeding as to merit the high displeasure, not only of the culprit,

but of every other person in the company. In such circumstances, it is easy to see, that there is little hope of doing good by *preaching*. If the preacher attempt it once, he will not be likely to have a second opportunity of instructing the same persons. So far from attempting parlour preaching in such circumstances as these, it will be the wisdom of gospel ministers to keep at a distance from companies, however honourable in the estimation of the world, where their sacred profession is disregarded. To be esteemed for their wit or vivacity in conversation, or for their elegant and polished manners, by those who despise their calling, is to them no honour, but a disgrace. In what is usually called *fashionable life*, there is, alas, little room for religion. In forming the regulations by which people of this condition are governed, the religion of Christ too seldom has any place in the system ; and while persons are whirled in the vortex of fashion, there is very little hope of their salvation.

But obstacles to religious instruction not only exist among rich and fashionable people, but also among those of every condition.

In many houses the whole attention is given to the body ; and when such are visited by the minister, all hands are set to work to provide for his gratification. Instead of one, there are often half a dozen Marthas, *who are cumbered with much serving*, and not one listening Mary in the whole circle.

In other places, he will have religious conversation enough, but to very little profit. Obscure

and knotty questions, commonly incapable of a certain solution, and of no consequence if one could be given, are treasured up, in order that they may be proposed to the minister. He must give his opinion, as to the mark set upon Cain, the thorn in Paul's flesh, and must tell who Melchisedeck was, and whom the witch of Endor raised up for Saul. But no one inquires, "What must I do to be saved? Or how may I grow in grace most successfully? What are the best evidences of a change of nature, or what ought a Christian to do in such and such given circumstances?" Others have an itch for controversy, and they feel the importance of being able to maintain or dispute with the minister, and perhaps of vanquishing him in their own conceit. There are many persons who glory in holding some opinions different from those commonly received. These they often bring forward to be discussed, not that they expect instruction or wish to obtain new light; for nothing can exceed the confidence and pertinacity with which these favourite opinions are held. The holder would sooner renounce the whole creed, than yield one of these notions which he cherishes with a fatherly fondness, considering them as the fruit of his own invention, the result of his own ingenuity; and therefore he would as soon suffer you to offer him the grossest personal insult, as to rob him of any of these opinions.

Again, the spirit of party among many people is so prevalent, that they will hear nothing willingly, receive nothing cordi-

ally, unless it comes through one particular channel. A single phrase, which they consider as belonging to a different system, even if it be a scriptural phrase, will shut the mind against all instruction from the person who was so unfortunate as to use it. Some serious people are as much offended at hearing the words, "election" and "predestination," as if they were never used in scripture, but invented by the enemies of God and religion.

But the chief obstacle with all classes is a want of *taste* for religious conversation. On any other subject they will be fluent, but here they are mute. If you begin conversation, you must carry it on yourself. Those who habitually neglect their salvation, take no pleasure in hearing of its importance. Especially, most people dislike to be interrogated by their minister, as to the condition of their souls, though it be done in a private, personal conversation. They are conscious that all is not well, and they cannot bear to confess the truth. Many therefore keep up an opinion that the exercises of the heart ought not to be spoken of, that it savours of ostentation, and is a mark of hypocrisy; but surely there can be no ostentation in a man's confessing to his pastor that he is an unconverted, inexcusable sinner; or in relating the imperfection of his duties, and the weakness of his graces.

Young people are generally much afraid to be interrogated about the concerns of their souls, and they dread the company of clergymen on this very account, fearing that they may be asked

whether they are engaged in the great work of their salvation.

But ministers should never cease from their endeavours. One word, seasonably and affectionately spoken, has often been the means of saving a soul from death. Private admonition and advice have been remarkably blessed in former times, and they are so still where they are diligently, tenderly, and prudently used.

ANECDOTES.

Mons. Foscue, one of the farmers-general of the province of Languedoc, by grinding the face of the poor, within his province, had amassed an immense sum of money, which, being known to the government, he was ordered to raise a considerable sum. But not being inclined to comply with this demand, he pleaded extreme poverty. And lest the inhabitants of his province should give information to the contrary, he resolved to hide his treasure in such a manner as to escape the most strict examination. He dug a kind of cave in his wine cellar, so large and deep that he could go down with a ladder; at the entrance was a door with a spring lock, which, on shutting, would fasten of itself. Lately Mons. Foscue was missing: diligent search was made after him every where, but to no purpose; at last his house was sold.

The purchaser beginning to rebuild it, discovered a door in the cellar, and going down found Mons. Foscue lying dead on the ground with a candlestick near him; and on searching farther, they found the vast wealth which he had amassed. The purchaser supposed that he went into the cave, and the door by some accident shutting after him, he was out of the call of any person, and perished for want of food. He had ate the candle and gnawed the flesh off both his arms: and thus died this miser, this avaricious wretch, in the midst of his treasure, to the scandal of himself, and to the prejudice of the state.

DIVINITY OF CHRIST.

Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied the first, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the true God, and eternal life.'

We cheerfully comply with the request of a respected friend, to disseminate and preserve the following tender and beautiful lines by the Rev. Samuel Pearce, A.M. in the pages of the Panoplist.

Editors.

THE GARDENER AND ROSE-TREE.

IN a sweet spot, which wisdom chose,
Grew an unique and lovely Rose;
A flow'r so fair was seldom born—
A Rose almost without a thorn.
Each passing stranger stopp'd to view
A plant possessing charms so new.
"Sweet flow'r!" each lip was heard to say—
Nor less the owner pleas'd than they:
Rear'd by his hand with constant care,
And planted in his choice parterre,
Of all his garden this the pride,
No flow'r so much admir'd beside.

Nor did the Rose unconscious bloom,
Nor feel ungrateful for the boon;
Oft as her guardian came that way,
Whether at dawn, or eve of day,
Expanded wide—her form unweild,
She double fragrance then exhal'd.

As months roll'd on, the spring appear'd,
Its genial rays the Rose matur'd;
Forth from its root a shoot extend—
The parent Rose-Tree downward bend,
And with a joy unknown before,
Contemplates the yet embryo flow'r.

"Offspring most dear, (she fondly said)
Part of myself! beneath my shade,
Safe shalt thou rise, whilst happy I,
Transported with maternal joy,
Shall see thy little buds appear,
Unfold, and bloom in beauty here.
What, though the lily, or jessamine,
Or hyacinth no longer fill
The space around me—all shall be
Abundantly made up in thee.

"What, though my present charms decay,
And passing strangers no more say
Of me, "Sweet Flow'r!" yet thou shalt raise
Thy blooming head, and gain the praise:
And this reverberated pleasure
Shall be to me a world of treasure.
Cheerful I part with former merit,
That it my darling may inherit.
Haste then the hours which bid thee bloom,
And fill the zephyrus with perfume."

Thus had the Rose-Tree scarcely spoken,
Ere the sweet cup of bliss was broken:
The gard'ner came, and with one stroke,
Ble from the root the offspring took;
Took from the soil wherein it grew,
And hid it from the parent's view.

Judge ye, who know a mother's care
For the dear tender babe she bears,
The parent's anguish. Ye alone
Such sad vicissitudes have known.

Deep was the wound; nor slight the pain
Which made the Rose-Tree thus complain:

"Dear little darling! art thou gone—
Thy charms scarce to thy mother known!

Remov'd so soon! So suddenly
Snatch'd from my fond maternal eye!
What hadst thou done! dear offspring! say,
So early to be snatch'd away!
What! gone forever!—o'er me no more:
Forever I thy loss deplore.
Ye dewy daisies, with tears supply
My now forever tearful eye;
Or rather come some northern Maid,
Dislodge my yielding roots in haste.
Whirlwinds arise—my branches tear,
And to some distant region bear
Far from this spot, a wretch had mother,
Whose fruit and joys are gone together."

As thus the anguish'd Rose-Tree cry'd,
Her owner near her she cry'd;
Who in these gentle terms reprov'd
A plant, though mourn'ring, still believ'd:—

"Cease, beseeching flow'r, these useless cries;
And let my lessons make thee wise.
Art thou not mine? Did not my hand
Transplant thee from the barren sand,
Where once, a weed, unsightly plant,
Expos'd to injury and want,
Unknown, and unadmird, I found,
And brought thee to this fertile ground;
With studious art improv'd thy form,
Secur'd thee from th' inclement storm,
And through the seasons of the year,
Made thee my unabating care!
Hast thou not bloom'd thy happy lot
In such an owner, such a spot!
But now, because thy shoot I've taken,
Thy best of friends must be forsaken.
Know, flow'r below'd, e'en this affliction
Shall prove to thee a benediction:
Had I not the young plant remov'd,
(So fondly by thy heart below'd)
Of me thy heart would scarce have thought,
With gratitude no more be fraught:
Yea, thy own beauty be at stake,
Surrender'd to thy offspring's sake.
Nor think, that, hidden from thine eyes,
The infant plant neglected lies—
No,—I've another garden, where
In richer soil, and purer air
It's now transplanted, there to shine
In beauties fairer far than thine.
Nor shalt thou always be apart
From the dear darling of thy heart;
For 'tis my purpose thee to bestow
In future time, and plant thee there,
Where thy now absent offspring grows,
And blossoms a celestial rose.
Be patient then, till that set hour shall come,
When thou, and thine shall in new beauties bloom:
No more its absence shalt thou then deplore,
Together grow, and ne'er be parted more."

These words to allance hush'd the plaintive Rose,
With deeper blushes redd'ning now the glows,
Submissive bow'd her unrepining head,
Again her woe'd, grateful fragrance shed:
Cry'd, "Thou hast taken only what's thine own,
Therefore, thy will, my Lord, not mine, be done."

Review of New Publications.

A Sermon, delivered at New-Boston, N. H. February 26, 1806, at the Ordination of the Rev. E. P. Bradford to the pastoral care of the Presbyterian Church and Society in that place. By Jesse Appleton, Congregational Minister in Hampton, N. H. pp 32. 8vo.

THIS is a serious and ingenious discourse. It is well adapted to the occasion, is written in a pure and perspicuous style, and displays such modesty and candour, as are very congenial with the delicate subject of catholicism. The author does not appear "fierce for moderation;" but seems to have aimed at steering a middle course between the extremes of bigotry and latitudinarianism. And had he only kept within these proper bounds, he would have deserved much praise, and given no occasion for the following remarks, which have occurred to some judicious and candid readers.

1. Mr. A. appears to have mistaken the plain and obvious meaning of his text. It is 1 Cor. i. 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind, and in the same judgment." These words Mr. A. allows must enjoin upon the Corinthians either unity of sentiment, or unity of affection. If we regard the mode of expression, we must naturally conclude, that the apostle meant to enjoin unity of *sentiment*, or to teach the Corinthians to speak, to think, and to judge alike upon religious subjects. And it clearly appears from the following parts of the epistle,

that they stood in need of such an exhortation from the apostle Paul, who was their spiritual father, and the master builder in forming them into a church state. For they had fallen from their steadfastness, and run into numerous and dangerous errors. They had erred respecting the divine call of the apostle, respecting church discipline, the duty of marriage, the nature and design of the Lord's Supper, the support of gospel ministers, things offered to idols, spiritual gifts, and even respecting the great doctrine of the general resurrection. Upon this head the apostle reproved them sharply. "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen of Cephas, and then of the twelve; and last of all he was seen of me also. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, *how say some among you that there is no resurrection of the dead?*" If the apostle meant to suit his epistle to the present state of the Corinthians, he could not have addressed them upon a more seasonable and necessary subject, than that of unity of *sentiment*,

from which they had so grossly departed. It is, therefore, most natural to consider his words in the text as referring to their unchristian doctrines, as well as to their unchristian feelings. But admitting Mr. A.'s exposition to be right, and allowing that the apostle did refer *solely* to unity of affection; then it is queried by what logic Mr. A. could deduce from a passage, which had no respect to controverted points in divinity, this doctrine; "that there may be *comfort of love and fellowship of the Spirit* among those Christians, whose *opinions in divinity* do not fully coincide."

2. Whether this doctrine bear any legitimate relation to the text or not, it seems to be *too indefinite* to require either proof, or even illustration. For no man can be found, of any religious sect or party, who will not readily allow, that "Christians, whose opinions in divinity *do not fully coincide*, may enjoy *comfort of love and fellowship of the Spirit*," or sincerely unite in brotherly love. A doctrine or leading sentiment in a public discourse ought to be not only true, but important.

3. There seems to be no great propriety in the concessions, which Mr. A. makes previously to the proof of his doctrine. They are all very true, but neither necessary nor pertinent. What if Christians may differ as much in meaning, as in words; what if their diversity of opinions may not be matter of indifference; what if some may differ essentially from others; what if some may be criminal for imbibing their errors; and what if the nearer any agree in the be-

lief of the truth, the more closely they may unite in affection:—Supposing all these things to be true, they have no tendency to prepare the way for the illustration or support of the truths in question, and therefore, it is conceived, they ought to be considered as mere protuberances to the discourse.

4. Mr. A.'s mode of reasoning in proof of his doctrine, is both redundant and deficient. His argument derived from the sources of error is redundant; and his argument, drawn from the conduct of those eminent men he mentions, is deficient, because it does not appear, *from any thing he has said*, whether they acted right or acted wrong in exercising mutual esteem and affection. But whether he has succeeded or failed in supporting his doctrine, its truth will be universally believed.

5. Mr. A. triumphs without a victory, in his remarks upon the fourteenth of Romans. All the apostle there said goes no further than to prove, that men may differ in *non-essential points*, and yet be sincere Christians, and exercise mutual love and esteem. This nobody denies. But some have denied, and probably will continue to deny, that the apostle meant to justify any man in the least *voluntary* error.

6. Mr. A. misrepresents the opinion of those whom he considers as opponents. He says, "it has been the opinion of some respectable men, that, should those, who embrace error, actually embrace the truth, they will then *know* that their present opinion is right, and their former wrong." We are acquainted with none who maintain, that

men *always* know they are right in opinion, when they are so ; but we believe many justly maintain, that when men are really right in opinion, *respecting subjects which admit of certainty*, they may then know that they are right. There are many subjects in divinity, which do not admit of *certainty* ; and perhaps, the doctrine of infant baptism, which Mr. A. mentions, may be one. In this, and similar cases, a man may be right in opinion, and never certainly know in this life, that his opinion is entirely agreeable to the word of God. He may gain so much light as to exclude doubt, which will justify him in maintaining his opinion, and acting upon it. But when a man has erred in respect to a divine truth, *which admits of certainty*, and afterwards embraces that truth, he may then know that he *knows* it, and that his former opinion was wrong. This, however, may not be the infallible consequence, because his knowing the truth, and knowing that he knows it, are two very different things, and the former may exist without the latter.

Finally, notwithstanding our confidence in the rectitude of Mr. A.'s intentions, it appears to us to be the general tendency of his discourse to make men believe, that it is more difficult to discover truth and detect error than it really is. It tends to make men feel too easy and unconcerned about their religious errors. It also tends to favour the growing and dangerous notion, that it is of more importance to avoid bigotry than heresy. And it seems calculated to create a belief, that

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there is no important distinction between real Calvinism, and real Arminianism; which belief may be productive of many hurtful effects.

THE PROVIDENCE OF GOD ORDERING AND CONDUCTING THE AFFAIRS OF MEN.

A sermon preached in the Independent or Congregational church, Charleston, South Carolina, Sept. 14, 1806. By ISAAC STOCKTON KEITH, D. D. One of the pastors of said church. Published by request. W. P. Young. Charleston. pp. 56.

THE length of the title violates the rules of classical taste. The title of a book becomes its name, and like the name of a child, should be such as may be conveniently spoken.

It is doubted, whether it add any thing to the usefulness of a sermon to inform the public, that the publication was earnestly solicited by respectable characters ; that the author felt himself constrained to comply. Better say as Mr. Henry does concerning one of his books ; " If I thought it needed an apology, I would not consent to publish it." On the other hand, if a work need no apology, the author should make none. This we think to be the case with the discourse now before us.

It was occasioned by the desolating storm which took place in the Southern States in August, 1806. " My times are in thy hand," is the text. In order to exhibit the leading ideas included

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in this passage, the author observes, 1. That the times of man's *natural life*; 2. the times of the *spiritual life* of believers, including all the varieties of their religious experience; and 3. the time of their death, are in the Lord's hands.

The following paragraph, from the 2d head of discourse, is given as an agreeable specimen of the sentiment and style of the sermon.

"For a while they (that is, they who are to be the final subjects of salvation,) are permitted to remain with 'the world which lieth in wickedness,' 'to walk after the ways of their own hearts, and in the sight of their own eyes,' departing farther and farther from God, wandering in the fruitless pursuit of happiness, through the various scenes of worldly vanity, and amidst the multiplied snares of the cruel destroyer, 'who leads the children of disobedience captives at his will,' exulting with a most malicious triumph, in the expectation of soon plunging them headlong into everlasting perdition: But the time of divine mercy and love at length arrives, when these infatuated servants of sin must be ransomed; when these wretched captives of Satan must be delivered; when 'these lost sheep must be brought back to the fold of their heavenly Shepherd.' When in their mad career of bold impiety, unrighteousness, and licentious indulgence; or in their thoughtless progress down the broad road of worldly business, of fashionable amusement, or of the decent, lifeless forms of religion and virtue, they were hastening to eternal destruction; they are mercifully arrested by an invisible power. For now the Divine Spirit, given by the Father, through the mediation of the Son of God, comes to carry into effect the great design of redeeming grace and love in their favour. To this end, he awakens their solemn attention to the demands of the law, and the calls of the gospel. Thus he convinces them of sin, awakens their fears of the wrath of God due to it, and con-

strains them seriously to consider and inquire 'what they shall do to be saved?' Then pointing their views to the only and the all-sufficient Saviour, revealed and offered in the gospel, he suffers them not to remain on any fallacious ground, on which they would be ready to feel themselves secure, and to promise themselves peace; nor will he allow them to conclude that they have found rest to their souls, till they have 'fled for refuge to lay hold on the hope set before them in the Lord Jesus Christ, whose is the only name given under heaven by which any can be saved.' And now, in a day of divine power, they are made willing, cordially willing, to forsake their sins, to renounce their self-righteousness, to give up the world, and 'to suffer the loss of all things,' which were once most dear to their hearts, 'that they may win Christ, and be found in him,' and become his genuine disciples and followers. For his sake, they are now disposed 'to deny themselves' in respect to all worldly interests and pleasures, which may be incompatible with their obligations and their duty to him; they are now ready, also, 'to take up the cross' of reproach, or of any other kind of suffering, to which they may be called on account of their attachment to him, and their fidelity in his service; and thus they are prepared, cheerfully, 'to follow their Lord and Saviour' to his heavenly kingdom, in that way of obedience and trial which he has marked out in his gospel, and which, to their natural pride and self-love, heretofore appeared to be the most unpleasant and irksome, beset with the most formidable difficulties, and surrounded with the deepest and most discouraging gloom."

In the sermon and note the author gives an interesting and affecting account of the extensive destruction of the fruits of the earth, and of the lives of men occasioned by the tempest, and forcibly inculcates that pious attention to the events of divine providence, which is equally the duty and happiness of all rational creatures.

A Sermon, delivered at Ashburnham, May 22d, 1806, at the interment of Mr. John Cushing, jun. who expired at the house of his father. By Seth Payson, A. M. Pastor of the church in Rindge. Published by request. Leominster. S. & J. Wilder, 1807.

WHILE the pilgrimage of mortals is through a vale of tears, while "man is born to trouble as the sparks fly upward," that religion must be peculiarly dear to him, which affords the strongest consolation under the pressure of calamity, and teaches him in the best manner the heavenly art of educing good from evil. This is the glory of the Christian religion; and surely the views it presents are admirably calculated to animate the desponding mind, and to cheer the drooping spirits. What can be more so, than the assurance of a superintending Providence, ordering all things for the best; than the prospect of an eternal weight of glory, infinitely counterbalancing the evils of time, though secured and enhanced by them; than the example of the wise and good in all ages, and of the divine Author of the religion himself, all of whom were made perfect through sufferings?

Such are the topics of consolation, on which the ministers of the gospel are called frequently to dwell. In the sermon under review we find them presented in a clear and forcible manner, well calculated to command attention, and to convey solace and instruction.

The text is from the epistle of St. Peter. *Brethren, think it not*

strange concerning the fiery trial, which is to try you, as though some strange thing had happened unto you. After an appropriate introduction, he proposes his plan of discourse in the following words. "We are here taught that those, who are beloved of God, are exposed to severe trials; and that the heavy afflictions, laid upon them, afford no just cause of surprise."

Under the first general head we find the following observations.

"Above all things else is the honour of God and the glory of the Saviour dear to the Christian. To what painful sensations then is he subject in a world, where this glory is neglected, this love despised, and that precious blood trampled under foot, which he knows was the price paid for the ransom of his soul, and which has brought peace to his conscience, and heaven to his heart?"

That the Christian has no cause for surprise on account of the afflictions he is called to endure, is shown from a number of considerations, that are brought into view, collectively, in the following paragraph.

"Forewarned that the Christian's life is a warfare; that Christ himself was made perfect through sufferings; encompassed with a cloud of witnesses, who rose out of great tribulation, and now stand with the Lamb on Mt. Zion; assured that the sufferings of time are designed to make us partakers of the divine nature, and that they will so soon be crowned with immortal bliss; under these views, do the severest trials afford any ground to suspect, either the truth of the promises, or our interest in them? Do they not rather afford ground to welcome the hand, which corrects us for our benefit, and has opened so many springs of consolation for the support of his afflicted people? What thanks are due to the Father of mercies for the refreshing hopes and comforts of the gospel? That God reigns; that he

exercises a special providence toward those who put their trust in him, and that his wisdom, power, and goodness are continually employed in preparing them for future glory, are truths, which need but to be realized, to raise the mind above the evils of time, and to fill it with all joy and peace in believing."

The subject is then applied to the occasion, which produced it. The deceased is represented as a very worthy man; and his profession, as a merchant, leads to a train of useful reflections on the importance and advantages of commerce. The consolations of the gospel are more particularly addressed to the bereaved, and the author concludes with seriously applying the lessons of Providence to his audience at large.

On the whole, we have been happy to find that the discourse, we have been reviewing, comported with the character, its author has sustained, as a man of sense, and a Christian; and we cordially recommend it to the perusal of our readers.

Milner's History of the Church of Christ.

[Being informed that an American Edition of MILNER'S CHURCH HISTORY is contemplated,* we introduce under this head, for the information of the American public, the following concluding remarks, on this excellent work, of the Reviewers in the *Christian Observer*.]

IN forming an estimate of Mr. Milner's labours, it must be kept in mind, that the design of his history was entirely new; and

* By Messrs. Farrand, Mallory, & Co. in Boston.

that he had therefore to contend with the various difficulties which must be encountered by those who pursue a path hitherto unattempted. It was necessary that he should be thoroughly acquainted with all those materials which had occupied the attention of former writers of Church History, with a view to ascertain their bearing upon the particular objects of his research. But it was also necessary, that, taking a wider range, he should penetrate recesses of private history unexplored by his predecessors; and that, in order to form a true judgment concerning the sentiments and character of individuals, he should peruse with attention original writings, which before had been almost consigned to oblivion; a task far more laborious, and less amusing than commonly fall to the lot of authors. The works of other ecclesiastical historians exhibit indeed, in splendid characters, the lives of men who bore a distinguished rank in the church; they record the actions of the great and honourable of the earth; of kings, and bishops, and councils. In the work before us, names "unknown to song," but inscribed in the book of life, are drawn from their obscurity; and, anticipating that day in which a true and impartial judgment of merit will be formed, and in which the righteous only shall be had in everlasting remembrance, they are held up to the regard and admiration of mankind, as monuments of the transforming power of divine grace.

But it is not only on account of his patient industry, and unwearied research, that Mr. Milner de-

serves the grateful thanks of the church of Christ, but likewise for his strenuous endeavours to correct the opinions of mankind on many important points, by leading them to form their decisions according to truth, and not according to the false criterion of worldly estimation. We deem those parts of his work by no means the least valuable, where he has combated, and always, we conceive, with success, the artful and insidious misrepresentations of Hume and Gibbon, by which a general currency had been given to sentiments tending greatly to the depreciation of Christianity.

We think that Mr. Milner particularly excels in accuracy of discrimination, and soundness of judgment; and we are disposed to attribute his superiority in this respect to his invariable practice, a practice in which we fear that as an historian he will be found to stand nearly alone, of estimating men's characters and actions by the unvarying standard of the word of God. His knowledge of the human heart was deep, his views of religion and of its influence just and extensive; he possessed also an originality and independence of mind which prevented his servilely copying the plans or adopting the sentiments of preceding writers. His remarks on the different characters which pass under his review, manifest a more than usual share of acute observation, while they exhibit a pleasing spirit of Christian candour and charity. In the impartiality with which he notices the faults and defects of Christians, whose lives in the main were excellent, we recognize an imitation of the fidelity

of the sacred writers, whose historical details describe men as they are, while their precepts point out what they ought to be. Our author's appreciation of the merits and defects of Wickliff, Luther, Erasmus, &c. will exemplify this remark. We mean not to assert, that Mr. Milner has in no instance erred in the view he has given either of facts or characters; or that he has been in no instance biassed in his judgment by his peculiar sentiments in theology; but thus much we feel ourselves justified in asserting, that, in general, we may safely rely not only on the representation he has given of facts, but on the estimate he has formed of characters. The love of truth evidently constituted a striking feature in our author's mind. That sterling integrity which dares not flatter, and will not deceive, is very conspicuous in his work; nor can any one, who reads it with care, entertain a doubt that the object of its author was, not to gratify his own vanity by composing a book which should enhance his literary fame, or to obtain popularity by accommodating himself to the prevailing taste; but, with simplicity and plainness, to set before his readers the genuine principles of the gospel of Christ, and to exemplify their effects on the spirit and conduct of such as cordially embraced them.

The strong and uniform attachment shewn by Mr. Milner to those truths which are peculiarly entitled to the appellation of *evangelical* ought not to be omitted in the enumeration of his merits as the historian of the church of Christ. With a re-

spect to some religious opinions, there will always be much difference of sentiment among even the true followers of our Lord ; but all who have a fair claim to that character will feel themselves under great obligations to Mr. Milner for the boldness and ability with which he has asserted and vindicated the evangelical doctrines of original sin, salvation by grace through faith in a crucified Redeemer, and sanctification by the Holy Spirit. He loses indeed no opportunity of illustrating these grand truths, and particularly the doctrine of justification by faith, of which he never speaks but with a manifest impression of its importance. Should any of his readers conceive, that he lays too much stress on the single point of the necessity of faith in the atonement and grace of Christ, let them reflect, that in the view of Mr. Milner, and as we conceive in that of the inspired writers, it is a point most intimately and inseparably connected with every branch of Christian verity, lying indeed at the root of all true religion ; and that with him as with them, it is always a practical truth, producing necessarily, when rightly and cordially received, holiness of heart and life.

Perhaps there is no excellence so predominant in Mr. Milner's work, as the genuine piety which appears in every page. The author does not speculate respecting Christianity with the cold, philosophical spirit, so congenial to the taste of the present age ; but feeling all his own present happiness and future hopes to be centered in the gospel, he commends it with honest warmth to the affections of his

readers. His heart seems to glow with love to the Redeemer of mankind, whose glory he labours to exalt. He appears also deeply interested in the welfare of his fellow creatures, and shews a constant solicitude to promote their salvation. And while the luminous piety of his own mind beams forth upon his readers, and kindles their devout affections, his writings are eminently calculated to enlighten and instruct them. We rise from the perusal of this history with far other impressions of the value and excellence of Christianity, than are produced by almost any other historical work : our faith is strengthened, our hope elevated, and our souls animated with a desire to be followers of those who through faith and patience have inherited the promises. Defects may undoubtedly be pointed out, but they are chiefly the defects of a vigorous mind grasping at great objects, and indifferent to those smaller points which might distract the attention. Much allowance must also be made, when, as in the present case, a work of such magnitude and difficulty is executed in the short intervals of leisure redeemed from numerous and laborious employments, and amid the interruptions occasioned by frequent attacks of sickness.

On the whole, we do not hesitate confidently and earnestly to recommend this history as a valuable addition to the library of every Christian ; as a work in which instruction is happily blended with interesting narrative, which the young may be allured to read for the entertainment it affords, and which the advanced

Christian will prize for the edification he may derive from it. We are greatly mistaken if it will not prove highly useful in imparting just views of the nature of true religion, and in leading many to feel the supremely important obligations of Christianity. The pious author has al-

ready entered into his rest, and is enjoying the fruit of his labours in a better world; but though dead, he yet speaketh, and we have no doubt will long continue to speak to the improvement, comfort and everlasting benefit of thousands.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER VI.

Maryville, Feb. 8, 1808.

REV. SIR,

SUFFER me to interrupt the course of my narrative by filling this sheet with a description of one of the dances of our Indians, called the Eagle-tail dance. I am persuaded that it was once a religious ceremony; that it originated in the East; and is enigmatical. Though it has passed through the lapse of ages, it still wears a strong appearance of the mysticism of the ancient mythology. But as religion was then used as a machine of state policy, this might have been used in that way.

The occasion of the dance is the killing of an eagle. Immediately on this joyful event, the town to which the person belongs, with some other towns in the vicinity, send word to some town or towns at a distance, that on a certain day, they will bring them the tail of an eagle. Before the day appointed, the party, who are to bring the tail, carefully select from the woods a stick having many limbs, which they cut off two or three inches from the stem, and on the top they spread the tail and bind it fast with ligatures, and also carry with them most of the feathers of the eagle, bound in little bundles: while the

party, who are to receive them, provide a block of wood, carved in the figure of a man's head, fasten it to a pole, and set it in the ground in the spot designed for the place of meeting. This done, all assemble in the town-house, and wait the approach of their friends, who come carrying the tail in triumph, attended by the sound of the drum and other music. Having arrived at a convenient place, and sufficiently near to be distinctly heard by those in the town-house, they are formed into order by their principal chief, who distributes the bunches of feathers among the chiefs and warriors of his party. They then raise the war whoop, which is three times repeated, and as often answered by those within. They march forward about 100 yards; halt, and whoop once; are distinctly answered; so a second and third time. At the third of these single shouts, those within march out, directing their course towards the figure of the man as the central point. When arrived within ten steps of each other they halt. The head men of each party distinguish themselves in front. After a moment's pause, the chief of the town company draws his sword, vapors astomishingly, and, at length,

with menacing brow and horrid threats, he draws towards this figure, (a feigned enemy) and gives it a fatal blow, lays it prostrate, then leaps, brandishes his sword, and exerts every nerve, as if in the severest contest. He then exultingly passes to the chief of the opposite party, waves his sword over his head and the heads of the other chiefs, dancing before them, and singing of his warlike exploits. As soon as this scene is over, one of the chiefs gives him a bunch of the feathers, with which he returns in extatic triumph, and gives it to one of his men. A second chief goes through the same ceremony, is treated the same way, and returns with his prize, and so on, till all the bunches of feathers are transferred to the town party. Then the head man of the advancing party bears the tail in triumph, and presents it to the chief who first drew his sword; he receives it with dignity, and bears it, with solemn and majestic step, to the place where the supposed slaughtered enemy lies. He sticks it in the ground, and each one brings his bunch of feathers, and hangs it on the cut branches of the pole. The companies then unite, and one, expert in the mystery of the dance, leads them through mysterious evolutions to the townhouse. After many manœuvres they enter and march round it, as if surveying a field of battle, until a signal is given, and the ceremony ceases till after dark, when a new and interesting scene commences. A fire is kindled in the centre of the townhouse, and a band of music, consisting of drums, cane whistles, gourds, and shells, filled with pebbles or shot, with a monotonous vocal sound, are placed on one side at a distance from the fire, and at one end of the band a man is seated on a deer-skin spread on the ground. The music proceeds nearly half an hour before any other exercises. At length a headman rises, holding some warlike instrument, which he brandishes over the heads of the musicians, who instantly cease, though the drum is still lightly beaten. He then proceeds to tell some exploit or warlike action of his life, accompanying the narrative with all the gestures, which

might have been supposed to attend it. At the conclusion he gives a whoop, which is answered by the band of music; the rest in solemn silence. He then begins to sing and dance with all the motions of a triumphant warrior. This continues about the space of a minute; the music in the mean time proceeding, until he again waves his instrument over their heads, at which they stop, and he proceeds, as before, to tell some other feat, and so on, till all his achievements are recited. At the close of the whole, he passes by the man seated on the deer-skin, and throws him something, either money or clothing. He then sits down, and another rises, goes through the same ceremony, and retires; and so they proceed, until all the chiefs and warriors are fully satisfied. At the close, the collection, thus made, is divided; a large dividend is given to the person, who killed the eagle, and the remainder distributed to the band of music. As soon as this is done the males all partake of a meal in the townhouse, in which the females are not permitted to join. Supper being ended they mingle promiscuously, and spend the remainder of the night in their usual scenes of merriment.

This ceremony is so much degenerated, that very few of the younger ones know how to lead it, and none, even of the oldest, (as they themselves say) understand it so well as their fathers; nor indeed do they any of their dances or ceremonies. If we reflect on the usages of the Egyptians and yet see their hieroglyphics, as well as some other of the eastern nations, we may conjecture the origin of our Indians, and may probably infer the mode of their passage to America. Many of their ceremonies are evidently Jewish. If they are not descended from that nation, they must have descended from those sufficiently near to have learned their customs and mode of worship.

I shall remark more fully on this point in a future letter. I am, dear Sir, yours in the gospel of Jesus Christ,

GIDEON BLACKBURN.

FOREIGN.

RUSSIA.

On the state of civilization of the Russian people, in relation to religion and religious instruction. From letters written in March and April, 1806, by a well informed German, who has long resided in Russia.

THE multitude among the Russians is, in regard to mental culture, in the lowest degree of degradation; the labourer, the peasant, the mechanic, the soldier, can neither read nor write. It would be too favourable if we calculated that one in a thousand of these classes could read. Catharine II. indeed, founded schools for the people in the several metropolitan cities, where reading and writing are taught *gratis*: but very few participated in these advantages, and those only town-people. In Moscow, (*Moskwa*, in the Russian orthography) where the population is 400,000, these schools had only 1000 scholars. The scholastic establishments which have been instituted in this reign are not properly calculated for the lower classes; and probably not only this generation, but several succeeding generations will pass away ere the Russian peasant will be in such a situation, that ability to read will become necessary for his children.

The Greek church, however, has provided that her members shall not remain wholly unacquainted with the Bible. In the daily church service, which lasts many hours, besides the liturgies, which are read, lectures are delivered on various parts of the Old and New Testament, especially on the psalms, the gospels, and epistles, so that these three divisions of holy writ are read through more than once in a year, and therefore the constant attendants at church are sufficiently, and often astonishingly well acquainted with them. Nevertheless, the number of these constant attendants at church is but small. The church translation which has been introduced, is in the Slavonian tongue, but not in the proper dialect of the country. On account of its so frequent use in the church service, this language is understood by most who

attend church regularly, but not by all. A translation in the common dialect of the country is much to be desired. But this would not only meet with many difficulties on the part of the translator, in relation to the language itself, but still greater and more essential on the part of the lower classes of the people. The necessary revision of the many orthographical errors, in the MSS. used in the 17th century, which were so gross as completely to pervert the meaning, although their use had been appointed by the patriarch Nikon, occasioned, as is well known, a schism which issued in the sect of Separatists, called *Raskolniki*, (Schismatics) or, as they call themselves, *Starovierty*, (old believers) which to the present moment is troublesome to the church, and to the state. To avoid such breaches in future, a law has been passed, by which no Bible or any part of a Bible, and especially no book used in the church, is allowed to be printed, except under the immediate inspection of the highest spiritual tribunal, the holy directing synod, and at their press; with ecclesiastical letters, in imitation of manuscript.

No Greek Bibles are found in Russia, because among a hundred clergymen not one understands Greek. The few Greek testaments which are used in some schools are procured from Leipzig. In the 16th century a Russian Bible was printed in Poland, which however has never been acknowledged as canonical in that country. Copies of this work are now great rarities. In the middle of the 18th century, a superb edition of the Bible appeared in folio; of which a copy cost 5*l*. Towards the close of that century, two editions of it appeared at Kiew (one in 3 octavo volumes, price 2*l*. another in 3 folio volumes.) These editions might amount to 5 or 6,000 copies. Now, as it is supposed that Russia contains 40 millions of inhabitants, it may hence appear how scarce Bibles must be among them. Tracts of 100 wersts and more are known where a copy is considered as a rarity. In a peasant's family none is found; and very seldom in that of a nobleman or merchant. Even among the clergy there is a great want of this sacred book; and no desire is

expressed to possess it. Those who cannot read, call themselves, and often with lamentation, blind. Others satisfy themselves with hearing the extracts from the Bible read daily, or on feast days. But in general little religious inclination is found in Russia, owing to the total want of religious education. No one, from the noble to the peasant, receives any other religious instruction, than the abovementioned hearing of the liturgy and lectures in the churches. And it would be very difficult to remove this inconvenience.

Ten years ago a very important religious society undertook the distribution of religious writings, and as they could not interfere with the books used in the church, they attempted to circulate edifying tracts *gratis*. But the society was suppressed, as suspected of political views. Besides these editions of the Bible, there are books of psalms, gospels, and epistles, in different editions, of all sizes, and at different and very low prices; intended chiefly for the use of the church. But those who desire it may provide themselves with Bibles, in Petersburg, Kiew, Moskwa, (although not at all times) at regular fixed prices, from the book warehouses of the synod. It is easiest to procure psalm books, they being the most current.

Since the year 1766, German colonies have been established in the government of Saratow on the Wolga. There are thirteen Protestant parishes, at which are stationed Lutheran and Calvinistic ministers, who have been sent from Germany and Switzerland. From the present high price of the necessaries of life, they have much difficulty to maintain their families. The *Unitas Fratrum* (Moravians) provide Bibles printed at Halle, for their establishment in Sarepta. They receive from Germany, yearly, 100 Bibles, as many Testaments, about 50 Psalters, together with 250 or 300 books of other kinds. They have no printing press, and the expense of printing in Moskwa (which is the nearest printing place in the country) or at Petersburg, is greater than that of procuring the books in Leipzig. The expense of paper and printing in the former pla-

ces is very high; for example, an edition of the feast psalms of the Moravians published in Moskwa, of 5 to 600 copies, cost in Sarepta, 18 to 20 roubles; each copy being 2 octavo leaves. Among the colonies on the Wolga, there are many Protestant families who have no Bible, but most have a New Testament. The great distance at which the German colonists are from their country, greatly increases the difficulty of procuring books of all kinds. The expenses of carriage, packages, commissions, and tolls, double the original cost at Leipzig on each book. For example: a Bible printed in Halle, which costs in letter press 12 groschen, (18 pence) and as much for binding, costs, at the colonies on the Wolga, about 3 roubles, (a rouble about 2s. 6d.) and from 3 to 20 copies according to the binding; which will only be of common leather, coloured, black, or marbled, with red edges: but in black cordovan, with gold edges and lettered, the same Bible in large octavo costs 5 roubles: and if bound in Sarepta, still more; therefore, they are generally ordered bound. The Moravians in Sarepta have made many attempts to spread the Christian religion among the neighbouring Calmucks; but hitherto without much effect. A translation has likewise been made of several extracts from the Bible into the Calmuck language, which has not been printed.

The empire of Russia is so extensive that many things may be true of some parts, which cannot properly be applied to others. Near the great towns, for instance, a love of reading may prevail by very much more than it did twenty years ago, yet letters and books may not have reached the county districts.—Can the Bible Society assist? [Panorama.

ITALY.

CARDINAL Cassoni, Secretary of State to his holiness the Pope, has published the following note:

ROME, FEB. 2, 1806.

* His holiness, Pius VII. being unable to conform to all the demands made on him by the French government, and to the extent required of him, as it is contrary to his sacred

duties, and the dictates of his conscience ; and being thus compelled to submit to the disastrous consequences which have been threatened, and to the military occupation of his capital, in case he should not submit to such demands :

“Yielding, therefore, in all humility of heart, to the inscrutable determinations of the Most High, he places his cause in the hands of the Almighty, and being unwilling to fail in the essential obligations of guaranteeing the rights of his sovereignty, he has commanded us to protest, and formally protests in his own name, as well as in that of his successors, against any occupation whatever of his dominions, being desirous that the rights of the holy chair should remain, now and henceforward, uninjured and untouched. As the Vicar on earth of that God of Peace who taught by his divine example humility and patience, he has no doubt but his beloved subjects, who have given him so many repeated proofs of obedience and attachment, will make it their peculiar study to preserve peace and tranquillity, private as well as public, which his holiness exhorts, and expressly commands ; and that far from committing any excesses, they will rather respect the individuals of a nation, from whom, during his journey and stay in Paris, he received so many flattering testimonies of devotion and regard.”

The True Patriot.

ANDREW DORI, of Genoa, the greatest sea captain of the age he lived in, set his country free from the yoke of France. Beloved by his fellow citizens, and supported by the emperor Charles V. it was in his power to assume sovereignty, without the least struggle. But he preferred the virtuous satisfaction of giving liberty to his countrymen. He declared in public assembly, that the happiness of seeing them once more restored to liberty, was to him a full reward for all his services : that he claimed no pre-eminence above his equals, but remitted to them absolutely to settle a proper form of government. Dori's magnanimity put an end to factions that had long vexed the state ; and a form of government was established with great unanimity. Dori lived to a great age, beloved and honoured by his countrymen ; and without making a single step out of his rank, as a private citizen, he retained, to his dying hour, great influence in the republic. Power founded on love and gratitude was to him more pleasant than what was founded on sovereignty. His memory is revered by the Genoese ; and in their histories and public monument, there is bestowed on him the most honourable of all titles, “Father of his country, and restorer of its liberty.”

Literary Intelligence.

ASIA.

THE Emperor Alexander has just founded a College at Teflis, in Georgia. An ecclesiastic of that country is placed at the head of the establishment, who is a man of great literary knowledge, and understands the Russian language. Translations into the Georgian tongue of several useful works are already begun ; and in return, translations into the Russian language of the work of the celebrated Georgian poet, Russawell, and of a renowned novel writer named Sergei Tmogwell, are expected.

JERUSALEM.

A PLAN of the city of Jerusalem, and its environs, as they were at the time of Christ, is recently published at Madrid. It includes representations of the edifices and places mentioned in scripture ; the walls, gates, and squares of that famous city ; particularly the road along which the Saviour of the world was conducted from the Garden of Olives to Mount Calvary. To the above is added, as a supplement, the recent excursion of a Spaniard who gives an account of the present sanctuaries of Palestine.

We believe Spain is the only European country which of late years has maintained an intercourse with Jerusalem: the Spanish sovereign, not many years ago, liberated the monastery in this city from a heavy arrear of debt due to the Turks, &c.

TARTARY.—*Discovery of a City.*

In the island of Taman, in the Black Sea, the foundations of an ancient city, which must have been very large, although not mentioned in history, were lately discovered: it is said that a similar discovery has been made in a district of Siberia.

List of New Publications.

A SERMON, delivered at the funeral of Dr. Joshua Lathrop, who died Oct. 29th, 1807, aged 84. By Joseph Strong, D. D. Pastor of the first church in Norwich. Hartford, Lincoln & Gleason.

The signs of perilous times. A Sermon, delivered at the public fast, in West Springfield, April 7, 1808. By Joseph Lathrop, D. D. Pastor of the First Church in West Springfield. Springfield. H. Brewer.

Propositions for amending the Constitution of the United States; submitted by Mr. Hillhouse to the Senate, on the twelfth day of April, 1808, with his explanatory remarks. New Haven, Oliver Steele, & Co.

The Clergyman and People's Remembrancer, or an essay upon the importance of the ministerial character, as connected with a pure and evangelical style of preaching; agreeable to the doctrines and articles of our Episcopal Church. By William Percy, D. D. the third minister of St. Philip's and St. Michael's. Charleston, (S. C.) J. Hoff. 1808.

Horæ Juridicæ Subseriæ: a connected series of notes, respecting the geography, chronology, and literary history of the principal codes and original documents of the Grecian, Roman, Feudal, and Canon law. By Charles Butler, Esq. of Lincoln's Inn. With additional notes and illustrations, by an eminent American civilian. 8vo. pp. 136. Philadelphia, published by Wm. P. Farrand, and Co. and Farrand, Mallory and Co. Boston. 1808.

A Sermon, preached March 13th, 1808, for the benefit of the Society instituted in the city of New-York, for the relief of poor widows with small children. By Samuel Miller, D. D. one of the pastors of the United Presbyterian churches in the said

city. New York. Hopkins & Seymour. 1808.

A Discourse, delivered in the church in Hollis Street, April 13, 1808, at the interment of the Rev. Samuel West, D. D. late pastor of said church. By John Lathrop, D. D. pastor of the second church in Boston. With a Biographical Memoir of the Rev. Dr. West, written and published at the request of a committee of the Society in Hollis Street, Boston. By Rev. Thomas Thacher, A. M. A. A. S. of Dedham. Boston. Belcher & Armstrong.

Zion's Pilgrim. By Robert Mawker, D. D. Vicar of Charles, Plymouth. To which are added select pieces by different authors. pp. 204. Boston. Lincoln & Edmands. 1808.

In the press of Collins & Perkins, No. 189, Pearl street, New York, a new work, entitled "A Hebrew and English Lexicon for the Psalms, with points; in which all the words that are found in the Hebrew original are alphabetically arranged, and carefully explained. Accompanied by a compendious grammar of the Hebrew language, together with remarks explanatory of the idiomatical expressions which occur in the Hebrew psalms. By Clement C. Moore, A. M.

Farrand, Mallory and Co. have also in the press, Buonaparte's last campaigns in Prussia, Saxony, Poland, &c. ornamented with engravings, exhibiting the likenesses of Buonaparte, king and queen of Prussia, and emperor of Russia. A translation of this work, by Samuel Mackay, A. M. is now completed.

Lincoln & Edmands will shortly put to press, Mason's Spiritual Treasury for the Children of God; being a Reflection for each morning and evening in the year, from select texts of scripture, 2 vols. 12mo.

Obituary.

CHARACTER OF THE REV. SAMUEL FOXCROFT,

Who died March 2, 1807.

IN the early part of his life, previous to receiving the honours of college, he hopefully found the consolations of religion. His studies were consequently directed to a preparation for the gospel ministry. By an increasing attachment to the interests of the Redeemer's kingdom, he had the strongest proofs in riper life, that his early hopes were well founded.

Trusting in the free and sovereign grace of God, through the merits of Christ, he experienced enjoyments, which were not like "the morning cloud and early dew." The church in New Gloucester was gathered, and he ordained its pastor in January, 1765. He sustained this relation to them, for the term of twenty eight years, though for the last part of the time, by reason of a feeble constitution, he was unable to bear the fatigues of all its duties. Being much employed in the study of the sacred scriptures, a large proportion of them were familiar to his memory. In regard to the leading, as well as the more abstruse doctrines of holy writ, the strength of his understanding and soundness of his judgment were acknowledged and appealed to by many of his brethren in the ministry. The character of his mind was such as fitted him for very agreeable and instructive conversation with those who visited his study. His passions were naturally strong and his disposition cheerful. Though a well instructed scribe in the duties of his holy profession, he was modest and unassuming. Being under the influence of an humble principle, he seemed estranged from every thing like envy or vanity. As he took a very affectionate part with all who were afflicted, he had not an evil eye towards those who were prospered.

Necessarily prevented by a sickly constitution from great activity in the cause of his Master, he frequently made bitter complaints of his own unfruitfulness. Though much in prayer, he would seem enraptured in that duty, at the time of the morning and

evening sacrifice. At the recollection and mention of the atonement by the Lord Jesus Christ, for his chosen people, he would seem animated by uncommon transports of joy. In his confessions, intercessions and petitions, he was fervent for the glory of God in his own good, in that of his beloved family, his Christian brethren, and the prosperity of Zion in general. For several years past, he interested himself but little in the present world. When health would permit, until he was almost entirely deprived of his sight, which happened by means of a violent cold, within two years past, he employed much time either in writing or transcribing excellent sentiments for the benefit of those who should live after his departure.

As a parent he was tender and affectionate, using every Christian endeavour to promote the best temporal and eternal interest of those near to him by the ties of nature, often urging them from the tenderest considerations to be reconciled to God. He was careful never to violate the confidence of friendship. Sensible of the dependence and infirmity of our nature, he prayed much for others, and requested an interest in their addresses. He often manifested a spirit of charity and benevolence. In this his Christian brethren were repeatedly and honourably remembered, not long before his death. As he sometime feared lest he should be cowardly, and dishonour the cause of his glorious Redeemer, at the near approach of the king of terrors, God granted him a sudden removal. He was translated from this to the world of light, without being permitted to perceive the melancholy approaches of the last enemy. He was spared a tedious succession of pain and sickness, and obtained a release from all violent struggles. The garment of his mortality suddenly dropt off, and he fell asleep in the Lord.

"Blessed are the dead which die in the Lord, for they rest."

CHARACTER OF REV. SAMUEL WEST.

REV. Samuel West, D. D. was the sixth of twelve children, the fourth of sons of Rev. Thomas West. His mother was Drusilla Pilsbury, the daughter of a French Protestant who fled to this country on the revocation of the edict of Nantz. He was born at Martha's Vineyard, Nov. 19, (o.s.) 1738, and died 10th April, 1808.

Such was the high estimation, in which this most amiable man and excellent minister was held by the community, that a long or laboured panegyric, would be wholly superfluous. In the place of his nativity; at Cambridge, where he had his education, and received academic honours in 1761; in the several places of his residence, between his leaving college and settlement at Needham, in 1764; in that place, and the surrounding country, he left that "good name which is better than rubies," and his "memory will be justly blessed." In this capital, where he spent the last 19 years, but one sentiment is felt, but one opinion entertained respecting his professional and personal worth. In his neighbourhood he was most peculiarly regarded and beloved; in his parish, he was all which his parishioners could desire; in his family, he was a most precious companion and counsellor. Few men die more extensively valued, probably no pastor was ever more tenderly endeared to his flock. Such was the interest he manifested in all their concerns, such his peculiar attentions to them in all circumstances, that in the hearts of young and old he holds the place of a father and a friend.

His literary reputation can be but transiently noticed in this brief sketch. Several occasional discourses, and many moral and religious essays, from his pen, are before the public.* While they evince a

strength of reasoning, and accuracy of discrimination which ensures them a value with the learned, they possess that winning charm of the pathetic and persuasive, which makes them a manual of inestimable value to his friends, and an auxiliary of much importance to general improvement.

For several years before his death his health was much impaired; and for many months, he was wholly confined to his chamber and couch. He was exercised with much pain, and at times with severe distress, during this long season of lingering; and through all evidenced the unwavering faith and unflinching hopes of a genuine servant of Jesus Christ. Those who have seen and heard him in his sickness, can never forget how like a saint he looked, how like a sage he spoke. And though the radiant composure of benevolence and piety, which beamed from his countenance is dimmed, though the mild accents of resignation and truth which flowed from his tongue are silenced by death, his friends have for their consolation, that he now enjoys a happier society. While every acquaintance feelingly exclaims,

3. *Two Discourses at Needham, 1st parish, on the Public Fast, 7th April, 1785.* Edes & Son, 8vo. pp. 39.

4. *A Sermon on the Day of General Election, May 31, 1786.* Adams & Nourse. 8vo. pp. 32.

5. *A Sermon at his instalment in Boston, March 12, 1789, with the charge by Dr. Belknap, and right hand of fellowship by Dr. Eckley.* I. Thomas & Co. 1789. 8vo. pp. 31.

6. *The Christian Soldier. A Sermon before the Ancient and Honorable Artillery Company, June 2, 1794, the anniversary of their election.* Manning & Loring. 1794. pp. 19.

7. *A Sermon on the national Thanksgiving, Feb. 19, 1795.* S. Etheridge. 1795. 8vo. pp. 20.

8. *Greatness the result of goodness. A sermon occasioned by the death of George Washington, &c.* 29th Dec. 1799. Manning & Loring. pp. 17.

9. *A series of Essays in the monitorial department of the Columbian Centinel, with the signature of "an old man," commenced on Saturday, Nov. 29, 1806, and continued to Aug. 22, 1807.*

* 1. *A Sermon at the ordination of the Rev. Jonathan Newell, at Stow, 11th October, 1774.* Edes & Gill, 1775. 8vo. pp. 31.

2. *A Sermon, at Dedham, 2d church, March, 1785, occasioned by the death of two young men, brothers, &c.* Edes & Son, 1785. 8vo. pp. 23.

"I am distressed for thee, my brother, very precious hast thou been unto me," let this also be their purpose and their prayer: "Let me live the life of the righteous, that my last end may be peace like HIS."

DR. JOSHUA LATHROP.

THIS venerable and worthy man, died at Norwich, (Con.) Oct. 29, 1807, in the 85th year of his age. Dr. Strong, in a sermon delivered at his funeral, characterizes him, as "universally respected both for his amiableness and goodness. Unambitious to shine in the higher walks of life, and not at all elated by the pride of wealth, Dr. Lathrop pursued that humble course, and practised those accommodating manners, which did not fail to secure an unusual share of esteem and love. His enemies, if he had them, were silenced into respect by his virtues; and his friends were numerous and sincere. It is not the language of flattery, to say, that he was "an Israelite indeed." It was during his collegiate life, that in the judgment of charity, he commenced that race of godliness, in which he steadfastly persevered. The term allowed him in his Master's service was unusually long, nor did he spend it in idleness. Though in his eighty-fifth year, he by no means outlived

his usefulness. Neither debility of body or mind prevented his bringing forth much fruit, even at that very advanced period of life. During a number of his last years, visits, dictated by friendship, constituted one of his chief employments; and it was noticeable, that of his visits, the indigent and unfortunate commanded a large share. We may presume the remark of St. James was often in his mind, and certainly it was written upon his life; "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." There are none among his acquaintance but must feel the death of Dr. Lathrop. Though he had lived many years, it was not long enough to satisfy the wishes either of his friends or of the unfortunate. By his death, the church of which he was a member and a pillar has experienced a great loss; the community is deeply interested in the removal of so deserving a member; his neighbours will find that they have no small cause to weep over him; and his consort and children lament their loss as irreparable. They will, however, bear in mind the goodness of God, in continuing him so long; and will reflect with much satisfaction that he led a respectable, pious and useful life, died a Christian, and that charity pronounces he is now so "clothed upon, that mortality is swallowed up of life."

Ordination.

ON Wednesday last, the Rev. Joshua Huntington was ordained as Colleague with the Rev. Dr. Eckley over the church and society worshipping at the Old South Meeting House, in Boston. The exercises were devout and animated, and afforded high gratification to the numerous auditors assembled on the occasion. The Introductory Prayer was made by the

Rev. Mr. Gray; the Sermon delivered by the Rev. Dr. Morse; the Ordaining Prayer by the Rev. Dr. Eckley; and the Charge given by the Rev. Dr. Lathrop. The Right Hand of Fellowship was then offered by the Rev. Mr. Channing, and the concluding Prayer made by the Rev. Mr. Lowell.

TO CORRESPONDENTS.

Erastus, on "the Jewish cities of refuge"—*Omicron*, on the question, "Are Christians forbidden in the scriptures to eat, at common meals, with an excommunicated person?"—*Cyfrían*, "on the name Christian;" and *Thelesus*, "on the prevalence and evil of loose and indistinct ideas;" also a sketch of the life of Professor Gellert, and a continuation of the review of Dr. Rees' *Cyclopædia*, shall, if practicable, all appear in our next.

The Editors regret that a failure in a communication which they forwarded to a respected correspondent, on *Church Government*, has prevented their receiving in season for this number, his contemplated observations on that topic. The pages of the *Panoplist*, though shut impenetrably against angry controversy, are open at all times to a free and candid discussion of all subjects, which affect the purity and welfare of the churches. On this ground they readily admitted the "Questions relative to church government, proposed and answered," by *Titus*. On points of this kind, where a diversity of opinions exist among good men, the editors by no means feel themselves pledged for the correctness of every thing inserted in the *Panoplist*. While the subject is under discussion, they will admit whatever is candidly stated, on all sides, and may assist in forming a correct result. We invite our correspondents, who feel interested in the subject above stated, to transmit their sentiments upon it. And if we may be permitted to suggest a form of communicating them, we would beg leave to recommend, as the most unexceptionable and inoffensive, that adopted by *Titus*. We wish every writer to give his own sentiments with fairness and a Christian spirit, without particular reference to those of others, and let the public decide for themselves.

As the agency of the *Panoplist* is to be changed next month, and a *New Series* of this work is to commence, on an improved plan, the editors earnestly solicit all who are in arrears, to make immediate payment to Mr. CALKB BINGHAM; as the editors wish to close all their accounts, and to inform the public of the state of their *charity fund*, which they have not yet been able to do, owing to the distant and scattered situation of their subscribers, and the uncertain state of their debts.

The present subscribers to the work will be considered, as patrons of the new and improved series, unless information is received to the contrary. New subscribers are requested to transmit their names early to FARRAND, MALLORY & Co. Suffolk Buildings, State Street, Boston. the future Publishers of the *Panoplist*, and where subscription papers may be obtained, early in June, by those who wish to extend the circulation of this work.

END OF VOLUME III.

